

INTERLINEAR
Greek-
English
NEW TESTAMENT

GREEN

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PREFACE

This book is intended to fill a very real need in this day of proliferating translations, so called. The fact is that most of them are paraphrases, which is merely another name for a commentary, an interpretation. However, since these modern 'scholars' are hiding their mutilation of the word of God by claiming that their productions ARE the word of God, something must be done to protect the men of our day against these ill commentaries parading as 'translations.' (It is true that in at least one case there is an admission that it is a 'paraphrase' — this is not even true! According to Webster, a translation is an exact rendering from one language to another; but a paraphrase is a FREE translation from another language. There is a large enough difference there, for a so-called free translation leaves room for the paraphrast to liberally add words and subtract words until it is impossible for the reader to know what the original author said, unless he reads it in the original. But this man who seemingly admits that he has done a 'rewrite' job on the Bible, calling it a paraphrase, has violated the basic rule of paraphrasing in that he has ignored whole phrases of Greek words, inserting instead his own theological beliefs — AND THIS WITHOUT ANY INDICATION THAT HE IS COMMENTING — in fact, on the front, he not only calls his production a Bible, but a living one. We do not believe the Living One we know will acknowledge it as His word.)

This book is intended to be a help to those who want to know what God has really said. And it does this in several ways, (1) It gives the original Greek, in the *Textus Receptus*, the much-maligned received text; (2) It gives the literal meaning of the Greek words, a most excellent translation which first appeared in *The Englishman's Interlinear Greek Testament*; (3) It continues to give those places where certain editors of the last century added their textual criticisms, appearing at the bottom of each page; (4) It contains a readable translation which is based on a word-for-word rendering of the Greek language into English, which in fact, and per Webster, is the only true method of translation, this translation being the new *Twentieth Century Edition of the King James Version*. Since I personally am the originator and coordinator of this edition, I must admit to the bias which is humanly inherent in such a position. However, both the Greek and the English, all that you need to catch me in an ill rendering because of that bias, are here — and since those words which have been added for sense are in a different type font, italic — there is no attempt to hide my ignorance nor my bias. In all those other productions parading as the Bible, they dare not put all the words they have added in bold or italic type — it would warn everyone that this is NOT the words of God by which we each are commanded to make the foundation of our lives.

May we be permitted to say here that the translation in the margins also slays the false notion that is so current today, that a translation cannot be both literal and readable. You are challenged to read it against even the freest paraphrases.

NOTES ON THE INTERLINEAR GREEK AND ENGLISH LINES

The text is that of Stephens, 1550, rather than the Elzevir, 1624, which is the one commonly called the Received Text.

There are, of course, no chapters or verses in the original, much less paragraphs, but these have been added as a help to readers, conforming to current Bibles.

In the English literal renderings under the Greek lines, several helps have been added: (1) To help read it in English order, small supernumerals are added; (2) To show words needed for sense, those added by the translators are in brackets; (3) It

was thought to be a help to the reader to indicate Deity by capitalizing the words referring to Persons of the Godhood, but these are of course interpretative; (4) It must be noted, though generally known, there was no punctuation in the original.

For those desiring to know more particulars about the original interlinear plan, we suggest you read it in the introduction to Bagster's *Englishman's Greek N.T.*

LIST OF SIGNS AND EDITIONS USED FOR THE CRITICAL NOTATIONS

E = Elzevir, 1624

G = Griesbach, 1805

L = Lachmann, 1842-1850

T = Tischendorf, Eighth Edition, 1865-1872

Tr = Tregelles, 1857-1872

A = Alford, 1868-1870

W = Wordsworth, 1870

+ signifies an addition

- signifies an omission

[] signifies, in the interlinear translation, there is no Greek word behind it.

[] signifies in the notes, that the editor counts the reading as doubtful.

|| signifies how far the supposed variation in the Greek text extends.

Text. Rec. refers to both the Stephens, 1550, and the Elzevir, 1624.

***ΤΟ ΚΑΤΑ ΜΑΤΘΑΙΟΝ ΑΓΙΟΝ ΕΥΑΓΓΕΛΙΟΝ.¶**
 THE *ACCORDING *ΤΟ *MATTHEW *HOLY *GLAD *TIDINGS

KING JAMES VERSION -
TWENTIETH CENTURY EDITION
CHAPTER I

ΒΙΒΛΙΟΣ γενέσεως Ἰησοῦ χριστοῦ, υἱοῦ ὁ Δαβὶδ,¹ υἱοῦ

Ἀβραάμ.
 of Abraham.

2 Ἀβραάμ ἐγέννησεν τὸν Ἰσαάκ· Ἰσαάκ δὲ ἐγέννησεν τὸν

Τακῶβ· Ἰακώβ δὲ ἐγέννησεν τὸν Ἰούδαν καὶ τοὺς ἀδελφοὺς

αὐτοῦ· 3 Ἰούδας δὲ ἐγέννησεν τὸν Φαρίσ καὶ τὸν Ζαρά ἐκ

τῆς Θαμάρ· Φαρίσ δὲ ἐγέννησεν τὸν Ἑσρώμ· Ἑσρώμ δὲ

ἐγέννησεν τὸν Ἀράμ· 4 Ἀράμ δὲ ἐγέννησεν τὸν Ἀμιναδάβ·

Ἀμιναδάβ δὲ ἐγέννησεν τὸν Ναασσών· Ναασσών δὲ ἐγέννη-

σεν τὸν Σαλμών· 5 Σαλμών δὲ ἐγέννησεν τὸν Βοὺζ ἐκ τῆς

Ραχάβ· Ἐβοὺζ δὲ ἐγέννησεν τὸν Ὀβηήδ ἐκ τῆς Ρούθ· Ὀβηήδ

δὲ ἐγέννησεν τὸν Ἰεσσαί· 6 Ἰεσσαί δὲ ἐγέννησεν τὸν Δαβὶδ

τὸν βασιλεῖα· Δαβὶδ δὲ ὁ βασιλεὺς ἐγέννησεν τὸν Σολο-

μῶντα ἐκ τῆς τοῦ Οὐρίου· 7 Σολομὼν δὲ ἐγέν-

νησεν τὸν Ροβοάμ· Ροβοάμ δὲ ἐγέννησεν τὸν Ἀβιά· Ἀβιά

δὲ ἐγέννησεν τὸν Ἀσά· 8 Ἀσά δὲ ἐγέννησεν τὸν Ἰωσάφάτ·

Ἰωσάφάτ δὲ ἐγέννησεν τὸν Ἰωράμ· Ἰωράμ δὲ ἐγέννησεν τὸν

Ὀζιάν· 9 Ὀζιάν δὲ ἐγέννησεν τὸν Ἰωάθαμ· Ἰωάθαμ δὲ

ἐγέννησεν τὸν Ἀχαζ· Ἀχαζ δὲ ἐγέννησεν τὸν Ἑζεκιάν·

10 Ἑζεκιᾶς δὲ ἐγέννησεν τὸν Μανασσῆ· Μανασσῆς δὲ ἐγέν-

νησεν τὸν Ἀμών· Ἀμών δὲ ἐγέννησεν τὸν Ἰωσίαν·

11 Ἰωσίας δὲ ἐγέννησεν τὸν Ἰεχονίαν καὶ τοὺς ἀδελφοὺς

αὐτοῦ, ἐπὶ τῆς μετοικεσίας Βαβυλῶνος. 12 Μετὰ δὲ

1 The book of the generations of Jesus Christ, the son of David, the son of Abraham.

2 Abraham fathered Isaac, and Isaac fathered Jacob, and Jacob fathered Judah and his brothers.

3 And Judah fathered Phar-ez and Zarah of Tamar. And Phar-ez fathered Hez-ron, and Hezron fathered Ram.

4 and Ram fathered Am-min-a-dab, and Am-min-a-dab fathered Nah-shon, and Nah-shon fathered Salmon.

5 And Salmon fathered Boaz of Rahab, and Boaz fathered Obed of Ruth, and Obed fathered Jesse,

6 and Jesse fathered David the king. And David the king fathered Solomon of her who had been the wife of Uriah, Bathsheba.

7 And Solomon fathered Re-ho-boam, and Re-ho-bo-am fathered A-bi-jah, and A-bi-jah fathered Asa.

8 And Asa fathered Je-hosh-a-phet, and Je-hosh-a-phet fathered Je-hor-am, and Je-hor-am fathered Uz-ziah.

9 And Uz-ziah fathered Jotham, and Jotham fathered Ahaz, and Ahaz fathered Hezekiah.

10 And Hezekiah fathered Ma-nas-seh, and Ma-nas-seh fathered A-mon, and A-mon fathered Jo-si-ah.

11 And Jo-si-ah fathered Je-hoi-a-chin and his brothers, at the time the Israelites were carried away to Bab-y-lon.

12 And after they were carried away to Bab-y-lon, Je-hoi-a-chin fathered She-al-tiel, and She-al-tiel fathered Ze-rub-ba-el.

^a Εὐαγγέλιον κατὰ Ματθαῖον (Ματθ. GW) OLTRW; [Εὐαγ.] κατὰ Μο
^b Δαυὶδ GW; Δαυείδ LITRA. ^c Ἀμιναδάβ A. ^d Βοὺς LTI; Βοὺς T
^e — ὁ βασιλεὺς LITRA. ^f Σολομῶνα OLTRAW. ^g Ἀσάφ LITRA.
^h Ὀζιᾶς LITRA. ⁱ Ἑζεκιᾶς L. ^j Ἀμών LITRA.
^k Ἰωσίας LITRA.

¹ Ὀζιᾶν LITRA
² Ἰωσίαν LITRA

την μετοικεσίαν Βαβυλῶνος, Ἰεχονίας ἐγέννησεν¹³ τὸν Σαλα-
 θήλ· Σαλαθιήλ δὲ ἐγέννησεν¹⁴ τὸν Ζοροβάβελ· 13 Ζοροβά-
 βελ δὲ ἐγέννησεν¹⁵ τὸν Ἀβιοὺδ· Ἀβιοὺδ δὲ ἐγέννησεν τὸν
 Ἐλιακίμ· Ἐλιακίμ δὲ ἐγέννησεν τὸν Ἀζὼρ· 14 Ἀζὼρ δὲ
 ἐγέννησεν τὸν Σαδώκ· Σαδώκ δὲ ἐγέννησεν τὸν Ἀχείμ· Ἀχείμ
 δὲ ἐγέννησεν τὸν Ἐλιοὺδ· 15 Ἐλιοὺδ δὲ ἐγέννησεν τὸν Ἑλεά-
 ζαρ· Ἑλεάζαρ δὲ ἐγέννησεν τὸν Ματθάν· Ματθάν δὲ ἐγέν-
 νησεν τὸν Ἰακώβ· 16 Ἰακώβ δὲ ἐγέννησεν τὸν Ἰωσήφ τὸν
 ἀνδρα Μαρίας, ἐξ ἧς ἐγεννήθη Ἰησοῦς ὁ λεγόμενος χριστὸς
 husband of Mary, of whom was born Jesus, who is called Christ.
 17 Πᾶσαι οὖν αἱ γενεαὶ ἀπὸ Ἀβραάμ ἕως Ἀβραῖδ¹⁸
 So all the generations from Abraham to David (were)
 γενεαὶ δεκατέσσαρες· καὶ ἀπὸ Ἀβραῖδ¹⁹ ἕως τῆς μετοικεσίας
 "generations 'fourteen; and from David until the carrying away
 Βαβυλῶνος, γενεαὶ δεκατέσσαρες· καὶ ἀπὸ τῆς μετοικεσίας
 of Babylon, "generations 'fourteen; and from the carrying away
 Βαβυλῶνος ἕως τοῦ χριστοῦ, γενεαὶ δεκατέσσαρες.
 of Babylon to the Christ, "generations 'fourteen.
 18 Τοῦ δὲ Ἰησοῦ²⁰ χριστοῦ ἡ γέννησις οὕτως ἦν. Μη-
 Now of Jesus Christ the birth thus was. Having
 στευθεῖσας γὰρ τῆς μητρὸς αὐτοῦ Μαρίας τῇ Ἰωσήφ, πρὶν ἢ
 "been 'betrothed for "his "mother "Mary to Joseph, before
 συνελθεῖν αὐτοὺς εὐρέθη ἐν γαστρὶ ἔχουσα ἐκ πνεύματος
 "came 'together 'they she was found to be with child of (the) "Spirit
 ἁγίου. 19 Ἰωσήφ δὲ ὁ ἀνὴρ αἰτήτης, δίκαιος ὢν, καὶ μὴ θέλων
 "Holy. But Joseph her husband, "righteous 'being, and not 'willing
 αὐτήν παραδειγματίσαι, ἐβουλόθη ᾠθήσθαι αὐτήν.
 her to expose publicly, 'purposed secretly to put 'away 'her.

16 And Jacob fathered Joseph, the husband of Mary, that Mary of whom Jesus was born, who is called Christ.

17 So all the generations from Abraham to David are fourteen generations. And from David to the carrying away into Babylon are fourteen generations. And from the carrying away into Babylon until Christ are fourteen generations.

18 Now the birth of Jesus Christ happened this way (for His mother Mary was engaged to Joseph): Before they came together she was discovered to be with child of the Holy Spirit.

19 But Joseph, her betrothed husband, was righteous and was not willing to make her a public example. So he intended to put her away secretly.

20 And as he thought about these things, behold, an angel of the Lord appeared to him in a dream! And he said, Joseph, son of David, do not be afraid to take Mary as your wife. For that which is in her is born of the Holy Spirit.

21 And she shall give birth to a son. And you shall call His name Jesus - for He shall save His people from their sins.

22 Now all this happened so that it might be fulfilled which was spoken by the Lord through the prophet, saying,

23 Behold! The virgin shall be with child and shall give birth to a son, and they shall

20 ταῦτα δὲ αὐτοῦ ἐνθυμηθέντος, ἰδού, ἄγγελος κυρίου
 And "these "things "when "he "had "pondered, behold, an angel of (the) Lord
 κατ' ὄναρ ἐφάνη αὐτῷ, λέγων, Ἰωσήφ, υἱὸς Δαβίδ, μὴ
 In a dream appeared to him, saying, Joseph, son of David, "not
 φοβηθῆς παραλαβεῖν Mariam τὴν γυναῖκά σου· τὸ γὰρ ἐν
 "fear to take to (thee) Mary: thy wife, for that which in
 αὐτῇ γεννηθὲν ἐκ πνεύματος ἁγίου. 21 Τίξεται δὲ υἱόν,
 "be 'begotten "of (the) "Spirit "is "Holy. And she shall bring forth a son,
 καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν· αὐτὸς γὰρ σώσει τὸν
 and thou shalt call his name Jesus; for he shall save
 λαόν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν. 22 Τοῦτο δὲ ὅλον
 "people "his from their sins. Now this all
 γέγονεν, ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ τοῦ κυρίου
 came to pass, that might be fulfilled that which was spoken by the Lord
 διὰ τοῦ προφήτου, λέγοντος, 23 Ἴδου ἡ παρθένος ἐν
 through the prophet, saying, Behold, the virgin "with
 γαστρὶ ἔξει καὶ τίξεται υἱόν, καὶ καλέσουσιν τὸ ὄνομα
 "child "shall 'be, and shall bring forth a son, and they shall call "name

9 γεννᾷ begets A. 13 Ματθάν LTR. 14 Δαβὶδ GW; Δαβὶδ LTR. 15 — Ἰησοῦ Tr. 16 γένσεις PLTRAW. 17 — γὰρ for LTR[A]. 18 δευγματίσαι LTR. 19 ᾠθήσθαι L. 20 — τοῦ (reud[tho]) LTRAW.

αὐτοῦ Ἐμμανουήλ, ὃ ἵσθιν μεθερμηνεύμενον, Μεθ' ἡμῶν
 'his Ἐmmanuel, which is, being interpreted, 'With 'us
 *ὁ θεός. 24 Ἐγερθεὶς^α δὲ εὗ^β Ἰωσήφ ἀπὸ τοῦ ὕπνου, ἐποίη-
 'God. And 'having 'been 'aroused 'Joseph from the sleep, did
 ἡσεν ὡς προσέταξεν αὐτῷ ὁ ἄγγελος κυρίου^γ· καὶ παρέλαβεν
 as had ordered him the angel of (the) Lord, and took to[him]
 τὴν γυναῖκα αὐτοῦ, 25 καὶ οὐκ ἐγίνωσκεν αὐτὴν ἕως οὗ
 his wife, and knew not her until
 ἔτεκεν^δ τὸν υἱὸν αὐτῆς τὸν πρωτότοκον^ε· καὶ ἐκάλεισεν
 she bore h[is] forth 'son 'her the firstborn; and he called
 τὸ ὄνομα αὐτοῦ Ἰησοῦν.
 his name Joshua.

2 Τοῦ δὲ Ἰησοῦ γεννηθέντος ἐν Βηθλεὲμ τῆς Ἰουδαίας,
 Now Jesus having been born in Bethlehem of Judaea,
 ἐν ἡμέραις Ἡρώδου τοῦ βασιλέως, ἰδοὺ, μάγει ἀπὸ ἀνατολῶν
 in (the) days of Herod the king, behold, magi from (the) east
 περιεγένοντο εἰς Ἱερουσόλυμα, 2 λέγοντες, Ποῦ ἐστὶν ὁ τεχ-
 arrived at Jerusalem, saying, Where is he who has
 θεὶς βασιλεὺς τῶν Ἰουδαίων; εἶδομεν γὰρ αὐτοῦ τὸν ἀστέρα
 been born King of the Jews? for we saw his star
 ἐν τῇ ἀνατολῇ, καὶ ἴλθομεν προσκυνῆσαι αὐτῷ. 3 Ἀκούσας
 in the east, and are come to do homage to him. 'Having 'heard
 δὲ Ἡρώδης ὁ βασιλεὺς^α ἐταράχθη, καὶ πᾶσα Ἱερουσόλυμα
 'but 'Herod 'the 'king he was troubled, and all Jerusalem
 μετ' αὐτοῦ^β· 4 καὶ συναγαγὼν πάντας τοὺς ἀρχιερεῖς καὶ
 with him. And having gathered together all the chief priests and
 γραμματεῖς τοῦ λαοῦ, ἐκυνθάνεον παρ' αὐτῶν, ποῦ ὁ χριστὸς
 scribes of the people, he inquired of them where the Christ
 γεννᾶται. 5 Οἱ δὲ εἰπὼν^γ αὐτῷ, Ἐν Βηθλεὲμ τῆς Ἰουδαίας.
 should be born. And they said to him, In Bethlehem of Judaea:
 οὕτως γὰρ γέγραπται διὰ τοῦ προφήτου, 6 Καὶ σὺ Βηθλεὲμ,
 for thus it has been written by the prophet, And thou, Bethlehem,
 γῆ Ἰούδα, οὐδ' αὖτως ἐλαχίστη εἶ ἐν τοῖς ἡγεμόσιν Ἰούδα· ἐκ
 land of Judah, in no wise least art among the governors of Judah, out
 σοῦ γὰρ ἰξελεύσεται ἡγοούμενος, ὅστις ποιμανεῖ τὸν λαόν μου.
 of thee for shall go forth a leader, who shall shepherd my people

τὸν Ἰσραὴλ. 7 Τότε Ἡρώδης λαθρῶς^α καλίσας τοὺς μάγους,
 Then Herod, 'secretly having called the magi,
 ἠεριβώσεν παρ' αὐτῶν τὸν χρόνον τοῦ φαινομένου ἀστέρος·
 inquired accurately of them the time of the 'appearing star.
 8 καὶ πέμψας αὐτοὺς εἰς Βηθλεὲμ εἶπεν, Πορευθέντες ἰακρι-
 And having sent them to Bethlehem, he said, Having gone, accu-
 ρῶς ἐξετάσατε^β περὶ τοῦ παιδιοῦ ἐπ' αὐτὸν εἴρηγε,
 rately inquire for the little child; and when ye shall have found (him)
 ἀπαγγεῖλατέ μοι, ὅπως καὶ γὰρ ἐλθὼν προσκυνήσω αὐτῷ.
 bring word back to me, that I also having come may do homage to him.
 9 Οἱ δὲ ἀκούσαντες τοῦ βασιλέως ἠπορεύθησαν· καὶ ἰδοὺ, ὁ
 And they having heard the king, went away; and behold, the
 ἀστήρ, ὃν εἶδον ἐν τῇ ἀνατολῇ, προῆγεν αὐτοὺς ἕως ἐλθὼν
 star, which they saw in the east, went before them, until having come
 ἔστη· ἐπ' αὐτὸν οὐκ ἦν τὸ παιδίον. 10 ἰδόντες δὲ τὸν ἀστέρα,
 it stood over where was the little child. And having seen the star,
 ἐχάρησαν^γ χαρὰν μεγάλην σφόδρα· 11 καὶ ἐλθόντες εἰς
 they rejoiced (with) joy 'great 'exceedingly. And having come into

call His name Im-man-u-el" (which translated means, "God with us").

24 And having been aroused from sleep, Joseph did as the angel of the Lord commanded him, taking Mary as his wife.

25 And he did not know her until she had brought forth her first-born son. And he called His name Jesus.

CHAPTER 2

1 Now when Jesus had been born in Bethlehem of Judea in the days of Herod the king, behold, wise men came from the east to Jerusalem.

2 And they said, Where is He who has been born king of the Jews? For we have seen His star in the east and have come to worship Him.

3 But when Herod the king heard this, he was troubled, and all Jerusalem with him.

4 And when he had gathered all the chief priests and scribes of the people together, he asked them where the Christ was to be born.

5 And they said to him, in Bethlehem of Judea, for the prophet has written it so:

6 "And you, Bethlehem in the land of Judah, are not the least among the princes of Judah, for out of you shall come a Governor who shall shepherd My people Israel."

7 Then Herod secretly called the wise men aside and asked them the exact time the star appeared.

8 And sending them on to Bethlehem, he said, Go and search carefully for the little child. And when you have found him, bring me word again so that I may come and worship him also.

9 And they went away, after hearing the king. And, behold! The star which they had seen in the east went before them until it had come to where it stood right over the little child.

10 And seeing the star, they rejoiced with great, overwhelming joy.

11 And when they had come into the house,

* — ο δ. — β ἐγερθεὶς having risen L.T.R. — γ — ο τ. — δ — τὸν (read α 3-5) L.T.R.
 * — αὐτὸς τὸν πρωτότοκον L.T.R. — β ὁ βασιλεὺς Ἡρώδης L.T.R. — γ εἶπεν τ. — δ λαὸς ε
 † ἐξετάσατε ἀκριβῶς L.T.R. — ‡ ἐτάθη L.T.R.

they found the little child with His mother, Mary. And they fell down and worshiped Him. And they opened their treasures and presented gifts to Him: gold and frankincense and myrrh.

¹² Then being warned of God in a dream not to return to Herod, they went away into their own country another way.

¹³ And when they had departed, lo, an angel appeared to Joseph in a dream, saying, Get up! Take the little child and His mother with you and escape into Egypt. And stay there until I call you. For Herod is about to look for the little child in order to kill Him.

¹⁴ And he arose and took the little child and His mother with him. And he went by night into Egypt.

¹⁵ And he remained there until the death of Herod, so that it might be fulfilled which was spoken by the Lord through the prophet, saying, "Out of Egypt I have called My Son."

¹⁶ Then seeing that he was fooled by the wise men, Herod was very angry. And he sent men and killed all the boys that were in Bethlehem, and in all of its borders, from two years old and under — according to the time which he had accurately inquired of the wise men.

¹⁷ Then that which was spoken by Jeremiah the prophet was fulfilled, when he said,

¹⁸ "A voice was heard in Ramah, wailing and bitter weeping and great mourning, Rachel weeping for her children. And she would not be comforted, because they are gone."

¹⁹ But when Herod had died, behold, an angel of the Lord appeared to Joseph in Egypt, in a dream,

²⁰ saying, Get up! Take the little child and His mother and go into the land of Israel.

τὴν οὐλίαν, ἔβρυν" τὸ παιδίον μετὰ Μαρίας τῆς μητρὸς αὐτοῦ, the house, they found the little child with Mary his mother, καὶ πεσόντες προσεκύνησαν αὐτῷ καὶ ἀνοίξαντες τοὺς and having fallen down did homage to him: and having opened θησαυροὺς αὐτῶν προσέβηκαν αὐτῷ δῶρα, χρυσὸν καὶ "treasures "their they offered to him gifts; gold and λίβανον καὶ σμύρναν. 12 καὶ χρηματισθέντες κατ' frankincense and myrrh. And having been divinely instructed to ὄναρ μὴ ἀνακάμψαι πρὸς Ἡρώδην, δι' ἄλλης ὁδοῦ a dream not to return to Herod, by another way ἀνεχώρησαν εἰς τὴν χώραν αὐτῶν. they withdrew into their own country.

13 Ἀναχωρησάντων δὲ αὐτῶν, ἰδοὺ, ἄγγελος κυρίου Now "having "withdrawn "they, behold, an angel of [the] Lord φαίνεται κατ' ὄναρ" τῷ Ἰωσήφ, λέγων, Ἐγερθεὶς παράλαβε appears in a dream to Joseph, saying, Having risen take with [thee] τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ φεύγε εἰς Αἴγυπτον, the little child and his mother, and flee into Egypt, καὶ ἵσθι ἐκεῖ ἕως ἂν εἰπω σοί· μέλλει γὰρ Ἡρώδης ζητεῖν τὸ and be there until I shall tell thee; "is "about "for "Herod to seek the παιδίον, τοῦ ἀπολέσαι αὐτό. 14 Ὅδε ἔγερθεὶς παρέλαβεν the little child, to destroy him. And he having risen took with [him], τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ νυκτός, καὶ ἀνεχώρησεν εἰς the little child and his mother by night, and withdrew into Αἴγυπτον, 15 καὶ ἦν ἐκεῖ ἕως τῆς τελευτῆς Ἡρώδου· ἵνα Egypt, and was there until the death of Herod: that πληρωθῇ τὸ ῥηθὲν ὑπὸ "τοῦ κυρίου διὰ τοῦ might be fulfilled that which was spoken by the Lord through the προφήτου, λέγοντος, Ἐξ Αἰγύπτου ἐκάλεσα τὸν υἱόν μου. prophet, saying, Out of Egypt have I called my son.

16 Τότε Ἡρώδης, ἰδὼν ὅτι ἐνεπαίχθη ὑπὸ τῶν μάγων, Then Herod, having seen that he was mocked by the magi, ἐθυμώθη λίαν, καὶ ἀποστείλας ἀνείλεν πάντας τοὺς was enraged greatly, and having sent he put to death all the παῖδας τοὺς ἐν Βηθλεὲμ καὶ ἐν πᾶσιν τοῖς ὁρίοις αὐτῆς, ἀπὸ boys that [were] in Bethlehem and in all its borders, from διεοῦς καὶ κατωτέρω, κατὰ τὸν χρόνον ὃν ἠκριβω- two years old and under, according to the time which he had accurately

σεν παρὰ τῶν μάγων. 17 Τότε ἐπληρώθη τὸ ῥηθὲν inquired from the magi. Then was fulfilled that which was spoken οὐπὺ Ἱερεμίου τοῦ προφήτου, λέγοντος, 18 Φωνὴ ἐν Ῥαμὰ by Jeremiah the prophet, saying, A voice in Ramah ἠκούσθη, ῥοῆννος καὶ κλαυθμὸς καὶ ἔδυρμος πολὺς, Ῥαχὴλ was heard, lamentation and weeping and "mourning "great, Rachel κλαίουσα τὰ τέκνα αὐτῆς, καὶ οὐκ ἠθέληεν παρακληθῆναι, weeping [for] her children. and "not "would be comforted,

ὅτι οὐκ εἰσίν. because they are not.

19 Τελευτήσαντος δὲ τοῦ Ἡρώδου, ἰδοὺ, ἄγγελος κυρίου But "having "died "Herod, behold, an angel of [the] Lord "κατ' ὄναρ φαίνεται" τῷ Ἰωσήφ ἐν Αἰγύπτῳ, 20 λέγων, Ἐγερ- in a dream appears to Joseph in Egypt, saying, Having θεὶς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ πορεύου risen take with [thee] the little child and his mother, and go

¹ εἶδον they saw ΟΛΤΓΑΩ. ² κατ' ὄναρ ὁφάνη in a dream appeared L; κατ' ὄναρ φαίνεται Tr. ³ — τοῦ (read [the]) ΛΤΓΑΩ. ⁴ ὁ δὲ through ΛΤΓΑΩ. ⁵ — θρήνος καὶ ΛΤΓΑ. ⁶ ἠθέλησεν L. ⁷ φαίνεται κατ' ὄναρ ΛΤΓΑ.

εἰς γῆν Ἰσραὴλ· τεθνήκασιν· γὰρ οἱ ζητοῦντες τὴν ψυχὴν
 into [the] land of Israel: for they have died who were seeking the life
 τοῦ παιδίου. 21 Ὁ δὲ ἐγερθεὶς παρέλαβεν τὸ παιδίον καὶ
 And he having risen took with [him] the little child and
 τὴν μητέρα αὐτοῦ, καὶ ἦλθεν· εἰς γῆν Ἰσραὴλ. 22 ἀκούσας
 his mother, and came into [the] land of Israel. "Having" heard
 δὲ ὅτι Ἀρχέλαος βασιλεὺς ἐστὶν τῆς Ἰουδαίας ἀντὶ Ἡρώδου
 'but that Archelaus reigns over Judea instead of Herod
 τοῦ πατρὸς αὐτοῦ, ἐφοβήθη ἐκεῖ ἀπελθεῖν· χρηματίσ-
 his father, he was afraid there to go; "having" been divinely
 θείς δὲ κατ' ὄναρ, ἀνεχώρησεν εἰς τὰ μέρη τῆς Γαλιλαίας,
 'instructed' and in a dream, he withdrew into the parts of Galilee,
 23 καὶ ἔλθων κατῴκησεν εἰς πόλιν λεγομένην ὙΝΑΖΑΡΕΤ·
 and having come he dwelt in a city called Nazareth·
 ὅπως πληρωθῇ τὸ ῥηθὲν διὰ τῶν προφητῶν, ὅτι
 so that should be fulfilled that which was spoken by the prophets, that
 Ναζωραῖος κληθήσεται.
 a Nazarene shall he be called.

3 Ἐν δὲ ταῖς ἡμέραις ἐκείναις παραγίνεται Ἰωάννης ὁ
 Now in those days comes John the
 βαπτιστής, κηρύσσων ἐν τῇ ἐρήμῳ τῆς Ἰουδαίας, 2* καὶ λέγων,
 Baptist, proclaiming in the wilderness of Judea, and saying,
 Μετανοεῖτε· ἤγγικεν γὰρ ἡ βασιλεία τῶν οὐρανῶν. 3 Οὗτος γὰρ
 Repent, for has drawn near the kingdom of the heavens. For this
 ἐστὶν ὁ ῥηθείς Ἰσὺν· Ἡσαίου τοῦ προφήτου, λέγοντος,
 is he who was spoken of by Isaiah the prophet, saying,
 Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, Ἐτοιμάσατε τὴν ὁδὸν κυ-
 [The] voice of one crying in the wilderness, Prepare the way of [the]
 ρίου· εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ. 4 Αὐτὸς δὲ ὁ Ἰωάννης
 Lord, straight make his paths. And "himself" John
 εἶχεν τὸ ἐνδυμασίον αὐτοῦ ἀπὸ τριχῶν καμήλου, καὶ ζώνην δερ-
 had his raiment of hair of a camel, and a girdle of
 ματίνην περὶ τὴν ὀσφύν αὐτοῦ· ἡ δὲ τροφή αὐτοῦ ἦν· ἀκρίδες
 leather about his loins, and the food of him was locusts
 καὶ μέλι ἄγριον.
 and "honey" wild.

5 Τότε ἐξεπορεύετο πρὸς αὐτὸν Ἱερουσόλυμα καὶ πᾶσα ἡ
 Then went out to him Jerusalem, and all
 Ἰουδαία καὶ πᾶσα ἡ περιχωρὸς τοῦ Ἰορδάνου· 6 καὶ ἱβαπτί-
 Judea, and all the country around the Jordan, and were bap-
 ζοντο· ἐν τῷ Ἰορδάνῳ ὑπ' αὐτοῦ, ἔξομολογοῦντες τὰς ἁμαρ-
 tized in the Jordan by him, confessing
 ρίας αὐτῶν. 7 Ἰδὼν δὲ πολλοὺς τῶν Φαρισαίων καὶ Σαδδου-
 'their But having seen many of the Pharisees and Saddu-
 καίων ἐρχομένους ἐπὶ τὸ βάπτισμα αὐτοῦ, εἶπεν αὐτοῖς,
 cees coming to his baptism, he said to them,
 Γεννήματα ἐχθρῶν, τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελ-
 Offspring of vipers, who forewarned you to flee from the com-
 λούσης ὀργῆς; 8 ποιήσατε οὖν καρποὺς ἀξίους τῆς μετα-
 wrath! Produce therefore fruits worthy of repent-
 νού· 9 καὶ μὴ δόξετε λέγειν ἐν ἑαυτοῖς, Πατέρα ἔχομεν
 ance: and think not to say within yourselves ["For"] father "we" have

For those who were seeking the little child's life have died.

²¹ And he arose and took the little child and His mother with him and came into the land of Israel.

²² But when he heard that Arch-e-la-us ruled over Judea in the place of his father Herod, Joseph was afraid to go there. And being warned of God in a dream, he went into a part of Galilee.

²³ And he came and lived in a city called Naz-a-reth — so that what the prophets had spoken would be fulfilled. "He shall be called a Naz-a-rene."

CHAPTER 3

¹ Now in those days John the Baptist came preaching in the wilderness of Judea.

² And he was saying, Repent! For the kingdom of Heaven is coming soon.

³ (For this is he who was spoken of by Isaiah the prophet, saying, "The voice of one crying in the wilderness! Prepare the way of the Lord! Make His paths straight!")

⁴ And John's clothing was of camel's hair, and he wore a girdle of leather about his loins. And his food was locusts and wild honey.

⁵ Then Jerusalem and all Judea went out to him, and all those of the country around the Jordan.

⁶ And they were baptized by him in the Jordan, confessing their sins.

⁷ But when he saw many of the Pharisees and Sadducees coming to his baptism, he said to them, Children of vipers! Who warned you to flee from the wrath to come?

⁸ Then bring forth fruits worthy of repentance!

⁹ And do not think you can say within your-

* εἰσῆλθεν entered LIT.A. † — ἐπὶ (read τῆς Ἰου. over Judea) LIT.A. ‡ τοῦ πατρὸς αὐτοῦ Ἡρώδου LIT.A. § Ναζαρέθ LIT.W. ¶ — καὶ LIT.A. † δια through ETT.A.W.
 * ἦν αὐτοῦ LIT.A. ‡ + [πάντες] all L. † + ποταμῷ river LIT.A. § — αὐτοῦ (read the baptism) LIT.A. ‡ καρπὸν ἀξίον fruit worthy OLT.A.W.

* — και LTT-AW. ἡ μάς βασιλῆως LTT-W. * + αὐτοῦ (read his granary) LT-W. ἡ — Ἰωάννης (read he was hindering) L{T}T{A}W. ἡ αὐτοῦ L. βασιλῆως δὲ LTT-AW. ἡ εὐδὺς ἀνέβη LTT-W. ἡ ἡνεύχθησαν L. — αὐτῶ {L}T. — τοῦ (read [the]) T{A}. * οὐ τοῦ T{A}. * — και L{T}T{A}W. ἡ ἡνδοῖσα T. — ὁ δ. ἡ τοσσεροῦκα TTTA. ἡ τοσσεροῦκα νύκτας T; νύκτας τοσσερ. TTA.

great Light! And Light has sprung up to those sitting in the region and shadow of death" [see Isaiah 9:1].

¹⁷ From that time Jesus began to preach and to cry, Repent! For the kingdom of Heaven has come near.

¹⁸ And as Jesus walked by the sea of Galilee, He saw two brothers — Simon, who is called Peter, and Andrew his brother — throwing a net into the sea. For they were fishermen.

¹⁹ And He said to them, Follow Me and I will make you fishers of men.

²⁰ And they immediately left their nets and followed Him.

²¹ And going on from there He saw two other brothers — James the son of Zeb-e-dee, and his brother John — in the ship with their father, Zeb-e-dee, mending their nets. And He called them.

²² And they immediately left the ship and their father and followed Him.

²³ And Jesus went around all Galilee, teaching in their synagogues and preaching the gospel of the kingdom. And He was healing every kind of disease and ailment among the people.

²⁴ His fame went into all Syria. And they brought to Him all who were sick, pressed down by different diseases and torments, and the demon-possessed and the lunatics and the paralytics. And He healed them.

²⁵ And great crowds followed Him from Galilee and De-cap-o-lis and Jerusalem and Judea and beyond the Jordan.

CHAPTER 5

¹ But seeing the multitudes, He went up into the mountain. And when He had sat down, His disciples came to Him.

² And He opened His mouth and taught

ἐν ἡσκότει εἶδε φῶς μέγα, καὶ τοῖς καθημένοις ἐν τοῦ σκοτεινῆς ἰδέσθαι τὸ φῶς, καὶ τοῖς καθημένοις ἐν τῇ σκιά θανάτου, φῶς ἀνέτειλεν αὐτοῖς. 17 Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς κηρύσσειν καὶ λέγειν, Μετανοεῖτε·

ἥγγικεν γὰρ ἡ βασιλεία τῶν οὐρανῶν.

for has drawn near the kingdom of the heavens.

18 Περιπατῶν δὲ ὁ Ἰησοῦς παρὰ τὴν θάλασσαν τῆς Γαλιλαίας εἶδεν δύο ἀδελφοὺς, Σίμωνα τὸν λεγόμενον Πέτρον, καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, βάλλοντας ἀμφίβληστρον εἰς τὴν θάλασσαν· ἦσαν γὰρ ἀλιεῖς. 19 καὶ λέγει αὐτοῖς, Δεῦτε

ὀπίσω μου, καὶ ποιῶ ὑμᾶς ἀλιεῖς ἀνθρώπων. 20 Οἱ δὲ ἔπειθον αὐτὸν καὶ ἠκολούθησαν αὐτῷ. 21 καὶ ἰδὼν ἄλλους δύο ἀδελφοὺς, Σίμωνα τὸν λεγόμενον Πέτρον, καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, ἐν τῇ πλοίῳ μετὰ Ζεβεδαίου τοῦ πατρὸς αὐτῶν, καταρτίζοντας τὰ δίκτυα.

αὐτῶν· καὶ ἰκάλεσεν αὐτοὺς. 22 οἱ δὲ εὐθὺς ἀφέντες τὰ πλοῖα καὶ τὸν πατέρα αὐτῶν ἠκολούθησαν αὐτῷ.

23 Καὶ περιῆγεν ὅλην τὴν Γαλιλαίαν ὁ Ἰησοῦς, διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν, καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας, καὶ θεοαπελύνων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν.

ἐν τῇ λαῷ. 24 καὶ ἀπῆλθεν ἡ ἀκοή αὐτοῦ εἰς ὅλην τὴν Συρίαν· καὶ προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας, καὶ ποικίλαις νόσοις καὶ βασάνοις συνεχομένους, καὶ δαιμονιζομένους, καὶ σεληνιαζομένους, καὶ παραλυτικούς, καὶ ἰθεράδεους, καὶ ἰσχυρομένους, καὶ ἰσχυρομένους, καὶ ἰσχυρομένους.

καὶ πευσεν αὐτοὺς. 25 καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοὶ ἀπὸ τῆς Γαλιλαίας καὶ Δεκαπόλεως καὶ Ἱερουσαλὴμ καὶ Ἰουδαίας καὶ πέραν τοῦ Ἰορδάνου.

5 Ἰδὼν δὲ τοὺς ὄχλους, ἀνέβη εἰς τὸ ὄρος· καὶ καθίσαντος αὐτοῦ, προσῆλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ. 2 καὶ ἀνοίξας αὐτὸν, ἔρχεται αὐτῷ ὁ Ἰησοῦς.

καὶ ἀνοίξας αὐτὸν, ἔρχεται αὐτῷ ὁ Ἰησοῦς.

καὶ ἀνοίξας αὐτὸν, ἔρχεται αὐτῷ ὁ Ἰησοῦς.

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καὶ ἀνοίξας αὐτὸν, ἔρχεται αὐτῷ ὁ Ἰησοῦς.

¹ σκοτία· φῶς εἶδεν. Γ.Α.; σκοτία φῶς εἶδεν. Τ.Υ. — ὁ Ἰησοῦς. Γ.Α.Τ.Α.Υ. * + [ὁ Ἰησοῦς] Jesus L. ² ὁ Ἰησοῦς ὅλην τὴν Γαλιλαίαν L.; [ὁ Ἰησοῦς] Tr. (— ὁ Ἰησοῦς τα) ἐν ὅλην τὴν Γαλιλαίαν Π.Α.; ὁ Ἰησοῦς ὅλην τὴν Γαλιλαίαν W. — καὶ L.Α. * προσῆλθον Tr. * — αὐτῷ L.

ἔας τὸ στόμα αὐτοῦ ἰδιδασκεν αὐτούς, λέγων, 3 Μακάριοι οἱ
opened his mouth he taught them, saying, Blessed [are] the
πτωχοὶ τῷ πνεύματι· ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.
poor in spirit; for theirs is the kingdom of the heavens.

4 Ὑπακούριοι οἱ πενθοῦντες· ὅτι αὐτοὶ παρακληθήσονται.
Blessed they who mourn; for they shall be comforted.

5 μακάριοι οἱ πραεῖς· ὅτι αὐτοὶ κληρονομήσουσιν τὴν γῆν.
Blessed the meek; for they shall inherit the earth.

6 μακάριοι οἱ πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην· ὅτι
Blessed they who hunger and thirst after righteousness; for
αὐτοὶ χορτασθήσονται. 7 μακάριοι οἱ ἐλεήμονες· ὅτι αὐτοὶ
they shall be filled. Blessed the merciful; for they

ἐλεηθήσονται. 8 μακάριοι οἱ καθαροὶ τῇ καρδίᾳ· ὅτι αὐτοὶ τὸν
shall find mercy. Blessed the pure in heart; for they

θεὸν ὕψονται. 9 μακάριοι οἱ εἰρηνοποιοὶ· ὅτι αὐτοὶ νῆοι θεοῦ
God shall see. Blessed the peacemakers; for they sons of God

κληθήσονται. 10 μακάριοι οἱ δεδιωγμένοι ἕνεκεν δικαιο-
shall be called. Blessed they who have been persecuted on account of right-
σύνης· ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν. 11 μακάριοι
eousness; for theirs is the kingdom of the heavens. Blessed

ἐστε, ὅταν ὀνειδίσωσιν ὑμᾶς καὶ διώξωσιν, καὶ εἰπωσιν πᾶν
are ye when they shall reproach you, and shall persecute, and shall say every
πονηρὸν ῥῆμα καθ' ὑμῶν ψευδόμενοι, ἕνεκεν ἐμοῦ. 12 χαί-
wicked word against you, lying, on account of me. Be-

ρετε καὶ ἀγαλλιᾶσθε, ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς·
rejoice and exult, for your reward [is] great in the heavens;

οὕτως γὰρ ἰδίων τοὺς προφῆτας τοὺς πρὸ ὑμῶν.
for thus they persecuted the prophets who [were] before you.

13 Ὑμεῖς ἐστε τὸ ἅλας τῆς γῆς· ἐὰν δὲ τὸ ἅλας μωρανθῇ,
Ye are the salt of the earth: but if the salt become tasteless,

ἐν τίνι ἀλισθήσεται; εἰς οὐδὲν ἰσχύει ἔτι, εἰ μὴ βλη-
with what shall it be salted? for nothing has it strength any longer, but to be
θῆναι· ἔξω, καὶ καταπατεῖσθαι ὑπὸ τῶν ἀνθρώπων. 14 Ὑμεῖς
cast out, and to be trampled upon by men. Ye

ἐστε τὸ φῶς τοῦ κόσμου· οὐ δύναται πάλιν κρυβῆναι ἐπ' αὐ-
are the light of the world, cannot a city be hid on

ὄρους κειμένη· 15 οὐδὲ καίουσιν λύχνον καὶ τιθέναι αὐτὸν
a mountain situated. Nor do they light a lamp and put it

ὑπὸ τὴν μόδιον, ἀλλ' ἐπὶ τὴν λαμπρίαν, καὶ λάμπει πᾶσιν τοῖς
under the corn measure, but upon the lampstand; and it shines for all who

ἐν τῇ οἰκίᾳ. 16 οὕτως λαμψάτω τὸ φῶς ὑμῶν ἐμπροσθεν
[are] in the house. Thus let shine your light before

τῶν ἀνθρώπων, ὥπως ἴδωσιν ὑμῶν τὰ καλὰ ἔργα, καὶ δοξά-
men, so that they may see your good works, and may

σωσιν τὴν πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς.
glorify your Father who [is] in the heavens.

17 Μὴ νομίσητε ὅτι ἤλθον καταλῦσαι τὸν νόμον ἢ τοὺς προ-
Think not that I came to abolish the law or the pro-

φῆτας· οὐκ ἤλθον καταλῦσαι, ἀλλὰ πληρῶσαι. 18 ἀμὴν γὰρ
phets: I came not to abolish, but to fulfill. For verily

λέγω ὑμῖν, ἕως ἂν παρῇ ὁ οὐρανὸς καὶ ἡ γῆ, ἵστα ἐν ἡ
I say to you, Until shall pass away the heaven and the earth, Iota one or

μία κεραία οὐ μὴ παρέλθῃ ἀπὸ τοῦ νόμου, ἕως ἂν πάντα
one tithe in no wise shall pass away from the law until all

them, saying.

³ Blessed are the poor in spirit! For theirs is the kingdom of Heaven.

⁴ Blessed are those who mourn! For they shall be comforted.

⁵ Blessed are the meek! For they shall inherit the earth.

⁶ Blessed are those who hunger and thirst after righteousness! For they shall be filled.

⁷ Blessed are the merciful! For they shall obtain mercy.

⁸ Blessed are the pure in heart! For they shall see God.

⁹ Blessed are the peacemakers! For they shall be called the sons of God.

¹⁰ Blessed are those who have been persecuted for righteousness' sake! For theirs is the kingdom of Heaven.

¹¹ Blessed are you when they shall call you names and shall persecute you, and when they shall lie, saying every evil word against you for My sake.

¹² Rejoice and leap for joy! For great is your reward in Heaven. For so they persecuted the prophets who were before you.

¹³ You are the salt of the earth. But if the salt loses its taste, with what shall it be salted? For it no longer has its strength, but is to be thrown out and trampled upon by men.

¹⁴ You are the light of the world. A city that is situated on a hill cannot be hidden.

¹⁵ Nor do they light a lamp and put it under a bushel, but they put it on the lampstand. And it shines for all who are in the house.

¹⁶ Even so let your light so shine before men that they may see your good works and glorify your Father who is in Heaven.

¹⁷ Do not think that I came to do away with the Law or the Prophets. I did not come to do away, but to fulfill.

¹⁸ For truly I say to you, Until the sky and the earth pass away, not one jot or one tittle shall pass away from the Law until all has

¹ Verses 4, 5, translated LITTA.

² — ῥῆμα (read [thing]) LITTA.

³ — καὶ LITTA.

⁴ — αὐτοὶ (read κληθῇ, they shall be called) [LITTA].

⁵ — ψευδόμενοι L.

⁶ βληθῇ having been cast LITTA.

been fulfilled.

¹⁹Whoever then shall break one of these commandments, *even* the least, and shall teach men so, *that one* shall be called the least in the kingdom of Heaven. But whoever shall practice and teach them, that one shall be called great in the kingdom of Heaven.

²⁰For I say to you that unless your righteousness shall be over and above *that* of the scribes and Pharisees, you shall in no way enter into the kingdom of Heaven.

²¹You have heard that it was said to the ancient ones, "You shall not murder" — also, "Whoever shall murder shall be in danger of the Judgment."

²²But I say to you that everyone who is angry with his brother, without cause, shall be liable to the Judgment. But whoever shall say to his brother, Raca, shall be liable to the Sanhedrin. But whoever shall say, Fool, shall be in danger of the fire of hell.

²³If, then, you are offering your gift at the altar and shall remember there that your brother has something against you,

²⁴leave your gift there before the altar and go. First be reconciled to your brother and then return and offer your gift.

²⁵Agree quickly with him who has a cause against you, while you are *still* in the highway with him, lest this adversary deliver you to the judge, and the judge deliver you to the officer, and you be cast into prison.

²⁶Truly I say to you, you shall not ever leave there till you have paid the last bit.

²⁷You have heard it was said to the men of old, "You shall not commit adultery."

²⁸But I say to you that everyone who looks on a woman to lust after her has already committed adultery with her in his heart.

²⁹But if your right eye causes you to sin, pluck it out and throw it from you. For it is *more* profitable for you that one of your members should be lost, and not that your whole body should be thrown into hell.

³⁰And if your right hand causes you to sin,

γένηται. 19 δε. εἰάν οὖν λύσῃ μίαν τῶν ἐντολῶν τούτων τῶν
come to pass. Whoever then shall break one of these commandments the
ἐλαχίστων, καὶ διδάξῃ οὕτως τοὺς ἀνθρώπους, ἐλάχιστος κλη-
least, and shall teach ^{so} ^{them}, least shall
θήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν· δε. δ' ἂν ποιῇσθ καὶ
be called in the kingdom of the heavens; but whoever shall practice and
διδάξῃ, οὗτος μέγας κληθήσεται ἐν τῇ βασιλείᾳ τῶν
shall teach [them], this [one] great shall be called in the kingdom of the
οὐρανῶν. 20 λέγω· γὰρ ὑμῖν, ὅτι εἰάν μὴ περισσεύσῃ ἡ δικαιο-
heavens. For I say to you, That unless shall abound ^{right-}
σύνη ὑμῶν· πλείον τῶν γραμματέων καὶ Φαρισαίων, οὐ μὴ
eousness your above[that] of the scribes and Pharisees, in no wise
εἰσέλθῃτε εἰς τὴν βασιλείαν τῶν οὐρανῶν.
shall ye enter into the kingdom of the heavens.

21 Ἠκούσατε ὅτι ἡ ἐρρήθη^α τοῖς ἀρχαίοις. Οὐ φονεύσεις^α.
Ye have heard that it was said to the ancients, Thou shalt not commit murder;

δε. δ' ἂν φονεύσῃ, ἔνοχος ἔσται τῇ κρίσει. 22 ἐγὼ δὲ
but whoever shall commit murder, liable shall be to the judgment. But I
λέγω ὑμῖν, ὅτι πᾶς ὁ ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ ἑικῇ^α
say to you, That every one who is angry with his brother lightly,
ἔνοχος ἔσται τῇ κρίσει· δε. δ' ἂν εἴπῃ τῷ ἀδελφῷ αὐτοῦ,
liable shall be to the judgment; but whoever shall say to his brother,
ῥακά, ἔνοχος ἔσται τῷ συνεδρίῳ· δε. δ' ἂν εἴπῃ, Μωρέ,
Raca, liable shall be to the Sanhedrin; but whoever shall say, Fool,

ἔνοχος ἔσται εἰς τὴν γέενναν τοῦ πυρός. 23 Ἐάν οὖν προσ-
liable shall be to the Gehenna of fire. If therefore thou
φέρῃς τὸ δῶρόν σου ἐπὶ τὸ θυσιαστήριον, κακεὶ μνησθῇς
shalt offer thy gift at the altar, and there shalt remember
ὅτι ὁ ἀδελφός σου ἔχει τι κατὰ σοῦ, 24 ἀφες ἐκεῖ τὸ δῶρόν
that thy brother has something against thee, leave there ^{gift}
σου ἔμπροσθεν τοῦ θυσιαστηρίου, καὶ ὑπάγε, πρῶτον δια-
thy before the altar, and go away, first be
λῆγῃ τῷ ἀδελφῷ σου, καὶ τότε ἔλθων πρόσφερε τὸ δῶρόν
reconciled to thy brother, and then having come offer ^{gift}
σου. 25 Ἴσθι εὐνοῶν τῷ ἀντιδικῷ σου ταχύ, ἕως ὅτου εἶ
thy. Be agreeing with thine adversary party quickly, whilst thou art

ἐν τῇ ὁδῷ μετ' αὐτοῦ, μήποτε σε παραδῷ ὁ ἀντιδικός τῃ
in the way with him, lest thee deliver the adversary party to the
κριτῇ, καὶ ὁ κριτὴς σε παραδῷ τῷ ὑπηρέτῃ, καὶ εἰς φυλακὴν
judge, and the judge thee deliver to the officer, and into prison
βληθῇς. 26 Ἀμὴν λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν,
thou be cast. Verily I say to thee, In no wise shalt thou come out thence,
ἕως ἂν ἀποδώσῃς τὸν ἔσχατον κοδράντην.
until thou pay the last ^{codrant}.

27 Ἠκούσατε ὅτι ἡ ἐρρήθη^α τοῖς ἀρχαίοις. Οὐ μοιχεύ-
Ye have heard that it was said to the ancients, Thou shalt not commit
σεις· 28 ἐγὼ δὲ λέγω ὑμῖν, ὅτι πᾶς ὁ βλέπων γυναῖκα πρὸς
adultery; but I say to you, that every one that looks upon a woman to
τὸ ἐπιθυμῆσαι αὐτῆς, ἤδη ἡμώγευσεν αὐτήν ἐν τῇ
lust after her, already has committed adultery with her in the
καρδίᾳ αὐτοῦ. 29 εἰ δὲ ὁ ὀφθαλμός σου ὁ δεξιὸς σκανδαλίζει
heart ^{this}. But if ^{thine} eye, the right, cause ^{to} offend
σε, ἔξελε αὐτὸν καὶ βάλε ἀπὸ σοῦ· συμφέρει γὰρ σοὶ ἵνα
thee, pluck out it and cast [it] from thee: for it is profitable for thee that

^α ὑμῶν ἡ δικαιοσύνη τα· ^β ἐρρήθη LT-AW.

αὐτοῦ ἐν τῇ ὁδῷ LT-TAW. ^γ — σε παραδῷ LT[2].

LT-AW; — αὐτῆς T. ^δ αὐτοῦ T.

^α εἰπῇ LT[TRA]. ^β ῥακά T. ^γ μετ'

— τοῖς ἀρχαίοις GLT-TAW. ^δ αὐτῇ

— αὐτῆς T.

ἀπὸλῃται ἐν τῶν μελῶν σου, καὶ μὴ ὅλον τὸ σῶμά σου βληθῇ
 should perish one of thy members, and not 'whole 'thy 'body be cast
 εἰς γέενναν. 30 καὶ ἐὰν δεξιὰ σου χεὶρ σκανδαλίζῃ σε, ἐκκόψον
 into Gehenna. And if thy right hand cause 'to 'offend 'thee, cut off
 αὐτήν καὶ βύλε ἀπὸ σοῦ· συμφέρι· γὰρ σοὶ ἵνα ἀπόλῃται
 it and cast (it) from thee: for it is profitable for thee that should perish
 ἐν τῶν μελῶν σου, καὶ μὴ ὅλον τὸ σῶμά σου βληθῇ εἰς γέενναν.
 one of thy members, and not 'whole 'thy 'body be cast into Gehenna.

31 Ἐρρήθη¹ δέ, ὅτι· ὅς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ,
 It was said also that whoever shall put away his wife,
 ὥσπερ αὐτὴ ἀποστᾶσιν. 32 ἐγὼ δὲ λέγω ὑμῖν, ὅτι ὅς ἂν
 let him give to her a letter of divorce: but I say to you, that whoever
 ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, παρεκτός λόγου πορνείας, ποιεῖ
 shall put away his wife, except on account of fornication, causes
 αὐτὴν μοιχεῖσθαι· καὶ ὅς ἂν ἀπολελυμένην ἡγαθήσῃ,
 her to commit adultery; and whoever her who has been put away shall marry,
 μοιχεύεται.
 commits adultery.

33 Πάλιν ἤκούσατε, ὅτι Ἐρρήθη¹ τοῖς ἀρχαίοις, Οὐκ ἐπι-
 Again, ye have heard that it was said to the ancients, Thou shalt not
 κήσεις, ἀποδώσεις δὲ τῷ κυρίῳ τοὺς ὅρκους σου· 34 ἐγὼ
 swear myself, but thou shalt render to the Lord thine oaths.
 δὲ λέγω ὑμῖν μὴ ὁμοσαι ὕλῳς, μήτε ἐν τῷ οὐρανῷ, ὅτι θρόνος
 but say to you not to swear at all, neither by the heaven, because [the] throne
 ἐστὶν τοῦ θεοῦ· 35 μήτε ἐν τῇ γῇ, ὅτι ὑποπόδιόν ἐστιν τῶν
 it is of God; nor by the earth, because [the] footstool it is
 ποδῶν αὐτοῦ· μήτε εἰς Ἱερουσόλυμα, ὅτι πόλις ἐστὶν τοῦ
 of his foot: nor by Jerusalem, because [the] city it is of the
 μεγάλου βασιλέως· 36 μήτε ἐν τῇ κεφαλῇ σου ὁμόσῃς, ὅτι
 great King. Neither by thy head shalt thou swear, because
 οὐ δύνασαι μίαν τρίχα λευκὴν ἢ μέλαιναν ποιῆσαι. 37 Ὅστις
 thou art not able one hair white or black to make. *Let 'be
 δὲ ὁ λόγος ὑμῶν, ναὶ ναί, οὐ οὐ· τὸ δὲ περισσὺν τούτων ἐκ
 but 'your word, Yea, yea; Nay, nay: but what [is] more than these from
 τοῦ πονηροῦ ἐστίν.
 evil is.

38 Ἐκούσατε ὅτι Ἐρρήθη¹· Ὁφθαλμὸν ἀντὶ ὀφθαλμοῦ, καὶ
 Ye have heard that it was said, Eye for eye, and
 δόντα ἀντὶ οὐδόντος· 39 ἐγὼ δὲ λέγω ὑμῖν μὴ ἀντιστῆναι τῷ
 tooth for tooth; but I say to you not to resist
 πονηρῷ· ἀλλ' ὅστις σε ῥαπίσει ἐπὶ τὴν δεξιάν σου σιαγόνα,²
 evil; but whosoever thee shall strike on thy right cheek,
 στρέψον αὐτῷ καὶ τὴν ἄλλην· 40 καὶ τῷ θέλοντί σοι κρι-
 turn to him also the other; and to him who would with thee go
 θῆναι καὶ τὸν χιτῶνά σου λαβεῖν, ἄφες αὐτῷ καὶ τὸ ἱμάτιον·
 to law and thy tunic take, yield to him also [thy] cloak;
 41 καὶ ὅστις σε ἀγγαρεύσει μίλον ἐν, ὑπάγε μετ' αὐτοῦ δύο,
 and whosoever thee will compel to go 'miles 'one, go with him two.
 42 τῷ αἰτούντι σε ὀδίδου· καὶ τὸν θέλοντα ἀπὸ σοῦ ὀδανεί-
 To him who asks of thee give; and him that wishes from thee to bor-
 σθαβαί³ μὴ ἀποστραφῆς.
 row thou shalt not turn away from.

cut it off and throw it from you. For it is more profitable for you that one of your members should be lost, and not that your whole body be thrown into hell.

³¹ It was also said, "Whoever puts away his wife, let him give her a letter of divorce."

³² But I say to you that whoever puts away his wife, except on account of fornication, causes her to commit adultery. And whoever marries the divorced one commits adultery.

³³ Again, you have heard it was said to the ancient men, "You shall not swear falsely, but you shall perform your oaths to the Lord."

³⁴ But I say to you, Do not swear at all—

³⁵ not by Heaven, because it is God's throne—nor by the earth, because it is His footstool—not by Jerusalem, because it is the city of the great King.

³⁶ You shall not swear by your head, because you are not able to make one hair white or black.

³⁷ But let your word be, Yes, yes, No, no! For whatever is more than these is from evil.

³⁸ You have heard that it was said, "Eye for eye and tooth for tooth."

³⁹ But I say to you, Do not resist evil. But whoever shall strike you on your right cheek, turn the other to him also.

⁴⁰ And to him who would sue you and take your tunic, give him your coat also.

⁴¹ And whoever compels you to go one mile, go two with him.

⁴² Give to him who asks of you, and you shall not turn away from him that wishes to borrow from you.

¹ εἰς γέενναν ἀπέλθῃ into Gehenna go away LITTA. ² Ἐρρήθη LITAW. ³ — ἐπὶ LITTA.
 * πᾶς ὁ ἀπολύων every one that puts away LITTA. ⁴ μοιχεύεται LITTA.
 * ἡγαθήσῃ has married L. ⁵ ποιεῖται ἢ μέλαιναν LITTA. ⁶ ὁσῶν shall be L.A. ⁷ ῥαπίζει εἰς
 strikes upon LITTA. ⁸ σιαγὴν σου LITTA; — σου (read the right cheek) T. ⁹ ὀδῶν LITTA.
 * ἀναίστασαι T.

πλατειῶν ἱστῶτες προσεύχεσθαι, ὥπως ἴδῃ¹ φανῶσιν τοῖς
streets standing to pray, so that they may appear

ἀνθρώποις· ἀμὴν λέγω ὑμῖν, ὅτι² ἀπέχουσιν τὸν μισθὸν
to men. Verily I say to you, that they have³ reward

αὐτῶν. 6 σὺ δέ, ὅταν προσεύχῃ, εἰσελθε εἰς τὸ⁴ ταμιεῖόν σου,
'thine. But thou, when thou prayest, enter into thy chamber,

καὶ κλείσας τὴν θύραν σου, πρόσευξαι τῷ πατρὶ σου τῷ ἐν
and having shut thy door, pray to thy Father who [is] in

τῷ κρυπτῷ· καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ ἀπο-
secret; and thy Father who sees in secret will

δώσει σοι ἔν τῷ φανερῷ⁵. 7 Προσευχόμενοι δὲ μὴ βαττολο-
render to thee openly. But when ye pray do not use vain

γῆσθε, ὥσπερ οἱ ἔθνη· δοκοῦσιν γὰρ ὅτι ἐν τῇ πολυλογίᾳ
reputations, as the heathens: for they think that in⁶ much speaking

αὐτῶν εἰσακουσθήσονται. 8 μὴ οὖν ὁμοιωθῆτε αὐτοῖς·
'their they shall be heard. 8 μὴ οὖν ὁμοιωθῆτε αὐτοῖς·
'their they shall be heard.

οἶδεν γὰρ ὁ πατήρ ὑμῶν ὧν χρεῖαν ἔχετε πρὸ τοῦ ὑμᾶς
for 'knows' your Father of what things⁷ need ye have before ye

αἰτῆσαι αὐτόν. 9 οὕτως οὖν προσεύχεσθε ὑμεῖς· Πάτερ ἡμῶν
ask him. Thus therefore pray ye: Our Father

ὁ ἐν τοῖς οὐρανοῖς, ἀγιασθήτω τὸ ὄνομά σου⁸. 10 ἑλθέτω
who [is] in the heavens, sanctified be thy name; let come

ἡ βασιλεία σου· γεννηθῇ τὸ θέλημά σου, ὡς ἐν οὐρανῷ, καὶ
thy kingdom; let be done thy will as in heaven, [so] also

ἐπὶ τῆς γῆς⁹. 11 τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δός ἡμῖν σή-
upon the earth; our bread the needed give us to-
μερον¹⁰. 12 καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς
day; and forgive us our debts, as also we

ἠφείμεν¹¹ τοῖς ὀφειλέταις ἡμῶν¹². 13 καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς
forgive our debtors; And lead not us into

πειρασμόν, ἀλλὰ ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ. ὅτι σοὺ ἐστὶν
temptation, but deliver us from evil. For thine is

ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξα εἰς τοὺς αἰῶνας. ἀμήν.¹³
the kingdom and the power and the glory to the ages. Amen.

14 Ἐάν γὰρ ἀφῇτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν,
For if ye forgive men their offences,

ἀφήσει καὶ ὑμῖν ὁ πατήρ ὑμῶν ὁ οὐράνιος¹⁴. 15 ἰάν δὲ μὴ
'will forgive' also 'you' your Father 'the heavenly. but if 'not

ἀφῇτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, οὐδὲ ὁ
'ye forgive men their offences, neither

πατήρ ὑμῶν ἀφήσει τὰ παραπτώματα ὑμῶν.
'Father 'you will forgive your offences.

16 Ὅταν δὲ νηστεύητε, μὴ γίνεσθε ὥσπερ¹⁵ οἱ ὑποκριταὶ
And when ye fast, be not as the hypocrites,

σκιυροῦντοί· ἀφανίζουσιν γὰρ τὰ πρόσωπα αὐτῶν,¹⁶
do make in countenance; for they disfigure their faces,

ὥπως φανῶσιν τοῖς ἀνθρώποις νηστεύοντες· ἀμὴν λέγω
so that they may appear to men fasting. Verily I say

ὑμῖν, ὅτι¹⁷ ἀπέχουσιν τὸν μισθὸν αὐτῶν. 17 σὺ δὲ νηστεύων
to you, that they have their reward. But thou, fasting,

ἀλείψαι σου τὴν κεφαλὴν, καὶ τὸ πρόσωπόν σου νίψαι¹⁸ ὥπως
anoint thy head, and 'thy face 'wash, so that

μὴ φανῇς¹⁹ τοῖς ἀνθρώποις νηστεύων, ἀλλὰ τῷ πατρὶ
thou mayest not appear to men fasting, but to Father

men). Truly, I say to you that they have their reward.

⁶ But when you pray, go into your inner room, shut your door, and pray to your Father who is in secret. And your Father, who sees in secret, shall reward you openly.

⁷ But when you pray, do not vainly babble words, as the heathen do. For they think that they shall be heard because of their many words.

⁸ Then do not be like them, for your Father knows what things you need before you ask Him.

⁹ Therefore, pray in this way:

Our Father, who is in Heaven, Hallowed be Your name.

¹⁰ Let Your kingdom come, and let Your will be done, on earth as it is in Heaven.

¹¹ Give us today our daily bread,

¹² and forgive us our debts as we also forgive our debtors.

¹³ And do not lead us into temptation, but deliver us from evil. For Yours is the kingdom and the power and the glory, forever. Amen.

¹⁴ For if you forgive men their offences, your heavenly Father will forgive you too.

¹⁵ But if you do not forgive men their offences, neither will your Father forgive your offences.

¹⁶ And when you fast, do not be sad like the hypocrites, for they disfigure their faces so as to appear to men to be fasting. Truly I say to you that they have their reward.

¹⁷ But you, when you fast, oil your head and wash your face,

¹⁸ so that you may not appear to men to be fasting. But you fast to your Father who

¹ — ἐν ἸΤΤΙΔΩ. ² — ὅτι ἸΤΤΙΔ. ³ ταμιεῖον ΤΑ. ⁴ — ἐν τῷ φανερῷ ἸΤΤΙΔ. ⁵ βαττολογήσῃ ΤΑ. ⁶ ἐλθέτω Τ. ⁷ — τῆς ἸΤΤΙΔΩ. ⁸ ἀφῆκαμεν have forgiven ἸΤΤΙΔ. ⁹ — ὅτι σοὺ το ἐπὶ of venes ὈΤΤΙΔΩ. ¹⁰ — τὰ παρὰ αὐτῶν Τ. ¹¹ ὡς ἸΤΤΙΔ. ¹² εἰ αὐτῶν Ἰ. ¹³ — ὅτι ἸΤΤΙΔ. ¹⁴ νηστ. τοῖς ἀνθρώ. Ἰ.

σου τῷ ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ
'thy who [is] in secret; and thy Father who sees in

κρυπτῷ· ἀποδώσει σοι ἐν τῷ φανερῷ.
secret will render to thee openly.

is in secret. And your Father who sees in secret will reward you openly.

¹⁹ Do not store up for yourselves treasures on earth, where moth and rust spoil, and where thieves break through and steal.

²⁰ But store up treasures for yourselves in Heaven, where neither moth nor rust spoil, and where thieves do not break through or steal.

²¹ For where your treasure is, your heart will be there also.

²² The lamp of the body is the eye. So if your eye is sound, your whole body will be illuminated.

²³ But if your eye is evil, your whole body will be dark. Therefore, if the light that is in you is darkness, how great is the darkness!

²⁴ No one is able to serve two lords. For either he will hate the one and he will love the other; or, he will hold to one and he will despise the other. You are not able to serve God and mammon.

²⁵ Because of this I say to you, Do not be anxious as to your life—what you should eat and what you should drink—nor for your body, what you should put on. Is not the life more than the food, and the body more than the clothing?

²⁶ Look at the birds of the sky. You will see that they do not sow, nor do they reap, nor do they gather into barns. Yet your heavenly father feeds them. Are you not much better than they?

²⁷ But which of you by being anxious is able to add one cubit to his height?

²⁸ And why are you worried about clothing? Look at the lilies of the field, how they grow. They do not work and they do not spin.

²⁹ But I say to you that not even Solomon in all his glory was clothed like one of these!

³⁰ But if God so clothe the grass of the field (which is here today and is thrown into

19 Μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς, ὅπου
Treasure not up for yourselves treasures upon the earth, where
σῆς καὶ βρώσις ἀφανίζει, καὶ ὅπου κλέπτει διαρρίσσει· καὶ
moth and rust spoil, and where thieves dig through and
κλέπτουσιν· 20 θησαυρίζετε δὲ ὑμῖν θησαυροὺς ἐν οὐρανῷ,
steal: but treasure up for yourselves treasures in heaven,
ὅπου οὔτε σῆς οὔτε βρώσις ἀφανίζει, καὶ ὅπου κλέπτει οὐ δι-
where neither moth nor rust spoils and where thieves do not
ορρίσσει οὐδὲ κλέπτουσιν. 21 ὅπου γὰρ ἐστὶν ὁ θησαυρὸς
dig through nor steal: for where 'is 'treasure
ὑμῶν, ἐκεῖ ἐστὶ καὶ ἡ καρδία ὑμῶν. 22 Ὁ λύχνος τοῦ
'your, there will be also 'heart 'your. The lamp of the
σώματος ἐστὶν ὁ ὀφθαλμὸς· ἐὰν ὁ ὤν ὁ ὀφθαλμὸς σου
body is the eye; if therefore thine eye

ἀπλούς ᾖ, ὅλον τὸ σῶμά σου φωτεινὸν ἔσται· 23 ἐὰν δὲ ὁ
single be, 'whole 'thy body light will be. But if
ὀφθαλμὸς σου πονηρὸς ᾖ, ὅλον τὸ σῶμά σου σκοτεινὸν ἔσται.
thine eye evil be, 'whole 'thy body dark will be.

εἰ οὖν τὸ φῶς τὸ ἐν σοὶ σκότος ἐστὶν, τὸ σκότος πᾶσον·
If therefore the light that [is] in thee darkness is, the darkness how great

24 Οὐδεὶς δύναται δυοὶ κυριοὺς δουλεύειν· ἢ γὰρ τὸν ἑνα
No one is able two lords to serve; for either the one

μισήσει, καὶ τὸν ἕτερον ἀγαπήσει· ἢ ἐνδὸς ἀνθίσταται, καὶ
he will hate, and the other he will love; or [the] one he will hate to, and

τοῦ ἑτέρου καταφρονήσει. οὐ δύνασθε θεῷ δουλεύειν καὶ μαμ-
the other he will despise. Ye are not able 'God 'to serve and mam-

μωνί.^a 25 διὰ τοῦτο λέγω ὑμῖν, μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν.
mon. Because of this I say to you, be not careful as to your life.

τί φάγητε καὶ τί πίνητε· μηδὲ τῷ σώματι ὑμῶν,
what ye should eat and what ye should drink; nor as to your body

τί ἐνδύσθητε. οὐχὶ ἡ ψυχὴ πλείον ἐστὶν τῆς τροφῆς καὶ
τί ἐνδύσθητε. οὐχὶ 'the 'life 'more 'is than the food and

τὸ σῶμα τοῦ ἐνδύματος; 26 ἐμβλέψατε εἰς τὰ πετεινὰ τοῦ
the body than the raiment? Look at the birds of the

οὐρανοῦ, οἳ οὐ σπείρουσιν, οὐδὲ θερίζουσιν, οὐδὲ συνάγουσιν
heaven, that they sow not, nor do they reap, nor do they gather

εἰς ἀποθήκας, καὶ ὁ πατήρ ὑμῶν ὁ οὐράνιος τρέφει αὐτά· οὐχ
into granaries, and your Father the heavenly feeds them: 'not

ὅμως μᾶλλον διαφίεται αὐτῶν; 27 τίς δὲ ἐξ ὑμῶν μερι-
ye 'much 'are better than they? But which of you by being

μῶν δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν ἑνα;
careful is able to add to his stature 'cubits 'ones?

28 καὶ περὶ ἐνδύματος τί μεριμνᾶτε; καταμάθετε τὰ κρίνα
and about raiment why are ye careful? observe the lilies

τοῦ ἀγροῦ, πῶς αὐξάνει· οὐ κοτιᾷ οὐδὲ ἀνθήει· 29 λέ-
of the field, how they grow: they labour not nor do they spin: 'I

γω δὲ ὑμῖν, ὅτι οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περι-
say but to you that not even Solomon in all his glory was

βάλετο ὡς ἐν τούτῳ. 30 εἰ δὲ τὸν χόρτον τοῦ ἀγροῦ, σήμερον
clothed as one of these. But if the grass of the field, to day

^a κρυφαίει ΛΤΓΑ. ^b — ἐν τῷ φανερῷ ΟΣΤΓΑΩ. ^c σου thy ΛΤΓΑ. ^d — καὶ ἡ. ^e 4 + σου thy L.
— οὖν T. ^f ὁ ὀφθαλμὸς σου ἀπλούς LTA. ^g μαμωνᾶς ΟΣΤΓΑΩ. ^h ὁ of LTΓ. ⁱ — καὶ T.
— τί φάγητε T. ^k αὐξάνουσιν LΤΓΑ. ^l κοτιᾷς LT; κοπιούσιν TGA. ^m νηθουσιν LRTA.

ἔτι, καὶ αὐριοῦ εἰς ἐλπίσαν βαλλόμενον, ὁ θεὸς οὕτως
 'which is and to-morrow into an oven is cast, God thus
 ἀμείνουνσιν, οὐ πολλῷ μᾶλλον ὑμᾶς, δαίόγιστοι; 31 μὴ
 'they, [will be] not much rather you, O [ye] of little faith? 'not
 οὐν μεριμνήσητε, λέγοντες, τί φάγωμεν, ἢ τί πίωμεν,
 'therefore 'be careful, saying, What shall we eat? or what shall we drink?
 ἢ τί περιβαλώμεθα; 32 πάντα γὰρ ταῦτα τὰ ἔθνη ἐπι-
 'or with what shall we be clothed? For all these things the nations seek
 ζητεῖ· οἶδεν γὰρ ὁ πατήρ ὁ μῶν ὁ οὐράνιος ὅτι χρᾶτε
 'after. For knows your Father the heavenly that ye have need
 τούτων πάντων· 33 ζητεῖτε δὲ πρῶτον τὴν βασιλείαν τοῦ
 of these things 'all. But seek ye first the kingdom
 θεοῦ καὶ τὴν δικαιοσύνην· αὐτοῦ, καὶ ταῦτα πάντα προσ-
 of God and his righteousness, and 'these things 'all shall
 τεθήσεται ὑμῖν. 34 μὴ οὐν μεριμνήσητε εἰς τὴν αὐριον·
 be added to you. 'Not 'therefore 'be careful for the morrow:
 ἡ γὰρ αὐριον μεριμνήσει ἑαυτῆς· ἐὰν γὰρ ἄρκουον τῷ
 for the morrow shall be careful about the [things] of itself. Sufficient to the
 ἡμέρᾳ ἡ κακία αὐτῆς.
 day [is] the evil of it.

7 Μὴ κρίνετε, ἵνα μὴ κριθήτε· 2 ἐν ᾧ γὰρ κρίματι κρίνετε,
 Judge not, that ye be not judged: 'with 'what 'for judgment ye judge,
 κριθήσεσθε· καὶ ἐν ᾧ μέτρῳ μετρεῖτε, ἀντιμετρηθήσεται·
 ye shall be judged; and with what measure ye mete, it shall be measured again
 ὑμῖν. 3 Τί δὲ βλέπετε τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ
 to you. But why lookest thou on the mote that [is] in the eye
 ἀδελφοῦ σου, τὴν δὲ ἐν τῷ σῷ ὀφθαλμῷ δοκὸν οὐ κατανοεῖς;
 of thy brother, but the 'in 'thine ['own] 'eye 'beam perceivest not?
 4 ἢ πῶς εἰρεῖς τῷ ἀδελφῷ σου, ἄφες ἐκβάλω τὸ
 or how wilt thou say to thy brother, Suffer [that] I may cast out the
 κάρφος ἀπὸ τοῦ ὀφθαλμοῦ σου· καὶ ἰδοὺ, ἡ δοκὸς ἐν τῷ
 mote from thine eye: and behold, the beam [is] in
 ὀφθαλμῷ σου; 5 ὑποκριτὰ, ἐκβαλε πρῶτον τὴν δοκὸν ἐκ
 thine ['own] eye! hypocrite, cast out first the beam out of
 τοῦ ὀφθαλμοῦ σου, καὶ τότε διαβλέψεις ἐκβαλεῖν τὸ κάρφος
 thine ['own] eye, and then thou wilt see clearly to cast out the mote
 ἐκ τοῦ ὀφθαλμοῦ τοῦ ἀδελφοῦ σου.
 out of the eye of thy brother.

6 Μὴ ὥστε τὸ ἅγιον τοῖς κυσίν· μὴ δὲ βάλητε τοὺς
 Give not that which [is] holy to the dogs, nor cast
 μαργαρίτας ὑμῶν ἐμπροσθεν τῶν χοίρων, μήποτε κατα-
 'pearls 'your before the swine, lest they should
 πατήσωσιν· αὐτοὺς ἐν τοῖς ποσίν αὐτῶν, καὶ στραφέντες
 trample upon them with their feet, and having turned
 ῥήξωσιν ὑμᾶς.
 they rend you.

7 Αἰτεῖτε, καὶ δοθήσεται ὑμῖν· ζητεῖτε, καὶ εὕρησεται·
 Ask, and it shall be given to you: seek, and ye shall find:
 κρούετε, καὶ ἀνοίγεται ὑμῖν. 8 πᾶς γὰρ ὁ αἰτῶν λαμβάνει,
 knock, and it shall be opened to you. For everyone that asks receives,
 καὶ ὁ ζητῶν εὕρισκει, καὶ τῷ κρούοντι ἀνοίγεται.
 and he that seeks finds, and to him that knocks it shall be opened.

* ἐπιζητοῦσιν LITTA. * τὴν δικαιοσύνην καὶ τὴν βασιλείαν L; — τοῦ θεοῦ (read its right-
 eousness) LITTA. * μεριμνήσετε L. * — τὰ [omitted] [things] of LITTA. * αὐτῆς L. * μετρηθή-
 σεται, it shall be measured LITTA. * ἐκ τοῦ ὀφθαλμοῦ τοῦ ἀδελφοῦ σου τὴν δοκὸν
 LITTA. * καταπατήσωσιν they shall trample upon LITTA. * ἀνοίγεται it is opened LITTA.

the oven tomorrow.) will He not much rather provide for you? O you of little faith!

31 Therefore, do not be anxious, saying, What shall we eat; or, what shall we drink; or, With what shall we be clothed?

32 For the heathen seek all these things. But your heavenly Father knows that you have need of all these things.

33 But seek first the kingdom of God and His righteousness, and all these things shall be added to you.

34 Then, do not be anxious for tomorrow. For tomorrow will be anxious for its own things. Each day has enough evil of itself.

CHAPTER 7

1 Do not judge, so that you may not be judged.

2 For with whatever judgment you judge, you shall be judged. And with whatever measure you measure out, it shall be measured to you again.

3 But why do you look upon the twig in your brother's eye, but you do not see the log that is in your own eye?

4 Or how can you say to your brother, Let me pull the twig out of your eye, when behold, the log is in your eye?

5 Hypocrite! First pull the log out of your own eye, and then you will see clearly to pull the twig out of your brother's eye.

6 Do not give that which is holy to the dogs nor throw your pearls before the pigs, so that they may not trample on them with their feet, then turn and tear you.

7 Ask and it shall be given to you. Seek and you shall find. Knock and it shall be opened to you.

8 For everyone that asks does receive. And he that seeks does find. And to him that knocks, it shall be opened.

⁹ Or what one of you is there who will give his son a stone when he asks for bread?

¹⁰ Or if he should ask for a fish, will he give him a snake?

¹¹ Then, if you, being evil, know how to give good gifts to your children, how much more your Father who is in Heaven will give good things to those who ask Him!

¹² Therefore, all things that you desire that men should do for you, so you also should do for them; for this is the Law and the Prophets.

¹³ Go in through the narrow gate. For wide is the gate and broad is the way that leads to death, and they who go through it are many.

¹⁴ Because narrow is the gate and narrow is the way that leads to life, and they are few who find it.

¹⁵ But beware of the false prophets who come to you in sheep's clothing (but inside they are plundering wolves).

¹⁶ By their fruits you shall know them. Do men gather grapes from thorns, or figs from thistles?

¹⁷ So every good tree produces good fruits. But the corrupt tree produces evil fruits.

¹⁸ A good tree cannot produce evil fruits, nor can a corrupt tree produce good fruits.

¹⁹ Every tree not bringing forth good fruit is cut down and is thrown into the fire.

²⁰ Then surely, by their fruits you shall know them.

²¹ Not everyone who says to Me, Lord! Lord! shall enter into the kingdom of Heaven. But he who does the will of My Father

9 ἢ τίς τίστιν⁹ ἐξ ὑμῶν ἀνθρώπος, ὃν⁹ ἴαν⁹ αἰτήσῃ⁹ ὁ υἱὸς
Or what 'is' there 'of' 'you' 'man' who if 'should' 'ask' 'son'
αὐτοῦ ἄρτον, μὴ λίθον ἐπιδώσει αὐτῷ; 10 καὶ ἰάν ἰχθύν
'his' bread, 'a' stone 'will' he give him? and if 'a' fish
αἰτήσῃ, μὴ ὄφιν ἐπιδώσει αὐτῷ; 11 εἰ οὖν ὑμεῖς πονηροὶ
he should ask, 'a' serpent will he give him? If therefore ye, 'evil'
ὄντες οἴδατε δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν, πόσῳ
'being, know [how] 'gifts 'good to give to your children, how much
μᾶλλον ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς δώσει ἀγαθὰ
more your Father who [is] in the heavens will give good things
τοῖς αἰτοῦσιν αὐτόν;
to them that ask him?

12 Πάντα οὖν ὅσα ἐὰν¹² θέλητε ἵνα ποιῶσιν ὑμῖν οἱ
All things therefore whatever ye desire that 'should' do 'to' you
ἀνθρώποι, οὕτως καὶ ὑμεῖς ποιεῖτε αὐτοῖς¹²· οὗτος γὰρ ἵστιν ὁ
'men, so also 'ye' do to them: for this is the
νόμος καὶ οἱ προφῆται.
law and the propheta.

13 Εἰσελθετε¹³ διὰ τῆς στενῆς πύλης· ὅτι πλατεία ἡ πύλη¹³
Enter in through the narrow gate; for wide the gate
καὶ εὐρύχωρος ἡ ὁδὸς ἣ ἀπάγουσα εἰς τὴν ἀπώλειαν, καὶ
and broad the way that leads to destruction, and
πολλοὶ εἰσιν οἱ εἰσερχόμενοι δι' αὐτῆς· 14 ὅτι¹⁴ στενὴ ἡ
many are they who enter through it: for narrow the
πύλη¹⁴ καὶ τεθλιμμένη ἡ ὁδὸς ἣ ἀπάγουσα εἰς τὴν ζωὴν, καὶ
gate and straitened the way that leads to life, and
ὀλίγοι εἰσιν οἱ εὐρίσκοντες αὐτήν.
few are they who find it.

15 Προσεχετε¹⁵ ἀπὸ τῶν ψευδοπροφητῶν, οἵτινες ἔρχονται
But beware of the false prophets, who come
πρὸς ὑμᾶς ἐν ἐνδύμασιν προβάτων, ἔσωθεν δὲ εἰσιν λύκοι ἔρ-
to you in raiment of sheep, but within are wolves ἔρ-
παγες. 16 ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγινώσθε αὐτούς· μή τι
pacious. By their fruits ye shall know them.

συλλέγουσιν ἀπὸ ἀκανθῶν ἑσταφυλὴν¹⁶ ἢ ἀπὸ τριβύλων σῦκα;
Do they gather from thorns a bunch of grapes, or from thistles figs?

17 οὕτως πᾶν δένδρον ἀγαθὸν καρποὺς καλοὺς ποιεῖ· τὸ δὲ
So every tree good 'fruits' good produces, but the

σαπρὸν δένδρον καρποὺς πονηροὺς ποιεῖ. 18 οὐ δύναται
corrupt tree 'fruits' bad produces, 'Cannot

δένδρον ἀγαθὸν καρποὺς πονηροὺς ποιεῖν, οὐδὲ δένδρον σα-
'a tree good 'fruits' evil produce, nor a tree cor-

πρὸν καρποὺς καλοὺς ποιεῖν. 19 πᾶν δένδρον μὴ ποιῶν
rupt 'fruits' good 'produce. Every tree not producing

καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται. 20 ἄραγε²⁰
'fruit' good is cut down and into fire is cast. Then surely

ἀπὸ²¹ τῶν καρπῶν αὐτῶν ἐπιγινώσθε αὐτούς.
by their fruits ye shall know them.

21 Οὐ πᾶς ὁ λέγων μοι, Κύριε, κύριε, εἰσέλθεται εἰς
Not every one who says to me, Lord, Lord, shall enter into
τὴν βασιλείαν τῶν οὐρανῶν· ἀλλ' ὁ ποῶν τὸ θέλημα τοῦ
the kingdom of the heavens, but he who does the will

⁹ - ἔστιν LTR [A]. * - ἐὰν LTR A. * αἰτήσῃ shall ask LTR A. ⁹ καὶ ἰχθύν αἰτήσῃ or also a fish shall ask LTR A. ⁹ ἐὰν τ. ⁹ αἰτέησθε LTR A. * - ἡ πύλη LTR [A]. ¹⁴ ἵτι how LTR. ¹⁴ [ἡ πύλη] LTR. ¹⁴ - δε but LTR [A]. ¹⁴ σταφυλὰς grapes LTR A. ¹⁴ ἐνεγκύν bear L. ¹⁴ + [οὖν] now L. ¹⁴ ἀρα γε LTR A. ¹⁴ ἐκ L.

πατρός μου τοῦ ἐν ὁ οὐρανοῖς. 22 πολλοὶ ἐροῦσίν μοι ἐν
 of my Father who (is) in [the] heavens. Many will say to me in
 ἐκείνῃ τῇ ἡμέρᾳ, Κύριε, κύριε, οὐ τῷ σὺ ὀνόματι ὡς προφη-
 that day, Lord, Lord, not through thy name as 'proph-
 τεύσαμεν, καὶ τῷ σὺ ὀνόματι δαιμόνια ἐξεβάλομεν, καὶ
 'prophecy, and through thy name demons cast out, and
 τῷ σὺ ὀνόματι δυνάμεις πολλὰς ἐποιήσαμεν; 23 καὶ
 through thy name 'works of 'power 'many perform? And
 τότε ὁμολογήσω αὐτοῖς, ὅτι οὐδέποτε ἔγνων ὑμᾶς ἀποχωρεῖτε
 then will I confess to them, Never knew I you: depart ye
 ἀπ' ἐμοῦ, οἱ ἐργαζόμενοι τὴν ἀνομίαν.
 from me, who work lawlessness.

24 Πᾶς οὖν ὅστις ἀκούει μου τοὺς λόγους τούτους,¹
 Every one therefore whosoever hears 'my 'words 'these,
 καὶ ποιῇ αὐτούς, ὁμοιωσώ αὐτὸν² ἀνδρὶ φρονίμῳ, ὅστις ᾠκοδό-
 and does them, I will liken him to a 'man 'prudent, who built
 ἡσεν τὴν οἰκίαν αὐτοῦ³ ἐπὶ τὴν πέτραν. 25 καὶ κατίβη ἡ
 his house upon the rock: and came down the
 βροχὴ καὶ ἤλθον⁴ οἱ ποταμοὶ καὶ ἐπνευσαν οἱ ἄνεμοι, καὶ
 rain, and came the streams, and blew the winds, and
 'προσέκλινον τὴν οἰκίαν ἐκείνην, καὶ οὐκ ἔπεσεν⁵ τεθεμελιώτο γὰρ
 fell upon that house, and it fell not; for it had been founded
 ἐπὶ τὴν πέτραν. 26 καὶ πᾶς ὁ ἀκούων μου τοὺς λόγους
 upon the rock, and everyone who hears 'my 'words
 τούτους καὶ μὴ ποιῶν αὐτούς, ὁμοιωθήσεται ἀνδρὶ μωρῷ,⁶
 'these and does not do them, he shall be likened to a 'man foolish,
 ὅστις ᾠκοδόμησεν τὴν οἰκίαν αὐτοῦ⁷ ἐπὶ τὴν ἄμμου. 27 καὶ
 who built his house upon the sand: and
 κατίβη ἡ βροχὴ καὶ ἤλθον οἱ ποταμοὶ καὶ ἐπνευσαν οἱ
 came down the rain, and came the streams, and blew the
 ἄνεμοι, καὶ προσέκλινον τὴν οἰκίαν ἐκείνην, καὶ ἔπεσεν, καὶ ἦν
 winds, and beat upon that house, and it fell, and 'was
 ὡς πτώσις αὐτῆς μεγάλη.
 'the 'fall 'of 'is great.

28 Καὶ ἐγένετο ὅτε ᾤσυνετέλεσεν⁸ ὁ Ἰησοῦς τοὺς λόγους
 And it came to pass when 'he 'had 'finished 'Jesus 'words
 τοῦτους ἐξεπλήθυνον οἱ ὄχλοι ἐπὶ τῇ διδασκῇ αὐτοῦ. 29 ἦν
 'these astonished were the crowds at his teaching: 'ho 'was
 γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων, καὶ οὐχ ὡς οἱ
 for teaching them as 'authority 'having, and not as the
 γραμματεῖς.
 scribes.

8 Ὡς καταβάντι δὲ αὐτῷ⁹ ἀπὸ τοῦ ὄρους, ἠκολούθησαν αὐτῷ
 And when 'he 'came 'down 'he from the mountain, 'followed 'him
 ὄχλοι πολλοί. 2 καὶ ἰδοὺ, λεπρὸς ἔλθων¹⁰ προσεκύνη αὐτῷ,
 'crowds 'great. And behold, a leper having come did homage to him,
 λέγων, Κύριε, ἐὰν θέλῃς, δύνασαι με καθαρίσαι. 3 Καὶ
 saying, Lord, if thou wilt thou art able me to cleanse. And
 ἐκτείνας τὴν χεῖρα ἤψατο αὐτοῦ¹¹ ὁ Ἰησοῦς, λέγων,
 having stretched out [his] hand 'touched 'him 'Jesus, saying,
 Θέλω, καθαρίσθῃ. Καὶ εὐθὺς ἠκαθαρίσθη αὐτοῦ ἡ λέπρα.
 I will, be thou cleansed. And immediately 'was cleansed his leprosy.

¹ + τοὺς τῆς ΛΤΤΑ. ² ἐπρόφητευσαν ΛΤΤΑ. ³ [τούτους] ΛΤ. ⁴ ὁμοιωθήσεται he 'built he
 likened ΛΤΤ. ⁵ αὐτοῦ τὴν οἰκίαν ΛΤΤΑ. ⁶ ἤλθον τ. ⁷ προσέτασαν struck against; προσ-
 έπεσαν ΠΤΑ. ⁸ αὐτοῦ τὴν οἰκίαν ΛΤΤΑ. ⁹ τέλεσεν ΛΤΤΑ. ¹⁰ + αὐτῶν (read their scribes)
 ΛΤΤΑ; + καὶ οἱ Φαρισαῖοι and the Pharisees L. ¹¹ καὶ καταβάντος αὐτοῦ L; καταβάντος δὲ
 αὐτοῦ τ. ¹² προσελθὼν having come to [him] ΛΤΤΑ W. ¹³ — ὁ Ἰησοῦς (read he touched)
 ΓΤΤΑ. ¹⁴ ἠκαθάρησεν τ.

who is in Heaven shall enter in.

²² Many will say to Me in that day, Lord! Lord! Did we not prophecy through Your name and through Your name throw out demons? And did we not through Your name do mighty works?

²³ And then I will say to them, I never knew you! Depart from Me, you who work lawlessness!

²⁴ Therefore, everyone who hears these words of Mine, and does them, I will compare him to a wise man who built his house on a rock.

²⁵ And the rain came down, and the floods came, and the winds blew and fell upon that house. But it did not fall, for it had been founded on a rock.

²⁶ And everyone who hears these words of Mine and does not do them, he shall be compared to a foolish man who built his house on the sand.

²⁷ And the rain came down, and the floods came, and the winds blew and beat upon that house. And it fell, and great was the fall of it.

²⁸ And when Jesus had finished these words, the people were astonished at His teaching.

²⁹ For He was teaching them as One who had authority, and not like the scribes.

CHAPTER 8

¹ And when He had come down from the mountain, great crowds followed Him.

² And behold, a leper came and worshiped Him, saying, Lord, if You so desire, You are able to make me clean.

³ And stretching out His hand, Jesus touched him, saying, I desire it! Be clean! And instantly his leprosy was gone.

⁴ And Jesus said to him, 'See that you do not tell anyone. But go show yourself to the priest and offer the gifts which Moses commanded for a witness to them.

⁵ And when Jesus had entered Ca-per-na-um, a centurion came to Him, begging Him.

⁶ And he said, Lord, my servant has been laid out in the house, a paralytic, fearfully tormented.

⁷ And Jesus said to him, I will come and heal him.

⁸ The centurion answered and said, Lord, I am not worthy that You should come under my roof. But only speak a word and my servant will be healed.

⁹ For I also am a man under authority, having soldiers under me. And I say to this one, Go! And he goes. And to another, Come! And he comes; and to my slave, Do this! And he does.

¹⁰ And having heard this, Jesus marvelled. And He said to those following, Truly I say to you, Not even in Israel have I found such great faith.

¹¹ But I say to you that many shall come from the east and west and shall sit down with Abraham and Isaac and Jacob in the kingdom of Heaven.

¹² But the children of the kingdom shall be thrown into outer darkness. There shall be weeping and gnashing of teeth.

¹³ And Jesus said to the centurion, Go! And as you have believed, let it be done to you. And his servant was healed in that hour.

¹⁴ And when Jesus had come to Peter's house, He saw his wife's mother laid out in bed and sick of a fever.

4 Καὶ λέγει αὐτῷ ὁ Ἰησοῦς, Ὅρα μὴ δὲν εἶπες· ἄλλ' ὑπάγε, καὶ σεαυτὸν δέξιν τῷ ἱερεῖ, καὶ προσένεγκε· τὸ δῶρον δὲ προσέταξεν ὡς Μωσῆς, εἰς μαρτύριον αὐτοῖς.

5 Ἐἰσελθόντι δὲ τῷ Ἰησοῦ εἰς Καπερναοὺμ, προσῆλθεν αὐτῷ ἑκατόνταρχος παρακαλῶν αὐτόν θ καὶ λέγων, Κύριε, ὁ παῖς μου βέβηται ἐν τῇ οἰκίᾳ παραλυτικός, δεινῶς βασανιζόμενος. 7 Καὶ λέγει αὐτῷ ὁ Ἰησοῦς, Ἐγὼ ἐλθὼν θεριπύσω αὐτόν. 8 Καὶ ἀποκριθεὶς ὁ ἑκατόνταρχος εἶπεν, Κύριε, οὐκ εἰμὶ ἱκανὸς ἵνα μου ᾤκῃ τὴν στέγην εἰσελθεῖς· ἀλλὰ μόνον εἰπὲ ῥήματι, καὶ ἰαθήσεται ὁ παῖς μου. 9 Καὶ γὰρ ἐγὼ ἀνθρώπος εἰμὶ ὑπὸ ἐξουσίαν, ἔχων ὑπ' ἡμῶν στρατιώτας.

καὶ λέγω τούτῳ, Πορεύθητι, καὶ πορεύεται· καὶ ἄλλῳ, Ἐρχου, καὶ ἐρχεται· καὶ τῷ δούλῳ μου, Ποίησον τοῦτο, καὶ ποιεῖ.

10 Ἀκούσας δὲ ὁ Ἰησοῦς ἐθαύμασεν, καὶ εἶπεν τοῖς ἀκολουθοῦσιν, Ἀμὴν λέγω ὑμῖν, οὐδὲ ἐν τῇ Ἰσραὴλ τοσαύτην πίστιν εὑρόν.

11 Λέγω δὲ ὑμῖν, ὅτι πολλοὶ ἀπὸ ἀνατολῶν καὶ δυσμῶν ἔξουσιν, καὶ ἀνακλιθήσονται μετὰ Ἀβραάμ καὶ Ἰσαὰκ καὶ Ἰακώβ ἐν τῇ βασιλείᾳ τῶν οὐρανῶν. 12 οἱ δὲ υἱοὶ τοῦ βασιλείου ἐκβληθήσονται εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

13 Καὶ εἶπεν ὁ Ἰησοῦς τῷ ἑκατοντάρχῳ, Ὑπάγε, καὶ ὡς ἐπίστευσας γενήθητω σοι. Καὶ ἰάθη ὁ παῖς αὐτοῦ ἐν τῇ ὥρᾳ ἐκείνῃ.

14 Καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν Πέτρου, εἶδεν τὴν πενθερὰν αὐτοῦ βεβλημένην καὶ πυρίσσουσαν, 15 καὶ ἡνίκα ἦν ἐν τῇ ὥρᾳ ἐκείνῃ.

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ε ἄλλὰ εὐτίστα. δ προσένεγκον. εἰσελθόντος. ε αὐτῷ he cw; αὐτοῦ he LTTR. β Καπερναοὺμ. LTTR. γ ἑκατοντάρχης τ. δ καὶ LTTR. ε δ Ἰησοῦς (read he says) LTTR. ζ ἀποκριθεὶς δὲ LTTR. η λόγῳ by a word. LTTR. θ + τασσόμενος placed t. ι + αὐτῷ him L. κ παρ' οὐδενὶ τοσαύτην πίστιν ἐν τῇ Ἰσραὴλ with no one so great [with] in Israel LTTR. λ ἐξελεύσονται shall go forth t. μ ἑκατοντάρχη LTTR. ν καὶ LTTR. ζ αὐτοῦ (read the servant) LTTR. η ἀπὸ τῆς ὥρας ἐκείνης from that hour L.

ἤφατο τῆς χειρὸς αὐτῆς, καὶ ἀφῆκεν αὐτὴν ὁ πυρετός· καὶ ἡγήθη καὶ διηκόνει αὐτοῖς.¹
 he touched her hand, and left her the fever; and she arose and ministered to them.

16 Ὁψίας δὲ γενομένης προσήνεγκαν αὐτῷ δαιμονιζομένους πολλούς· καὶ ἐξέβαλεν τὰ πνεύματα λόγῳ καὶ πάντας τοὺς κακῶς ἔχοντας ἐθεράπευσεν.¹⁷ ὅπως πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαίου τοῦ προφήτου, λέγοντος, Αὐτὸς τὰς ἀσθενείας ἡμῶν ἔλαβεν, καὶ τὰς νόσους ἐβάστασεν.
 And evening being come, they brought to him possessed with daemons many, and he cast out the spirits by a word, and all who were diseased he healed: so that might be fulfilled that which was spoken by Isaiah the prophet, saying, Himself the infirmities of us took, and the diseases bore.

18 Ἰδὼν δὲ ὁ Ἰησοῦς πολλοὺς ὄχλους περὶ αὐτόν, ἐκέλευσεν ἀπελθεῖν εἰς τὸ πέραν. 19 καὶ προσελθὼν εἰς γραμματεὺς εἶπεν αὐτῷ, Διδάσκαλε, ἀκολουθήσω σοι ὅπου ἴδω ἀπέρχῃ. 20 Καὶ λέγει αὐτῷ ὁ Ἰησοῦς, Αἱ ἀλώπεκες φωλεοὺς ἔχουσιν καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσουσιν, ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει ποῦ τὴν κεφαλὴν κλῖνῃ. 21 Ἐπερὸς δὲ τῶν μαθητῶν αὐτοῦ εἶπεν αὐτῷ, Κύριε, ἐπιτρέψον μοι πρῶτον ἀπελθεῖν καὶ θάψαι τὸν πατέρα μου. 22 Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, Ἀκολουθεῖ μοι, καὶ ἀφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς.
 And seeing Jesus great crowds around him, he commanded to depart to the other side. And having come to [him] one scribe said to him, Teacher, I will follow thee whithersoever thou shalt go. And saying to him Jesus, The foxes have holes, and the birds of the heaven nests, but the Son of man has not where the head he may lay. Another of his disciples said to him, Lord, allow me first to go and bury my father. But Jesus said to him, Follow me, and leave the dead to bury their own dead.

23 Καὶ ἐμβάντι αὐτῷ εἰς τὸ πλοῖον, ἠκολούθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ. 24 καὶ ἰδοὺ, σεισμός μέγας ἐγένετο ἐν τῇ θαλάσσῃ, ὥστε τὸ πλοῖον καλύπτεσθαι ὑπὸ τῶν κυμάτων· αὐτοὺς δὲ ἐκίβηθεν. 25 καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ ἤγειραν αὐτόν, λέγοντες, Κύριε, σῶσον ἡμᾶς, ἀπολλύμεθα. 26 Καὶ λέγει αὐτοῖς, Τί δεῖλοί ἐστε, ὀλιγόπιστοι; Τότε ἐγερθεὶς ἐπετίμησεν τοῖς ἀνέμοις καὶ τῇ θαλάσσῃ, καὶ ἐγένετο γαλήνη μεγάλη. 27 οἱ δὲ ἄνθρωποι θαύμασαν, λέγοντες, Ποταπός ἐστιν οὗτος, ὅτι καὶ οἱ ἀνεμοὶ καὶ ἡ θάλασσα ὑπακούουσιν αὐτῷ;
 And having entered he into the ship, followed him his disciples. And lo, a tempest great arose in the sea, so that the ship was covered by the waves; but he was sleeping. And having come to [him] the disciples of him awoke him, saying, Lord, save us; we perish. And he says to them, Why fearful are ye, O [ye] of little faith? Then, having arisen he rebuked the winds and the sea, and there was a calm great. And the men wondered, saying, What kind [of man] is this, that even the winds and the sea obey him?

¹⁵ And He touched her hand. And the fever left her. And she arose and served them.

¹⁶ And as evening was coming on, they brought to Him many that were demon-possessed. And He threw out the spirits by a word. And He healed all who were sick,

¹⁷ so that that which was spoken through Isaiah the prophet might be fulfilled, saying, "He took upon Himself our weaknesses and bore our sicknesses."

¹⁸ And seeing great crowds around Him, Jesus gave orders to go over to the other side.

¹⁹ And a certain scribe came and said to Him, Master, I will follow You wherever You go.

²⁰ And Jesus said to him, The foxes have holes, and the birds of the sky nests, but the Son of man has nowhere to lay His head.

²¹ And another of His disciples said to Him, Lord, allow me first to go and bury my father.

²² But Jesus said to him, Follow Me and leave the dead to bury their own dead.

²³ And when He had gone into the ship, His disciples followed Him.

²⁴ And behold! A great tempest occurred in the sea, so that the ship was covered by the waves! But He was asleep.

²⁵ And His disciples came and awoke Him, saying, Lord, save us! We are perishing!

²⁶ And He said to them, Why are you afraid, O you of little faith? Then rising up, He rebuked the winds and the sea, and there was a great calm.

²⁷ And the men marvelled, saying, What kind of man is this, that even the winds and the sea obey Him?

¹ αὐτῷ to him ΕΠΕΛΑΨ. ² ὄχλος a crowd L. ³ — αὐτοῦ (read the disciples) ΕΠΕΛ. ⁴ — Ἰησοῦς (read he said) T. ⁵ λέγει says ΕΠΕΛΑΨ. ⁶ — τὸ (read a ship) ΕΠΕΛ. ⁷ — οἱ μαθηταὶ [disciples] ΕΠΕΛΑΨ. ⁸ — αὐτοῦ αὐτῶν ΕΠΕΛΑΨ. ⁹ — ἡμᾶς ΕΠΕΛΑΨ. ¹⁰ — καὶ καὶ ΕΠΕΛΑΨ. ¹¹ αὐτῷ ὑπακούουσιν ΕΠΕΛΑΨ.

²⁸ And when He had come to the other side into the country of the Ger-gesenes, two demon-possessed men met Him, coming out of the tombs—men so violent that no one was able to pass by that way.

²⁹ And behold! They cried out, saying, What have we to do with You, Jesus, O Son of God? Have You come here before the time to torment us?

³⁰ Now a herd of hogs was feeding at a distance from them.

³¹ And the demons begged Him, saying, If You are going to throw us out, allow us to go into the herd of hogs.

³² And He said to them, Go! And they came out and entered the herd of hogs. And, behold! The whole herd of hogs rushed down the cliff into the sea and died in the waters!

³³ And those who fed them ran away. And going into the city, they told them everything, even about the demon-possessed ones.

³⁴ And behold! The whole city went out to meet Jesus. And when they saw Him, they begged Him to go away from their borders.

CHAPTER 9

¹ And entering into the ship, He crossed and came to His own city.

² And, behold! They brought to Him a paralytic lying on a bed. And seeing their faith, Jesus said to the paralytic, Be comforted, child! Your sins have been forgiven you.

³ And behold! Some of the scribes said within themselves, This one blasphemeth.

⁴ And knowing their thoughts, Jesus said, Why do you think evil in your hearts?

⁵ For which is easier, to say, Your sins are

28 Καὶ ἰελθόντι αὐτῷ εἰς τὸ πέραν εἰς τὴν χώραν τῶν
And when ^{had} come ^{he} ^{to} the other side ^{to} the country of the
ἡ Γεργεσηνῶν ὑπήνησαν αὐτῷ δύο δαιμονιζόμενοι ἐκ τῶν
Gergesenes, met ^{him} two ^{possessed} by ^{demons} out of the
μνημείων ἐξερχόμενοι, χαλεποὶ λίαν, ὥστε μὴ ἰσχύειν τινα
tombs coming, violent ^{very}, so that not ^{was} able ^{any} one
παρελθεῖν διὰ τῆς ὁδοῦ. ἰκεῖνης· 29 καὶ ἰδοῦ, ἐκραξαν λέγοντες,
to pass by that way. And lo, they cried out, saying,
Τί ἡμῖν καὶ σοί, Ἰησοῦ, υἱὲ τοῦ θεοῦ; ἤλθες ὥδε πρὸ
What to us and to thee, Jesus, Son of God? art thou come here before (the)
καιροῦ βασανίσαι ἡμᾶς; 30 Ἦν δὲ μακρὰν ἀπ' αὐτῶν ἀγέλην
time to torment us? Now there was far off from them a herd
χοίρων πολλῶν βοσκομένη. 31 οἱ δὲ δαίμονες παρεκάλουν
of swine many feeding; And the demons besought
αὐτόν, λέγοντες, Εἰ ἐβάλλεις ἡμᾶς, ἐπιτρέψον ἡμῖν ἀπελθεῖν
him, saying, If thou cast out us, allow us to go away
εἰς τὴν ἀγέλην τῶν χοίρων. 32 Καὶ εἶπεν αὐτοῖς, Ὑπάγετε.
into the herd of the swine. And he said to them, Go.
Οἱ δὲ ἐξελθόντες ἀπῆλθον εἰς τὴν ἀγέλην τῶν χοίρων.
And they having gone out went away into the herd of the swine:
καὶ ἰδοῦ, ὥρμησεν πᾶσα ἡ ἀγέλη ἡτῶν χοίρων κατὰ τοῦ
and behold, ^{rushed} all the ^{herd} of the ^{swine} down the
κρημνοῦ εἰς τὴν θάλασσαν, καὶ ἀπέθανον ἐν τοῖς ὕδασι.
steep into the sea, and died in the water.
33 οἱ δὲ βδυσσάμενοι ἔβησαν, καὶ ἀπελθόντες εἰς τὴν πόλιν
But those who fed (them) fed, and having gone away into the city
ἀπήγγειλαν πάντα, καὶ τὰ τῶν δαιμονιζομένων.
related everything, and the [events] concerning those possessed by demons.
34 καὶ ἰδοῦ, πᾶσα ἡ πόλις ἐξῆλθεν εἰς συνάντησιν· τῷ Ἰησοῦ.
And behold, all the city went out to meet Jesus;
καὶ ἰδόντες αὐτόν, παρεκάλεσαν ὅπως μεταβῇ ἀπὸ
and seeing him, they besought (him) that he would depart from
τῶν ὁρίων αὐτῶν..
their borders.

9 Καὶ ἐμβὰς εἰς τὸ πλοῖον διετέραςεν καὶ ἦλθεν εἰς
And having entered into the ship he passed over and came to
τὴν ἰδίαν πόλιν. 2 καὶ ἰδοῦ, προσέφερον αὐτῷ παραλυτικὸν
his own city. And behold, they brought to him a paralytic
ἐπὶ κλίνῃ βεβλημένον· καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν αὐτῶν
on a bed lying; and seeing Jesus their faith
εἶπεν τῷ παραλυτικῷ, Θάρσει, τέκνον, ἀφέονται
said to the paralytic, Be of good courage, child; have been forgiven
τοῖς αἰμαρτίαι σου. 3 καὶ ἰδοῦ, τινὲς τῶν γραμματέων εἶπον
thee thy sins. And lo, some of the scribes said
ἐν ἑαυτοῖς, Οὗτος βλασφημεῖ. 4 καὶ ἰδὼν ὁ Ἰησοῦς τὰς
in themselves, This [man] blasphemeth. And perceiving Jesus
ἐνθυμήσεις αὐτῶν, εἶπεν, Ὑμεῖς ἂν θυμεισθε πονηρὰ
their thoughts, said, Why ye think evil
ἐν ταῖς καρδίαις ὑμῶν; 5 τί γὰρ ἐστὶν ἐυκολώτερον, εἰπεῖν,
in your hearts? For which is easier, to say,

¹ ἰελθόντος αὐτοῦ LTR. ² Γεργεσηνῶν L; Γαδαρηνῶν Gadarenes TR. ³ — Ἰησοῦ GLTR. ⁴ ἀπὸ σκευλὸν ἡμᾶς send us GLTR. ⁵ + [ὁ Ἰησοῦς] Jesus L. ⁶ ἀπῆλθαν LTR. ⁷ τοῦς χοίρων the swine GLTR. ⁸ — τῶν χοίρων GLTR. [A]. ⁹ ὑπ᾿ ἡντην LTR. ¹⁰ τοῦ τ. ¹¹ ἴνα L. ¹² — τὸ (read a ship) LTR. [A]. ¹³ προσφέρουσιν they bring L. ¹⁴ ἀφίενται are forgiven LTR. ¹⁵ σου αἰμαρτίαι LTR. ¹⁶ εἶπαν TR. ¹⁷ εἰδὼς knowing LTR. ¹⁸ ἵνατί οὕτω. ¹⁹ — ὑμεῖς LTR. ²⁰

with new cloth takes away from the clothing and the tear is made worse.

¹⁷ nor do men put new wine into old wineskins, for if they do the wineskins burst and the wine runs out, and the wineskins will be ruined. But they put new wine into new wineskins. And both are preserved together.

¹⁸ While He was speaking these things to them, behold, a ruler came and worshiped Him, saying, My daughter has just died. But come and lay Your hand on her and she shall live.

¹⁹ And Jesus and His disciples arose and followed him.

²⁰ Lo and behold! A woman who had a flow of blood for twelve years came up behind and touched the hem of His robe.

²¹ For she said within herself, If only I shall touch the robe, I shall be cured.

²² But turning and seeing her, Jesus said, Be comforted, daughter, your faith has cured you — and the woman was cured from that hour.

²³ And when Jesus came to the house of the ruler and saw the flute-players and the crowd making a great noise,

²⁴ He said to them, Go back, for the little girl is not dead but is asleep. And they scornfully laughed at Him.

²⁵ But when the crowd had been put out, He went in and took hold of her hand. And the little girl rose up.

²⁶ And this story went out into all that land.

²⁷ And as Jesus was leaving there, two blind ones followed Him, crying out and saying, Have mercy on us, Son of David!

²⁸ And coming into the house, the blind

αἶρει γὰρ τὸ πλῆρωμα αὐτοῦ ἀπὸ τοῦ ἱματίου, καὶ χεῖρον
 'takes-away for 'its filling up from the garment, and a worse
 σχῆμα γίνεται. 17 οἱ δὲ βάλλουσιν οἶνον νέον εἰς ἀσκοὺς
 'rent takes place. Nor put they 'wine 'new into 'skins
 παλαιούς· εἰ δὲ ἄλλῃ ῥίγγυνται οἱ ἀσκοί, καὶ ὁ οἶνος ἐκχέεται,
 'old, otherwise 'are burst 'the 'skins, and the wine is poured out,
 καὶ οἱ ἀσκοὶ ἀπολύνονται· ἀλλὰ βάλλουσιν οἶνον νέον εἰς
 and the skins will be destroyed; but they put 'wine 'new into
 ἀσκοὺς· καὶ ἀμφοτέρω συντηροῦται.
 'skins 'new, and both are preserved together.

18·Ταῦτα αὐτοῦ λαλοῦντος αὐτοῖς, ἰδοὺ, ἀρχὼν^β ἐλθὼν^γ
 'These 'things 'as 'he 'is speaking to them, behold, a ruler having come
 προσεκύνη αὐτῷ, λέγων, Ὅτι ἡ θυγάτηρ μου ἄρτι ἐτελεύ-
 did homage to him, saying, 'My daughter just now has
 τησεν· ἀλλὰ ἐλθὼν ἐπίθες τὴν χεῖρά σου ἐπ' αὐτήν, καὶ
 died; but having come lay thy hand upon her, and
 ζήσεται. 19 καὶ ἐγερθεὶς ὁ Ἰησοῦς ἐῳκολούθησεν^δ αὐτῇ
 'she shall live. And having arisen Jesus followed him,
 καὶ οἱ μαθηταὶ αὐτοῦ.

and his disciples.
 20 Καὶ ἰδοὺ, γυνὴ αἰμορροοῦσα δώδεκα ἔτη, προσελ-
 And behold, a woman having had a flux of blood twelve years, having
 θοῦσα ὕπσθεν ἤψατο τοῦ κρασίδου τοῦ ἱματίου αὐτοῦ.
 come behind touched the border of his garment.
 21 Ἐλεγεν γὰρ ἐν αὐτῇ, Ἐάν μόνον ᾤψωμαι τοῦ ἱματίου
 For -he said within herself, If only I shall touch 'garment
 αὐτοῦ σωθήσομαι. 22 Ὁ δὲ Ἰησοῦς· ἐπιστραφεὶς^ε καὶ ἰδὼν
 'his I shall be cured. But Jesus having turned and having seen
 αὐτὴν εἶπεν, Θάρσει, θύγατερ· ἡ πίστις σου εἰσώκεν σε.
 but he said, Be of good courage, daughter; thy faith hath cured thee.
 καὶ ἐσώθη ἡ γυνὴ ἀπὸ τῆς ὥρας ἐκείνης.
 And 'was 'cured 'the 'woman from that hour.

23 Καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν τοῦ ἀρχοντος,
 And 'having 'come 'Jesus into the house of the ruler,
 καὶ ἰδὼν τοὺς αὐλητὰς καὶ τὸν ὄχλον θορυβοῦμενον,
 and having seen the flute-players and the crowd making a tumult,
 24 ἔλεγεν αὐτοῖς, Ἀναχωρεῖτε οὐ γὰρ ἀπέθανεν τὸ κοράσιον,
 says to them, Withdraw, 'not for 'is dead 'the 'damsel,
 ἀλλὰ καθεύδει. καὶ κατεγέλων αὐτοῦ. 25 ὅτε δὲ ἐξέβληθ
 but sleeps. And they laughed at him. But when 'had 'been put 'out
 ὁ ὄχλος, εἰσελθὼν ἐκράτησεν τῆς χειρὸς αὐτῆς, καὶ ἠγέρθη
 'the 'crowd, having entered he took hold of her hand, and 'arose
 τὸ κοράσιον. 26 καὶ ἐξῆλθεν ἡ φήμη αὐτῇ εἰς ὅλην τὴν
 'the 'damsel. And 'went 'out 'this 'report into all
 γῆν ἐκείνην.
 land 'that.

27 Καὶ παράγοντι ἐκθῆν τῷ Ἰησοῦ, ἠκολούθησαν αὐτῷ^α
 And 'passing 'on 'thence 'Jesus, 'followed 'him
 δύο τυφλοὶ, κρᾶζοντες καὶ λέγοντες, Ἐλέησον ἡμᾶς, ἡ γὰρ
 two 'blind [men], crying and saying, Have pity on us, Son
 Δαβίδ. 28 ἐλθόντες δὲ εἰς τὴν οἰκίαν, προσήλθον αὐτῷ οἱ
 of David. And having come into the house, came to him the

^γ ἀπόλλυνται are destroyed LTR. ^δ οἶνον νέον εἰς ἀσκοὺς βάλλουσιν L. ^ε ἀμφοτέρω LTR. ^α οἶνον νέον εἰς ἀσκοὺς βάλλουσιν L. ^β + εἰς (read a certain ruler) LTR. ^γ προσελθὼν having come to [him] L; εἰσελθὼν having entered TAW. ^δ — ὅτι T. ^ε ἠκολούθει LTR. ^α — Ἰησοῦς T. ^β στραφεὶς LIT Δ. ^γ ἔλεγεν said LTR. ^δ — αὐτῷ L[TR]. ^ε νῆος Δαυεὶδ LTR; νῆος Δαυὶδ GW. ^ζ προσήλθον LTR.

τυφλοί, καὶ λέγει αὐτοῖς ὁ Ἰησοῦς, Πιστεύετε ὅτι δύναμαι
blind [wcn], and say to them Jesus, Believe ye that I am able
τοῦτο ποιῆσαι; Ἄκουσιν αὐτῷ, Ναί, κύριε. 29 Τότε ἥψατο
this to do? They say to him, Yea, Lord. Then he touched
τῶν ὀφθαλμῶν αὐτῶν, λέγων, Κατὰ τὴν πίστιν ὑμῶν γενή-
their eyes, saying, According to your faith be
σθήτω ὑμῖν. 30 Καὶ ἀνεψύχθησαν αὐτῶν οἱ ὀφθαλμοί· καὶ
it to you. And were opened their eyes; and
ἐνεβριμήσατο αὐτοῖς ὁ Ἰησοῦς, λέγων, Ὁρᾶτε μηδεὶς γινώ-
strictly charged them Jesus, saying, See no one let
σκέτω. 31 Οἱ δὲ ἐξεληθόντες διεφήμισαν αὐτὸν ἐν ὅλῃ τῇ
know [it]. But they having gone out made known him in all
ἡ γῆ ἐκείνη.
land that.

32 Αὐτῶν δὲ ἐξερχομένων, ἰδοὺ, προσήνεγκαν αὐτῷ ἄν-
And as they were going out, behold, they brought to him a
θρώπου· κωφὸν δαιμονιζόμενον. 33 καὶ ἐβληθέντος
man dumb, possessed by a demon. And having been cast out
τοῦ δαιμονίου, ἐλάλησεν ὁ κωφός· καὶ ἐθαύμασαν οἱ ὄχλοι,
the demon, spoke the dumb. And wondered the crowds,
λέγοντες, ὅτι οὐδέποτε ἐφάνη οὕτως ἐν τῇ Ἰσραήλ. 34 Οἱ δὲ
saying, Never was it seen thus in Israel. But the
Φαρισαῖοι ἔλεγον, Ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει
Pharisees said, By the prince of the demons he casts out
τὰ δαιμόνια.
the demons.

35 Καὶ περιήγεν ὁ Ἰησοῦς τὰς πόλεις πάσας καὶ τὰς κώμας,
And went about Jesus the cities all and the villages,
διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν, καὶ κηρύσσων τὸ εὐαγ-
teaching in their synagogues, and proclaiming the glad
γέλιον τῆς βασιλείας, καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν
tidings of the kingdom, and healing every disease and every
μαλακίαν ἐν τῷ λαῷ. 36 ἰδὼν δὲ τοὺς ὄχλους, ἐ-
bodily weakness among the people. And having seen the crowds he was
σπλαγχνίσθη περὶ αὐτῶν, ὅτι ᾔσαν ἐκλελυμένοι· καὶ
moved with compassion for them, because they were wearied and
ἐῖρημμένοι ὥστε πρόβατα μὴ ἔχοντα ποιμένα. 37 τότε λέγει
cast away as sheep not having a shepherd. Then he says
τοῖς μαθηταῖς αὐτοῦ, Ὁ μὲν θείσιμος πολὺς, οἱ δὲ ἐργάται
to his disciples, The indeed harvest [is] great, but the workmen
ὀλίγοι· 38 δεήθητε οὖν τοῦ κυρίου τοῦ θεισμοῦ, ὅπως
[are] few; supplicate therefore the Lord of the harvest, that
ἐκβάλῃ ἐργάτας εἰς τὸν θεισμόν αὐτοῦ.
he may send out workmen into his harvest.

10 Καὶ προσκαλεσάμενος τοὺς δώδεκα μαθητὰς αὐτοῦ,
And having called to [him] twelve disciples his
ἔδωκεν αὐτοῖς ἐξουσίαν πνευμάτων ἀκαθάρτων, ὥστε
he gave to them authority over spirits unclean, so as
ἐκβάλλειν αὐτά, καὶ θεραπεύειν πᾶσαν νόσον καὶ πᾶσαν
to cast out them, and to heal every disease and every
μαλακίαν.
bodily weakness.

2 Τῶν δὲ δώδεκα ἀποστόλων τὰ ὀνόματά ἐστιν ταῦτα·
Now of the twelve apostles the names are these:

ἠποῖσαι τοῦτο L. ἠνεψύχθησαν LIT. ὁ ἐνεβριμήθη LIT. ὁ ἀνθρώπων [read [one]]
[τῶν]. ὁ — ὅτι GLTIT. ὁ — ἐν τῷ λαῷ GLTIT. ὁ. ἐσκαυμένοι harassed GLTIT. ὁ.
ῖρημμένοι L; ῖρημμένοι TIT. ὁ ὡς T.

ones came to Him. And Jesus said to them, Do you believe that I am able to do this? They said to Him, Yes, Lord.

29 Then He touched their eyes, saying, Let it be done to you according to your faith.

30 And their eyes were opened. And Jesus strictly commanded them, saying, See that you let no one know it.

31 But after they left, they made Him known in all that land.

32 And as they were going out, behold! They brought to Him a man dumb, demon-possessed.

33 And when the demon had been thrown out, the dumb one spoke. And the multitudes marveled, saying, Never was it seen like this in Israel.

34 But the Pharisees said, He throws out demons by the prince of demons.

35 And Jesus went about all the cities and villages, teaching in their synagogues and preaching the gospel of the kingdom. And He was healing every sickness and weakness of body among the people.

36 And seeing the crowds, He was moved with compassion for them because they were tired and scattered as sheep having no shepherd.

37 Then He said to His disciples, The harvest truly is great, but the workers few.

38 Pray then that the Lord of the harvest may send out workers into His harvest.

CHAPTER 10

1 And calling His twelve disciples, He gave to them authority over unclean spirits so as to throw them out, also power to heal every disease and every weakness of body.

2 Now the names of the twelve apostles

who kill the body but who are not able to kill the soul. But rather you should fear Him who is able to destroy both soul and body in hell.

²⁹ Are not two sparrows sold for a penny? Yet not one of them shall fall to the ground except the Father wills it.

³⁰ Even the very hairs of your head are all numbered.

³¹ You should not fear, then, for you are of more value than many sparrows.

³² Therefore, everyone who shall confess Me before men, I will also confess him before My Father who is in Heaven.

³³ But whoever shall deny Me before men, I will also deny him before My Father who is in Heaven.

³⁴ Do not think that I have come to bring peace on earth. I did not come to bring peace, but a sword.

³⁵ For I came to set a man against his father—and a daughter against her mother—and the daughter-in-law against her mother-in-law.

³⁶ And a man's enemies shall be from his own household.

³⁷ He that loves father or mother more than Me is not worthy of Me! And he that loves son or daughter more than Me is not worthy of Me!

³⁸ And he that does not take his cross and follow after Me is not worthy of Me!

³⁹ He that has found his life shall lose it. And he that has lost his life on account of Me shall find it.

⁴⁰ He that receives you receives Me. And he that receives Me receives Him who sent Me.

⁴¹ He that receives a prophet in the name of a prophet shall receive a prophet's reward—and he that receives a righteous man in the name of a righteous man shall receive a righteous man's reward.

⁴² And whoever shall give to one of these little ones only a cup of cold water to drink

τῶν ἀποκτείνοντων^a τὸ σῶμα, τὴν δὲ ψυχὴν μὴ δυνάμενων^b those who kill the body, but the soul are not able

ἀποκτείνειν^c φοβηθῆτε. δὲ μᾶλλον τὸν δυνάμενον^d καὶ^e to kill; but ye should fear rather him who is able both

ψυχὴν καὶ σῶμα ἀπολῆσαι ἐν γέεννῃ. 29 οὐχὶ δύο στρούθια soul and body to destroy in Gehenna. ²⁹Not two sparrows

ἀσσανίου πωλεῖται; καὶ ἐν ἑξ αὐτῶν οὐ πεσέειται ἐπὶ τὴν^f for an assarion are sold? and one of them shall not fall to the

γῆν ἀνεὺ τοῦ πατρὸς ὑμῶν. 30 ὑμῶν δὲ καὶ αἱ τρίχες τῆς ground without your Father. But of you even the hairs of the

κεφαλῆς πᾶσαι ἡριθμημέναι εἰσίν. 31 μὴ οὖν φοβηθῆτε. ¹ head all numbered are. ²Not therefore ye should fear;

πολλῶν στρούθιων διαφέρετε ὑμεῖς. 32 Πᾶς οὖν ὅσ- than many sparrows better are ye. Every one therefore whose-

τις ὁμολογήσει ἐν ἐμοὶ ἐμπροσθεν τῶν ἀνθρώπων, ὁμολογήσω ever shall confess me before me, I will confess

καγὼ ἐν αὐτῷ ἐμπροσθεν τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς^g also I him before my Father who [is] in [the] heavens.

33 ὅστις δ' ἂν ἀρνήσῃται^h ἐμπροσθεν τῶν ἀνθρώπων, ὅστις δ' ἂν ἀρνήσῃταιⁱ ἐμπροσθεν τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς. 34 Μὴ νομίσητε ὅτι ἦλθον βαλεῖν εἰρήνην ἐπὶ [the] heavens. Think not that I came to place peace on

τὴν γῆν. οὐκ ἦλθον βαλεῖν εἰρήνην, ἀλλὰ μάχαιραν. 35 ἦλθον the earth: I came not to place peace, but a sword. ³⁵ I came

γὰρ διχάσαι ἄνθρωπον κατὰ τοῦ πατρὸς αὐτοῦ, καὶ θυγα- for to set at variance a man against his father, and a daugh-

τέρα κατὰ τῆς μητρὸς αὐτῆς, καὶ νύμφην κατὰ τῆς πεν- against her mother, and a daughter-in-law against the moth-

τερᾶς αὐτῆς. 36 καὶ ἐχθροὶ τοῦ ἀνθρώπου οἱ οἰκιακοὶ in-law her. And enemies of the man [shall be] household

αὐτοῦ. 37 Ὁ φιλῶν πατέρα ἢ μητέρα ἢ πᾶν ἑμὲ οὐκ ἐστὶν^j his. He that loves father or mother above me is not

μου ἄξιος^k καὶ ὁ φιλῶν υἱὸν ἢ θυγατέρα ὑπὲρ ἑμὲ οὐκ of me worthy; and he that loves son or daughter above me ³⁷not

ἐστὶν^l μου ἄξιος. 38 καὶ ὁς οὐ λαμβάνει τὸν σταυρὸν αὐτοῦ^m is of me worthy. And he that takes not his cross

καὶ ἀκολουθεῖ ὀπίσω μου οὐκ ἐστὶν μου ἄξιος. 39 ὁ εὕρων, and follows after me ³⁸not is of me worthy. He that has found

τὴν ψυχὴν αὐτοῦ ἀπολείπει αὐτήνⁿ καὶ ὁ ἀπολίσσας τὴν his life shall lose it; and he that has lost

ψυχὴν αὐτοῦ ἔνεκεν ἐμοῦ εὕρησεν αὐτήν. 40 Ὁ δεχόμενος^o life this on account of me shall find it. He that receives

ἡμᾶς ἐμὲ δέχεται^p καὶ ὁ ἐμὲ δεχόμενος δέχεται τὸν ἀπο- us me receives; and he that me receives receives him who sent

στεύσαντά με. 41 ὁ δεχόμενος προφήτην εἰς ὄνομα προ- me. He that receives a prophet in [the] name of a

φήτου μισθὸν προφήτου ἡλψεται^q καὶ ὁ δεχόμενος prophet [the] reward of a prophet shall receive; and he that receives

δικαίον εἰς ὄνομα δικαίου μισθὸν δικαίου^r a righteous [man] in [the] name of a righteous [man] the reward of a righteous

ἡλψεται. 42 καὶ ὁς εἰδὼν^s ποτίσῃ ἕνα τῶν μικρῶν [man] shall receive. And whoever shall give to drink to one ⁴²little one

^a ἀποκτείνοντων G; ἀποκτενόντων LITRA. ^b φοβησθε fear ye TA. ^c [καὶ] L. ^d φοβεῖσθε fear ye LITRA. ^e + τοῖς the ITrJA. ^f δὲ LTRA. ^g καγὼ αὐτὸν LITRA. ^h + τοῖς the ITrJA. ⁱ ἡλψεται LITRA. ^j εἰς LTr.

ρούτων ποτήριον ψυχροῦ μόνον εἰς ὄνομα μαθητοῦ,
 'of [these] a cup of cold [water] only in [the] name of a disciple,
 ἀμὴν λέγω ὑμῖν, ὁ-μή ἀπολέσῃ τὸν μισθὸν αὐτοῦ.
 verily I say to you, in no wise shall he lose his reward.

11 Καὶ ἐγένετο ὅτε ἐπέλεσεν ὁ Ἰησοῦς διατάσσων τοῖς
 And it came to pass when 'had 'finished 'Jesus' commanding
 δώδεκα μαθηταῖς αὐτοῦ, μετέβη ἐκεῖθεν τοῦ διδάσκειν καὶ
 'twelve 'disciples 'his, he departed thence to teach and
 κηρύσσειν ἐν ταῖς πόλεσιν αὐτῶν.

2 Ὁ δὲ Ἰωάννης ἀκούσας ἐν τῇ δεσμοτηρίῳ τὰ ἔργα τοῦ
 Now John having heard in the prison the works of the
 χριστοῦ, πέμψας δύο τῶν μαθητῶν αὐτοῦ, 3 εἶπεν αὐτῷ,
 Christ, having sent two of his disciples, said to him,
 Σὺ εἰ ὁ ἐρχόμενος, ἢ ἕτερον προσδοκῶμεν; 4 Καὶ ἀποκρι-
 Art thou the coming [one], or another are we to look for? And 'answer-
 θείς ὁ Ἰησοῦς εἶπεν αὐτοῖς, Πορευθέντες ἀπαγγέilate Ἰωάννῃ
 ing 'Jesus said to them, Having gone relate to John
 ἃ ἀκούετε καὶ βλέπετε· 5 τυφλοὶ ἀναβλέπουσιν, 'καὶ
 what ye hear and see: blind receive sight, and
 χωλοὶ περιπατοῦσιν· λεπροὶ καθαρίζονται, 'καὶ κωφοὶ
 lame walk; lepers are cleansed, and deaf
 ἀκούουσιν· Ἰνεκροὶ ἐγείρονται, 'καὶ πτωχοὶ εὐαγγελίζονται·
 hear; dead are raised, and poor are evangelized.

6 καὶ μακάριος ἐστὶν, ὃς μετὰ μὴ σκανδαλισθῇ ἐν ἐμοί.
 And blessed is, whoever shall not be offended in me.

7 Τούτων δὲ πορευομένων ἤρξατο ὁ Ἰησοῦς λέγειν τοῖς
 But as these were going began 'Jesus to say to the
 ὄχλοις περὶ Ἰωάννου, τί ἐξηλάθετε εἰς τὴν ἔρημον
 crowds concerning John, What went ye out into the wilderness
 θεάσασθαι; κάλαμον ὑπὸ ἀνέμου σαλευνόμενον· 8 ἀλλὰ
 to look at? a reed by [the] wind shaken? But
 τί ἐξηλάθετε ἰδεῖν; ἄνθρωπον ἐν μαλακοῖς ἡμφιεσ-
 what went ye out to see? a man in soft garments ar-
 μένον; ἰδοὺ, οἱ τὰ μαλακὰ φοροῦντες ἐν τοῖς οἰκοῖς
 raged? Behold, those who the soft [garments] wear in the houses
 τῶν βασιλέων ἔσιν· 9 ἀλλὰ τί ἐξηλάθετε ἰδεῖν; προ-
 of kings are. But what went ye out to see? a pro-
 φήτην; ναί, λέγω ὑμῖν, καὶ περισσώτερον προφήτου·
 phet? Yea, I say to you, and [one] more excellent than a prophet.

10 οὗτος γὰρ ἐστὶν περὶ οὗ γέγραπται, Ἰδοὺ, ἐγὼ
 For this is [he] concerning whom it has been written, 'Behold,
 ἀποστείλλω τὸν ἀγγέλον μου πρὸ προσώπου σου, ὃς κα-
 send my messenger before thy face, who shall
 σκεύασει τὴν ὁδόν σου ἐμπροσθέν σου· 11 Ἀμὴν λέγω ὑμῖν,
 prepare thy way before thee. Verily I say to you,
 οὐκ ἐξηγεται ἐν γεννητοῖς γυναικῶν μετ' αὐτοῦ Ἰωάννου
 there has not risen among [those] born of women a greater than John
 τοῦ βαπτιστοῦ· ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τῶν
 the Baptist. But he that [is] less in the kingdom of the
 οὐρανῶν μετ' αὐτοῦ ἐστὶν· 12 ἀπὸ δὲ τῶν ἡμερῶν Ἰωάννου
 heavens greater than he is. But from the days of John

in the name of a disciple, truly I say to you that he shall in no way lose his reward!

CHAPTER II

1 And when Jesus had finished command-
 ing His twelve disciples, He left there in
 order to teach and to preach in their cities.

2 Now hearing in the prison of the works of
 the Christ, John sent two of his disciples.

3 They said to Him, Are You the One who
 is to come? Or are we to look for another?

4 And Jesus answered, saying to them, Go!
 Tell John what you hear and see:

5 The blind receive sight and the lame walk.
 Lepers are cleansed and the deaf hear. The
 dead are raised and the poor have the gospel
 preached to them.

6 And blessed is he who shall not be of-
 fended in Me.

7 And as these were going away, Jesus be-
 gan to say to the multitude concerning John
 —What did you go out into the wilderness
 to see, a reed shaken with the wind?

8 But what did you go out to see, a man
 clothed in soft clothing? Behold! They that
 wear soft things are in the houses of kings.

9 But what did you go out to see, a
 prophet? Yes, I say to you, and one more
 excellent than a prophet.

10 For this is he of whom it has been
 written, "Behold! I send My messenger be-
 fore Your face, who shall prepare Your way
 before You."

11 Truly I say to you, There has not ever
 risen among those born of women any great-
 er than John the Baptist. But he that is least
 in the kingdom of Heaven is greater than he.

12 And from the days of John the Baptist

^b διά by (his disciples) LTT&W. ^c [καὶ] Ltr. ^d [καὶ] L. ^e + καὶ and [L] TTR&A. ^f ἀν
 LTr. ^g ἐξηλάθετε LTT&A. ^h — ἡμῶν (read [garments]) [L] TTR&A. ⁱ — εἰσὶν (read
 [were]) [A]. ^j ἢ προφήτην ἰδεῖν; (read But why went ye out? to see a prophet? TA.
 — var. iug [LTT&A]. ^k [ἐγὼ] L. ^l καὶ (read and he shall prepare) L. ^m ἐστὶν αὐτοῦ A.

25 Ἐν ἐκείνῃ τῇ καιρῷ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν, Ἐξομολογούμαι σοι, πάτερ, κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ῥαπέκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν, καὶ ἀπεκάλυψας αὐτὰ νηπίοις. 26 ναὶ, ὁ πατήρ, ὅτι οὕτως ἐγένετο εὐδοκία αὐτῷ. 27 Πάντα μοι παρεδόθη ὑπὸ τοῦ πατρὸς μου, καὶ οὐδεὶς ἐπιγινώσκει τὸν υἱὸν εἰ μὴ ὁ πατήρ· οὐδὲ τὸν πατέρα τις ἐπιγινώσκει εἰ μὴ ὁ υἱός, καὶ ὁ υἱὸς ὅτι πατήρ αὐτοῦ. 28 Εὐτε πρὸς με, πάντες οἱ κοπιῶντες καὶ πεφορτισμένοι, κἀγὼ ἀναπαύσω ὑμᾶς. 29 ἄρατε τὸν ζυγὸν ὑμῶν, καὶ μάθετε ἀπ' ἐμοῦ, ὅτι ἡ καρδιά μου ἡμεῖς ἐστὶν ὡς ὁ πατήρ, καὶ ὁ υἱὸς ὅτι πατήρ αὐτοῦ. 30 ὁ γὰρ ζυγός μου χρηστός καὶ τὸ φορτίον μου ἐλαφρόν ἐστιν.

25 Answering at that time, Jesus said, Thank You, O Father, Lord of Heaven and earth, because You have hidden these things from the sophisticated and cunning and have revealed them to babes.

26 Even so, Father, for so it seemed good in Your sight.

27 All things were delivered to Me by My Father. And no one knows the Son except the Father — nor does anyone know the Father except the Son, and he to whom the Son may decide to reveal Him.

28 Come to Me, all you that labor and are heavy laden, and I will give you rest.

29 Take My yoke upon you and learn of Me—for I am meek and lowly in heart, and you shall find rest to your souls.

30 For My yoke is easy and My burden is light.

CHAPTER 12

12 Ἐν ἐκείνῃ τῇ καιρῷ ἐπορεύθη ὁ Ἰησοῦς τοῖς σάββασις διὰ τῶν σπορίμων· οἱ δὲ μαθηταὶ αὐτοῦ ἔπεινασαν, καὶ ἤρξαντο τὴν τὴν στάχυν καὶ ἐσθίειν. 2 οἱ δὲ Φαρισαῖοι ἰδόντες εἶπον· αὐτῷ, Ἰδοὺ, οἱ μαθηταὶ σου ποιοῦσιν ὃ οὐκ ἐξεστὶν ποιεῖν ἐν σαββάτῳ. 3 Ὁ δὲ εἶπεν αὐτοῖς, Οὐκ ἔστιν ἡμεῖς ἀνέγνωτε τί ἐποίησεν Δαβὶδ, ὅτε ἐπείνασεν αὐτὸς καὶ οἱ μετ' αὐτοῦ; 4 πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ, καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγεν, ὅτι οὐκ ἐξὸν ἦν τῷ Δαβὶδ φαγεῖν, οὐδὲ τοῖς μετ' αὐτοῦ, εἰ μὴ τοῖς ἱερεῦσιν μόνοις; 5 Ἡ οὐκ ἀνέγνωτε ἐν τῇ νόμῳ, ὅτι τοῖς σάββασις οἱ ἱερεῖς ἐν τῇ ἱερῇ τῷ σάββατον βεβηλοῦσιν, καὶ ἀναίτιοι εἰσιν; 6 λέγω δὲ ὑμῖν, ὅτι τοῦ ἱεροῦ ἡμεῖς ἐσμὲν ἰσχυροὶ. 7 εἰ δὲ ἐγνώκατε τί ἐστίν, Ἐλεος, θέλω καὶ οὐ θυσίαν, οὐκ ἂν

1 At that time Jesus went through the field of grain on the Sabbath day. And His disciples were hungry. And they began to pluck the ears of grain and to eat.

2 But seeing this, the Pharisees said to Him, Look! Your disciples are doing what is not lawful to do on the Sabbath day.

3 But He said to them, Have you never read what David did when he himself and those with him were hungry?

4 Remember how he went into the house of God and ate the showbread, which it was not lawful for him to eat, nor for those with him — but it was only for the priests?

5 Or have you never read in the Law that the priests in the Temple profane the Sabbath on the sabbaths, and yet are not guilty?

6 But I say to you that One greater than the Temple is here.

7 But if you had known what this means, "I desire mercy and not sacrifice," you

ῥαπέκρυψας LITTA. ἡ εὐδοκία ἐγένετο LT. ἡ πραῖς LITTA. ὁ σαββάτος L. ὁ εἶπεν LITTA. ὁ Δαβὶδ LITTA; Δαβὶδ SW. — αὐτός OLITTA. ὁ ἔφαγεν LT. ὁ δὲ LITTA. ὁ μαῖζον LITTA. ὁ ἔλεος LITTA.

would not have condemned those who are not guilty.

⁸For the Son of man is Lord even of the Sabbath.

⁹And He left there and went into their synagogue.

¹⁰And behold! There was a man with a withered hand! And they asked Him, saying, Is it lawful to heal on the sabbaths?—so that they might accuse Him.

¹¹But He said to them, What, shall there be a man of you who shall have one sheep, and if it falls into a pit on the sabbaths, will he not take hold of it and lift it out?

¹²How much better, then, is a man than a sheep? So it is lawful to do well on the sabbaths.

¹³Then He said to the man, Stretch out your hand! And he stretched it out. And it was made whole again, just like the other.

¹⁴But when they had gone out, the Pharisees held a meeting against Him, as to how they might destroy Him.

¹⁵And knowing it, Jesus left there. And great crowds followed Him. And He healed them all.

¹⁶And He strictly commanded them that they should not publicize Him.

¹⁷so that it might be fulfilled which was spoken through Isaiah the prophet, saying,

¹⁸“Behold My Servant, whom I have chosen, My Beloved in whom My soul has found delight! I will put My Spirit on Him, and He shall declare judgment to the Gentiles.

¹⁹He shall not strive nor cry out, nor shall anyone hear His voice in the streets.

²⁰A bruised reed He will not break, and a smoking wick He shall not quench, until He brings forth judgment to victory.

²¹And the Gentiles shall hope in His name.”

κατεδικάσατε τοὺς ἀναιτίους· ὁ κύριος γὰρ ἐστὶν καὶ τῷ
ye had condemned the guiltless. For Lord is also of the

σαββάτου ὁ υἱὸς τοῦ ἀνθρώπου.

sabbath the son of man.

⁹ Καὶ μεταβάς ἐκείθεν, ἦλθεν εἰς τὴν συναγωγὴν αὐτῶν.
and having departed thence, he went into their synagogue.

¹⁰ καὶ ἰδοὺ, ἄνθρωπος ἦν τὴν χεῖρα ἔχων ξηράν· καὶ
And behold, a man there was the hand having withered. And

ἐπηρώτησαν αὐτόν, λέγοντες, Εἰδέξιν τοῖς σάββασιν
they asked him, saying, Is it lawful on the sabbaths

θεραπεύειν; ἵνα κατηγορήσωσιν αὐτοῦ. ¹¹ Ὁ δὲ εἶπεν αὐτοῖς,
to heal? that they might accuse him. But he said to them,

Τίς ἔσται ἐξ ὑμῶν ἄνθρωπος, ὃς ἔξει πρόβατον ἓν,
What shall there be of you man, who shall have sheep one,

καὶ ἂν ἱμῖτος τοῦτο τοῖς σάββασιν εἰς βόθυνον, οὐκ
and if fall this on the sabbaths into a pit, will not

κρατῇ αὐτὸ καὶ ἔγερει; ¹² Πόσῳ οὖν ἀν-
ly hold of it and will raise [it] up? How much then is better a

θρώπος προβάτου; ὥστε ἐξέστιν τοῖς σάββασιν καλῶς
man than a sheep? So that it is lawful on the sabbaths well

ποιεῖν. ¹³ Τότε λέγει τῷ ἀνθρώπῳ, Ἔκτεινον τὴν χεῖρά
to do. Then he says to the man, Stretch out your

σου. Καὶ ἐξέτεινεν, καὶ ἀποκατεστάθη ὡς ἡ
thy. And he stretched [it] out, and it was restored sound as the

ἄλλη.
other.

¹⁴ Οἱ δὲ Φαρισαῖοι συμβούλιον ἔλαβον κατ' αὐτὸ ἐξελ-
But the Pharisees a council held against him having

θόντες, ὅπως αὐτόν ἀπολέσωσιν. ¹⁵ Ὁ δὲ Ἰησοῦς γνοὺς
gone out how him they might destroy. But Jesus having known

ἀνεχώρησεν ἐκεῖθεν· καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοί,
withdrew thence, and followed him crowds great,

καὶ ἰθεράπευσεν αὐτοὺς πάντας· ¹⁶ καὶ ἐπετίμησεν αὐτοῖς
and he healed them all, and strictly charged them

ἵνα μὴ φανερὸν αὐτόν ποιήσωσιν· ¹⁷ ὅπως πλη-
that not publicly known him they should make. So that might

ρωθῇ τὸ ῥηθὲν διὰ Ἡσαίου τοῦ προφήτου, λέγοντος,
be fulfilled that which was spoken by Isaiah the prophet, saying,

¹⁸ Ἰδοὺ ὁ παῖς μου ὃν ἠρέτισα, ὁ ἀγαπητός μου εἰς
Behold my servant whom I have chosen, my beloved in

ὃν· ῥεῦδόκῃσεν ἡ ψυχὴ μου· θήσω τὸ πνεῦμά μου ἐπ'
whom has found delight my soul. I will put my Spirit upon

αὐτόν, καὶ κρίσιν τοῖς ἔθνεσιν ἀπαγγελεῖ· ¹⁹ οὐκ ἐρίσει
him, and judgment to the nations he shall declare. He shall not strive

οὐδὲ κραυγάζει, οὐδὲ ἀκούσει τις ἐν ταῖς πλατείαις τῆν
nor cry out, nor shall hear any one in the streets

φωνὴν αὐτοῦ. ²⁰ κάλαμον συντετριμμένον οὐ κατεάξει, καὶ
his voice. A reed bruised he shall not break, and

λίαν τυφόμενον οὐ βδέσει, ὥς ἂν ἐκβάλῃ εἰς νίκην τὴν
flax smoking he shall not quench, until he bring forth unto victory the

κρίσιν. ²¹ καὶ ἐν τῷ ὄνοματι αὐτοῦ ἔθνη ἐλπίουσιν.
judgment. And in his name [the] nations shall hope.

b — καὶ OLITTAW. c — ἦν τὴν LITTA. d θεραπεύσαι; T. e — ἔσται TTA. f ἐγείρει he raises [it] up L. g σαββάτου L. h σου τὴν χεῖρά LITTA. i ἀποκατεστάθη LITTAW. j ἐξελθόντες δὲ οἱ Φαρισαῖοι συμβούλιον ἔλαβον κατ' αὐτοῦ LITTAW. k ὄχλοι (read πολλοί daily) LITTA. l ἵνα that LITTA. m ἠρέτισα T. n ἐν ᾧ T; — εἰς L. o ῥεῦδοκ- sen TTA. p — ἐν (read [on]) OLITTAW.

22 Τότε προσνήχθη¹ αὐτῷ ^{one possessed by a demon,} δαίμονιζόμενος, τυφλὸς
 and dumb, and he healed him, so that the blind and
 κωφὸν ^{and} καὶ² λαλεῖν καὶ βλέπειν. 23 καὶ ἐξίσταντο πάντες
 dumb both spake and saw. And ^{were} ἠσθάνοντο πάντες
 οἱ ὄχλοι καὶ ἔλεγον, Μῆτι οὗτός ἐστιν ὁ υἱὸς ^{of David?} Δαβὶδ;³
 24 Οἱ δὲ Φαρισαῖοι ἀκούσαντες εἶπον, Οὗτος οὐκ ἐκβάλλει
 But the Pharisees having heard said, This ^[man] casts not out
 τὰ δαιμόνια εἰμῇ ἐν τῷ Βεελζεβοῦλ ἀρχοντὶ τῶν δαιμονίων.
 the demons except by Beelzebub prince of the demons.
 25 Εἰδὼς δὲ ^{of} Ἰησοῦς τὰς ἐνθυμήσεις αὐτῶν εἶπεν αὐτοῖς,
 But ^{knowing} Ἰησοῦς their thoughts he said to them,
 Πᾶσα βασιλεία μερισθεῖσα καθ' ἑαυτῆς ἐρημιοῦται⁴ καὶ
 Every kingdom divided against itself is brought to desolation, and
 πᾶσα πόλις ἢ οἰκία μερισθεῖσα καθ' ἑαυτῆς οὐ σταθήσεται.
 every city or house divided against itself will not stand.
 26 καὶ εἰ ὁ σατανᾶς τὸν σατανᾶν ἐκβάλλει, ἐφ' ἑαυτὸν ἐμε-
 And if Satan ^{Satan} casts⁵ out, against himself he was
 ρισθῇ⁶ πῶς οὖν σταθήσεται ἡ βασιλεία αὐτοῦ; 27 καὶ εἰ ἐγὼ
 divided. How then will stand his kingdom? And if I
 ἐν Βεελζεβοῦλ ἐκβάλλω τὰ δαιμόνια οἰκνοῦν ὧν ἐν τίνι
 by Beelzebub cast out the demons, your sons by whom
 ἐκβάλλουσιν; διὰ τοῦτο αὐτοὶ ὕμνων ἴσονται κριταί.⁷
 do they cast out? on account of this they of you shall be judges.
 28 εἰ δὲ ἐγὼ ἐν πνεύματι θεοῦ⁸ ἐκβάλλω τὰ δαιμόνια, ἅρα
 But if I ^{by} [the] Spirit of God cast out the demons, then
 ἔσθαι ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ. 29 ἢ πῶς δύναται
 his house upon you the kingdom of God. Or how is able
 τις εἰσελθεῖν εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ καὶ τὰ σκεύη
 anyone to enter into the house of the strong ^[man] and ^{goods}
 αὐτοῦ ^{plunder} ἐκρῶσαι, ἐὰν μὴ πρῶτον δήσῃ τὸν ἰσχυρόν;
 his to plunder, unless first he bind the strong ^[man]?
 καὶ τότε τὴν οἰκίαν αὐτοῦ ^{he will plunder.} ἐκρῶσιν. 30 ὃ μὴ ὦν μετ' ἐμοῦ
 and then his house he will plunder. How ^{who} is not with me
 κατ' ἐμὸν ἐστίν⁹ καὶ ὁ μὴ συνάγων μετ' ἐμοῦ σκορπίζει.
 against me is; and he who gathers not with me scatters.
 31 Διὰ τοῦτο λέγω ὑμῖν, Πᾶσα ἁμαρτία καὶ βλασφημία
 Because of this. I say to you, Every sin and blasphemy
 ἀφεθήσεται τοῖς ἀνθρώποις¹⁰ ἢ δὲ τοῦ πνεύματος βλασ-
 shall be forgiven to men; but the ^{concerning} the Spirit
 φημία οὐκ ἀφ' ῥηθήσεται τοῖς ἀνθρώποις. 32 καὶ ὃς ἂν¹¹ εἴπῃ
 shall not be forgiven to men. And whoever speaks
 λόγον κατὰ τοῦ υἱοῦ τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ¹²
 a word against the Son of man, it shall be forgiven him;
 ὃς δ' ἂν εἴπῃ κατὰ τοῦ πνεύματος τοῦ ἁγίου, οὐκ ἀφε-
 but whoever speaks against the Spirit the Holy, it shall not
 θήσεται¹³ αὐτῷ, οὔτε ἐν τούτῳ τῷ αἰῶνι οὔτε ἐν τῷ μέλλοντι.
 be forgiven him, neither in this age nor in the coming
 age.
 33 Ἡ ποίησατε τὸ δένδρον καλὸν καὶ τὸν καρπὸν
^{[one].} Either make the tree good and ^{fruit}

22 Then a demon-possessed man was led to Him, a blind and dumb one. And He healed him, so that the blind and dumb one both spoke and saw.

23 And all the people were amazed, saying, This is the son of David!

24 But hearing this the Pharisees said, This one does not throw out demons except by Be-el-ze-bub the prince of the demons.

25 But Jesus knew their thoughts and said to them, Every kingdom divided against itself is made helpless. And every city or house divided against itself will not stand.

26 And if Satan does throw out Satan, he has been divided against himself. How then will his kingdom stand?

27 And if I throw out the demons by Be-el-ze-bub, by whom do your sons throw them out? Because of this they shall be your judges.

28 But if I throw out demons by the Spirit of God, then the kingdom of God has come upon you.

29 Or else how is anyone able to enter into the house of the strong one and take his goods, unless he first ties up the strong one? And then he will plunder his house.

30 He that is not with Me is against Me! And he who does not gather with Me scatters!

31 Because of this I say to you, Every kind of sin and blasphemy shall be forgiven to men, but blasphemy concerning the Spirit shall not be forgiven to men.

32 And whoever speaks a word against the Son of man, it shall be forgiven him. But whoever speaks against the Holy Spirit, it shall not be forgiven him—neither in this age, or in that to come

33 Either make the tree good and its fruit

¹ προσνήχθη can they brought L. ² δαίμονιζόμενος τυφλὸν καὶ κωφόν L. ³ — οὗτος L. ⁴ ἐρημιοῦται L. ⁵ ἐκβάλλει L. ⁶ ἐμε-ρῖσθῃ L. ⁷ κριταί L. ⁸ ἐν πνεύματι θεοῦ ἐγὼ οὐκ ἐκβάλλω L. ⁹ ἀφ' ἑαυτοῦ L. ¹⁰ ἀφ' ἑαυτοῦ L. ¹¹ ὃς ἂν L. ¹² αὐτῷ L. ¹³ οὐκ ἀφεθήσεται L.

good, or else make the tree evil and its fruit evil—for the tree is known from the fruit.

³⁴ Sons of vipers! How can you, being evil, speak good things? For the mouth speaks out of the overflowing of the heart.

³⁵ The good man brings forth good things out of the good treasure of the heart. And the evil man brings forth evil things out of the evil treasure.

³⁶ But I say to you that every idle word that men shall speak, they shall give an account of it in the day of judgment.

³⁷ For by your words you shall be justified, and by your words you shall be condemned.

³⁸ Then some of the scribes and Pharisees answered, saying, Teacher, we want to see a sign from you.

³⁹ But He answered, saying to them, A generation full of evil and adultery seeks for a sign. And a sign shall not be given to it, except the sign of Jonah the prophet.

⁴⁰ For even as Jonah was three days and three nights in the belly of the great fish, so shall the Son of man be three days and three nights in the heart of the earth.

⁴¹ The men of Nine-veh shall stand up in the Judgment with this generation and shall condemn it. For they repented at the preaching of Jonah. And behold! One greater than Jonah is here.

⁴² The queen of the south shall rise up in the Judgment with this generation and shall condemn it. For she came from the other side of the earth to hear the wisdom of Solomon. And behold! One greater than Solomon is here.

⁴³ But when the unclean spirit has gone out of a man, he walks through dry places looking for rest and does not find it.

⁴⁴ Then he says, I will go back into my

αὐτοῦ καλόν, ἢ ποιήσατε τὸ δένδρον σαπρὸν καὶ τὸν καρπὸν
its good, or make the tree corrupt and fruit

αὐτοῦ σαπρὸν· ἐκ γὰρ τοῦ καρποῦ τὸ δένδρον γινώσκειται.
its corrupt: for from the fruit the tree is known.

³⁴ Γεννήματα ἐχιδνῶν, πῶς δύνασθε ἀγαθὰ λαλεῖν, πονηροὶ
Offspring of vipers, how are ye able good things to speak, wicked

ὄντες; ἐκ γὰρ τοῦ περισσεύματος τῆς καρδίας τὸ στόμα
being? for out of the abundance of the heart the mouth

λαλεῖ. ³⁵ ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ
speaks. The good man out of the good treasure

ἐτῆς καρδίας^κ ἐκβάλλει τὰ ἀγαθὰ· καὶ ὁ πονηρὸς ἄνθρωπος
of the heart puts forth the good things; and the wicked man

ἐκ τοῦ πονηροῦ θησαυροῦ ἐκβάλλει πονηρά. ³⁶ Λέγω δὲ
out of the wicked treasure puts forth wicked things. But I say

ὑμῖν, ὅτι πᾶν ῥῆμα ἀργὸν δ. ἐὰν^λ ἡλαλήσωσιν^κ οἱ ἄνθρωποι,
to you, that every word idle whatsoever may speak man,

ἀποδώσουσιν περὶ αὐτοῦ λόγον ἐν ἡμέρᾳ κρίσεως. ³⁷ Ἐκ
they shall render of it an account in day of judgment. By

γὰρ τῶν λόγων σου δικαιώθησθαι, καὶ ἐκ τῶν λόγων σου
for thy words thou shalt be justified, and by thy words

καταδικασθήσθαι.

thou shalt be condemned.

³⁸ Τότε ἀπεκρίθησάν^λ τινες τῶν γραμματέων^κ καὶ Φαρι-
Then answered, some of the scribes and Phar-

σαίω,^κ λέγοντες, Διδάσκαλε, θέλομεν ἀπὸ σοῦ σημεῖον ἰδεῖν.
sae, saying, Teacher, we wish from thee a sign to see.

³⁹ Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· Γενεὰ πονηρὰ καὶ μοι-
But he answering said to them, A generation wicked and adul-

χαλὶς σημεῖον ἐπιζητεῖ^κ καὶ σημεῖον οὐ δοθήσεται αὐτῇ,
terous a sign seeks for, and a sign shall not be given to it,

εἰ μὴ τὸ σημεῖον Ἰωνᾶ τοῦ προφήτου. ⁴⁰ Ὡς περ γὰρ ἦν Ἰωνᾶς
except the sign of Jonas the prophet. For even as was Jonas

ἐν τῇ κοιλίᾳ τοῦ κήτους τρεῖς ἡμέρας καὶ τρεῖς νύκτας, οὕτως
in the belly of the great fish three days and three nights, thus

ἔσται ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ καρδίᾳ τῆς γῆς τρεῖς
shall be the Son of man in the heart of the earth three

ἡμέρας καὶ τρεῖς νύκτας. ⁴¹ Ἄνδρες Νινευίται^κ ἀναστήσονται
days and three nights. Men Ninevites shall stand up

ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης, καὶ κατακρινοῦσιν αὐτήν·
in the judgment with this generation, and shall condemn it;

ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωνᾶ· καὶ ἰδοὺ, πλείον
for they repented at the proclamation of Jonas; and behold, more

Ἰωνᾶ ὧδε. ⁴² Βασιλίσσα νότου ἐγερθήσεται ἐν τῇ κρίσει
than Jonas here. A queen of [the] south shall rise up in the judgment

μετὰ τῆς γενεᾶς ταύτης, καὶ κατακρινεῖ αὐτήν· ὅτι ἦλθεν
with this generation, and shall condemn it; for she came

ἐκ τῶν περάτων τῆς γῆς ἀκούσαι τὴν σοφίαν^κ Σολομῶντος·^λ
from the ends of the earth to hear the wisdom of Solomon;

καὶ ἰδοὺ, πλείον^κ Σολομῶντος^λ ὧδε. ⁴³ Ὅταν δὲ τὸ ἀκάθαρτον
and behold, more than Solomon here. But when the unclean

πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι' ἀνύδρων
spirit is gone out from the man, he goes through waterless

τόπων, ζητοῦν ἀνάπαναι, καὶ οὐχ εὐρίσκει. ⁴⁴ Τότε λέγει,
places, seeking rest, and finds not [it]. Then he says,

κ — τῆς καρδίας OLTrAW. λ — τὰ LTrW. ι — ἐὰν (read which) LTrA. κ ἡλαλήσωσιν shall speak TrA. ι + αὐτῶ ἡμ LTrA. — καὶ Φαρισαίων L. κ Νινευίται TrA. • Σολομῶντος OLTrAW.

ἵ' Ἐπιστρέψω εἰς τὸν οἶκόν μου, ὃθεν ἐξῆλθον· καὶ ἔλθον
I will return to my house, whence I came out. And having come
εὐρίσκει σχολάζοντα, ἑσπαρωμένον καὶ κεκοσμημένον. 45 τότε
he finds [it] unoccupied, swept and adorned. Then
πορεύεται καὶ παραλαμβάνει μεθ' ἑαυτοῦ ἑπτὰ ἕτερα πνεύματα
he goes and takes with himself seven other spirits
πονηρότερα ἑαυτοῦ, καὶ εἰσελθόντα κατοικεῖ ἐκεῖ· καὶ γίνεται
more wicked than himself and entering in they dwell there; and becomes
τὰ ἔσχατα τοῦ ἀνθρώπου ἕκκινον χείρονα τῶν πρώτων. οὕτως
the last of that man worse than the first. Thus
ἔσται καὶ τῇ γενεᾷ ταύτῃ τῇ πονηρᾷ.
It shall be also to this generation the wicked.

46 Ἐπὶ δὲ αὐτοῦ λαλῶντος τοῖς ὄχλοις, ἰδοὺ, ἡ μήτηρ
But while yet he was speaking to the crowds, behold, [his] mother
καὶ οἱ ἀδελφοὶ αὐτοῦ εἰσῆκτισαν ἔξω, ζητοῦντες αὐτῷ λα-
and his brethren were standing without, seeking to him to
λῆσαι. 47 ἔπενε τις αὐτῷ, Ἰδοὺ, ἡ μήτηρ σου καὶ οἱ ἀδελφοί
speak. Then said one to him, Behold, thy mother and brethren
σου ἔξω ἰσῆκτισαν; ζητοῦντές σοι λαλῆσαι. 48 Ὁ δὲ ἀπο-
thy without are standing, seeking to thee to speak. But he an-
κριθεὶς ἔπενε τῷ εἰπόντι αὐτῷ, Τίς ἐστιν ἡ μήτηρ μου;
swering said to him who spoke to him, Who is my mother?
καὶ τίνας εἰσὶν οἱ ἀδελφοί μου; 49 Καὶ ἐκτείνας τὴν χεῖρα
and who are my brethren? 49 And stretching out his hand
αὐτοῦ ἐπὶ τοὺς μαθητάς αὐτοῦ ἔπενε, Ἰδοὺ, ἡ μήτηρ μου καὶ
his to his disciples he said, Behold, my mother and
οἱ ἀδελφοί μου. 50 ὅστις γὰρ ἀν' ποιήσῃ τὸ θέλημα τοῦ
my brethren. For whosoever shall do the will
πατρὸς μου τοῦ ἐν οὐρανοῖς, αὐτὸς μου ἀδελφός καὶ
of my Father who [is] in [the] heavens, he my brother and
ἀδελφὴ καὶ μήτηρ ἐστί·
sister and mother is.

13 Ἐν δὲ τῇ ἡμέρᾳ ἐκείνῃ ἐξελθὼν ὁ Ἰησοῦς ἀπὸ τῆς οἰκίας ἐκάθηντο παρὰ τὴν θάλασσαν· 2 καὶ συνήχθησαν
And in that day having gone forth Jesus from the house sat down by the sea. And were gathered together
πρὸς αὐτὸν ὄχλοι πολλοί, ὥστε αὐτὸν εἰς πλοῖον ἐμ-
to him crowds great, so that he into the ship having
βάντα καθῆσθαι, καὶ πᾶς ὁ ὄχλος ἐπὶ τὸν αἰγιαλὸν εἰσῆκει.
entered sat down, and all the crowd on the shore stood.
3 καὶ ἐλάλησεν αὐτοῖς πολλὰ ἐν παραβολαῖς, λέγων, Ἰδοὺ,
And he spoke to them many things in parables, saying, Behold,
ἐξῆλθεν ὁ σπείρων τοῦ σπείρειν. 4 καὶ ἐν τῷ σπείρειν αὐτὸν
went out the sower to sow. And as he sowed
ἐμνε ἔπεσεν παρὰ τὴν ὁδόν, καὶ ἤλθεν τὰ πετεινὰ καὶ
some fell by the way, and came the birds and
κατέφαγεν αὐτά. 5 ἄλλα δὲ ἔπεσεν ἐπὶ τὰ πετρῶδη, ὅπου
devoured them. And some fell upon the rocky places, where
οὐκ ἔχουν γῆν πολλήν, καὶ εὐθὺς ἐξανέτειλεν διὰ τὸ μὴ
they had not earth much, and immediately sprang up because of not
ἔχειν βάθος γῆς· 6 ἡλιοῦ δὲ ἀνατείλαντος ἐκαυστήθησαν,
having depth of earth; and [the] sun having risen they were scorched,

house from which I came. And coming back, he finds it empty, swept and decorated.

45 Then he goes and takes with himself seven other spirits more wicked than himself. And they go in and live there. And the last condition of that man becomes worse than the first. So also shall it be to this wicked generation.

46 While He was still speaking to the people —lo, His mother and brothers were standing outside wanting to speak to Him!

47 Then someone said to Him, Lo, Your mother and Your brothers are standing outside wanting to speak to You.

48 But He answered and said to the one who spoke to Him, Who is My mother? And who are My brothers?

49 And stretching out His hand toward His disciples He said, Look, My mother and My brothers!

50 For whoever shall do the will of My Father who is in Heaven, he is My brother and sister and mother.

CHAPTER 13

1 And going out from the house that day, Jesus sat down by the sea.

2 And great multitudes were gathered to Him, so that He entered into a boat and sat down. And all the crowd stood on the shore.

3 And He spoke to them many things in parables, saying, Behold! A sower went out to sow.

4 And as He sowed, some seeds fell by the roadside. And the birds came and ate them.

5 And others fell upon the stony places, where they did not have much earth. And they sprang up immediately because they had no deepness of earth.

6 And when the sun came up they were

ἵ εἰς τὸν οἶκόν μου ἐπιστρέψω LITTA. * + καὶ and [L]tr. *— δὲ but LITTA. ἵ [αὐτοῦ] L.
V. Verse 17 in [] T. * λέγοντι LITTA. *— αὐτοῦ (read [his] hand) T. ἵ ποιῇ A. *— δὲ
and LITTA. ἵ ἐκ out of LT; — ἀπὸ (read ἐξ) A. having gone out of) Tr. ἵ— τὸ (read a
ship) LITTA. ἵ ἔλθον Ltr; ἔλθοντα having come A. ἵ— καὶ A. ἵ + τῆς L.

συνάντος, ἐρχεται ὁ πονηρὸς καὶ ἀρπάζει τὸ ἐσπαρμένον
understands, "comes 'the "wicked" one and catches away that which was sown
ἐν τῇ καρδίᾳ αὐτοῦ· οὗτός ἐστιν ὁ παρά τὴν ὁδὸν σπαρεῖς.
in his heart. This is he who by the way was sown.

20 Ὁ δὲ ἐπὶ τὰ πετρώδη σπαρεῖς, οὗτός ἐστιν ὁ τὸν λόγον
And he who upon the rocky places was sown, this is he who the word
ἀκούων καὶ εὐθὺς μετὰ χαρᾶς λαμβάνων αὐτόν· 21 οὐκ
hears and immediately with joy receives it; but

ἔχει δὲ ῥίζαν ἐν ἑαυτῷ, ἀλλὰ πρόσκαιρός ἐστιν· γενομένης δὲ
"has 'but root in himself, but temporary is; but 'having 'risen
θλίψεως ἢ διωγμοῦ διὰ τὸν λόγον, εὐθὺς σκαν-
tribulation or 'persecution on account of the word, immediately he is

δαλίζεται. 22 Ὁ δὲ εἰς τὰς ἀκάνθας σπαρεῖς, οὗτός ἐστιν
offended. And he who among the thorns was sown, this is

ὁ τὸν λόγον ἀκούων, καὶ ἡ μέριμνα τοῦ αἰῶνος· τούτου
he who the word hears, and the care of this life

καὶ ἡ ἀπάτη τοῦ πλοῦτου· συνμηνίγει τὸν λόγον, καὶ ἀκαρπός
and the deceit of riches chokes the word, and unfruitful

γίνεται. 23 Ὁ δὲ ἐπὶ τὴν γῆν τὴν καλὴν σπαρεῖς, οὗτός
it becomes. But he who on the ground the good was sown, this

ἐστιν ὁ τὸν λόγον ἀκούων καὶ ἑσπέρων· ὃς δὲ καρ-
is he who the word hears and understands; who indeed brings

ποφόρει, καὶ ποιεῖ ὅ· μὲν ἑκατόν, ὅ· δὲ ἐξήκοντα, ὅ· δὲ
forth fruit, and produces one a hundred, another sixty, another

τριάκοντα.

thirty.

24 Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς, λέγων, Ὁμοίω-
Another parable put he before them, saying, "has 'become

θη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ σπείρουσι καλὸν
"like 'the "kingdom" of 'the "heavens" to a man sowing good

σπέρμα ἐν τῷ ἀγρῷ αὐτοῦ· 25 ἐν δὲ τῇ καθεύδειν τοὺς ἀνθρώ-
seed in his field; but while 'asleep 'the "men

πῶς ἦλθεν αὐτοῦ ὁ ἐχθρὸς καὶ ἔσπειρεν ζιζάνια ἀνά μέσον
came his enemy and sowed darnel in [the] midst

τοῦ σίτου, καὶ ἀπῆλθεν. 26 ὅτε δὲ ἐβλάστησεν ὁ χόρτος,
of the wheat, and went away. And when 'sprouted 'the "blade,"

καὶ καρπὸν ἐποίησεν, τότε ἐφάνη καὶ τὰ ζιζάνια. 27 προσελ-
and fruit produced, then appeared also the darnel. 'Having 'come

θόντες δὲ οἱ δούλοι τοῦ οἰκοδεσπότου εἶπον αὐτῷ, Κύριε,
"to ["him] and the bondmen of the master of the house said to him, Sir,

οὐχὶ καλὸν σπέρμα ἔσπειρας ἐν τῷ σῷ ἀγρῷ; πόθεν οὖν
"not 'good 'seed 'didst 'thou 'sow in thy field? whence then

ἔχει τὰ ζιζάνια; 28 Ὁ δὲ ἐφ' αὐτοῖς, Ἐχθρὸς ἀνθρώπου
has the darnel? And he said to them, "an 'enemy 'a "man

τοῦτο ἐποίησεν. οἱ δὲ ὁδολοῖ· εἶπον αὐτῷ, Θέλεις οὖν
"this "did. And the bondmen said to him, Wilt thou then

ἀπελθόντες συλλέξωμεν αὐτά; 29 Ὁ δὲ ἐφ' ὅ· Ὅθ-
[that] having gone forth we should gather them? But he said, No;

μήποτε συλλέγοντες τὰ ζιζάνια, ἐκρίζωσθε ἅμα αὐτοῖς τὸν
lest gathering the darnel, ye should uproot with them the

σίτον. 30 ἄφετε συναναξάνεσθαι ἀμφοτέρω· μέχρι τοῦ θερισμοῦ·
wheat. Suffer to grow together both until the harvest;

dom and does not understand it, the wicked one comes and catches away that which was sown in his heart. This is he who received seed by the roadside.

20 And he who received seed on the stony places is he who hears the word and immediately receives it with joy.

21 But he has no root in himself and is temporary. And when trouble or persecution rises on account of the word, he immediately sins.

22 And he who received seed among the thorns is he who hears the word, but the care of this life and the deceitfulness of riches choke the word, and it becomes unfruitful.

23 But he who received seed on the good ground is he who hears the word and understands. He indeed brings forth fruit and produces, one a hundred times, another sixty, another thirty.

24 He presented another parable to them, saying, The kingdom of Heaven has become like a man sowing good seed in his field.

25 But while men slept, his enemy came and sowed tares among the wheat and left.

26 And when the blade sprouted and fruit came forth, then the tares appeared also.

27 And the servants of the master of the house came and said to him, Sir, did you not sow good seed in your field? Then where have the tares come from?

28 And he said to them, A man, an enemy, has done this. And the servants said to him, Then do you want us to go and gather them?

29 But he said, No, lest in gathering the tares you should root up the wheat with them.

30 Let both grow together until the harvest.

• τούτου (read of life, LITTA.

• συνμηνίγει τ.Α.

• καλὴν γῆν LITTA.

• συνίγει

LITTA.

• ὁ LT.

• σπείραντι [who] sowed LITTA.

• ἀπέστειλεν sowed over LITTA.

• ὁσπέρης τ.Α.

• — τ.Α. GLTIAW.

• — δούλοι (read οἱ δὲ and they) A.

• αὐτῷ λέγου-

σιν say to him LITTA; λέγουσιν αὐτῷ T.

• φησιν says LITTA.

• ὥς αὐτῷ LITTA.

And at harvesttime I will say to the reapers, First, gather the tares and bundle them to burn them. But gather the wheat into my barn.

³¹ He put another parable before them, saying, The kingdom of Heaven is like a grain of mustard seed which a man has taken and sowed in his field.

³² It is indeed less than all the seeds, but when it is grown it is greater than the other plants and becomes a tree, so that the birds of the air come and roost in the limbs of it.

καὶ ἐν τῇ³¹ καιρῷ τοῦ θερισμοῦ ἱρῶ τοῖς θερισταῖς, Συλ-
and in the time of the harvest I will say to the harvest men, Ga-
λέετε πρῶτον τὰ ζιζάνια, καὶ δέσσετε αὐτὰ· εἰς³² ὅσµας
there first the darnel, and bind them into bundles
ποὺς· τὸ κατακαῦσαι αὐτὰ· τὸν δὲ σῖτον ³³ συναγάγετε³⁴ εἰς τὴν
to burn them; but the wheat bring together into

ἀποθήκην μου.
my granary.

31 Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς, λέγων, Ὅμοια
Another parable put he before them, saying, Like
ἐστὶν ἡ βασιλεία τῶν οὐρανῶν κόκκῳ σινάπεως, ὃν λα-
is the kingdom of the heavens to a grain of mustard, which having
βὼν ἄνθρωπος ἐσπείρεν ἐν τῇ ἀργῇ αὐτοῦ· 32 ὁ μικρότερον
taken, a man sowed in his field; which less
μὲν ἐστὶν πάντων τῶν σπερμάτων, ὅταν δὲ αἰξηθῇ
indeed is than all the seeds, but when it be grown,
μεῖζον τῶν λαχάνων ἐστὶν. καὶ γίνεται δένδρον, ὥστε
greater than the herbs is, and becomes a tree, so that
ἐλθεῖν τὰ πετεινὰ τοῦ οὐρανοῦ καὶ κατασκηνοῦν³³ ἐν τοῖς
come the birds of the heaven and roost in the
κλάδοις αὐτοῦ.
branches of it.

33 Ἄλλην παραβολὴν ἐλάλησεν αὐτοῖς, Ὅμοια ἐστὶν ἡ
Another parable spoke he to them, Like is the
βασιλεία τῶν οὐρανῶν ζύμῳ, ἣν λαβοῦσα γυνὴ ἐνέκρυψεν
kingdom of the heavens to leaven, which having taken, a woman hid
εἰς ἀλείριον σάτα τρία, ἕως ὃ ἐξυμύθη ὅλον.
in ³⁴ of meal ³⁵ seahs ³⁶ three, until ³⁷ was leavened ³⁸ all.

34 Ταῦτα πάντα ἐλάλησεν ὁ Ἰησοῦς ἐν παραβολαῖς τοῖς
These things all spoke Jesus in parables to the
ὄχλοις, καὶ χωρὶς παραβολῆς οὐκ³⁵ ἐλάλει αὐτοῖς· 35 ὅπως
crowds, and without a parable ³⁶ not he spoke to them; so that
πληρωθῇ τὸ ῥῆθην διὰ τοῦ προφήτου³⁷, λέγοντος,
might be fulfilled that which was spoken by the prophet, saying,
Ἀνοιξω ἐν παραβολαῖς τὸ στόμα μου· ἐρεῖξομαι κεκρυμμένα
I will open in parables my mouth: I will utter things hidden
ἀπὸ καταβολῆς κόσμου.
from [the] foundation of [the] world.

36 Τότε ἀφείς τοὺς ὄχλους, ἦλθεν εἰς τὴν οἰκίαν
Then having dismissed the crowds, ³⁷ went into the house
ρὸ Ἰησοῦς· καὶ προσήλθον³⁸ αὐτῷ ὁ μαθηταὶ αὐτοῦ, λέγοντες,
Jesus; and came to him his disciples, saying,
Ἐφάσκει³⁹ ἡμῖν τὴν παραβολὴν τῶν ζιζανίων τοῦ ἀγροῦ.
Expound to us the parable of the darnel of the field.

37 Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Ὁ σπείρων τὸ καλὸν
And he answering said to them, He who sows the good
σπέρμα ἐστὶν ὁ υἱὸς τοῦ ἀνθρώπου· 38 ὁ δὲ ἀγρός ἐστιν ὁ
seed is the Son of man; and the field is the
κόσμος· τὸ δὲ καλὸν σπέρμα, οὗτοί εἰσιν οἱ υἱοὶ τῆς βασιλείας
world; and the good seed, these are the sons of the kingdom;
τὰ δὲ ζιζάνια εἰσιν οἱ υἱοὶ τοῦ πονηροῦ· 39 ὁ δὲ ἐχθρός
but the darnel are the sons of the evil [one]; and the enemy
ὁ σπείρας αὐτὰ ἐστὶν ὁ διάβολος· ὁ δὲ θερισμὸς συν-
who sowed them is the devil; and the harvest [the] coun-

¹ — τῇ OLITAW. ² — εἰς (read [in]) [Tr.] A. ³ συναγάγετε LTr. ⁴ κατασκηνοῦν LTr. A. ⁵ οὐδὲν
nothing LTr. A. ⁶ + Ἡσαίου Isaiah I. ⁷ — κόσμου LTr. A. ⁸ — ὁ Ἰησοῦς (read he went) LTr. A.
⁹ προσήλθον LTr. ¹⁰ διασάφισον explain LTr. ¹¹ — αὐτοῖς LTr. A. ¹² ἐστὶν ὁ σπείρας αὐτὰ L

³³ Then Jesus sent the crowds away and went into the house. And His disciples came to Him and said, Explain to us the parable of the tares of the field.

³⁴ And answering He said to them, He who sows the good seed is the Son of man.

³⁵ And the field is the world. And the good seed are the sons of the kingdom. But the tares are the sons of the evil one.

³⁶ And the enemy who sowed them is the devil. And the harvest is the end of the

τῆς αἰῶνος ἔστιν οἱ δὲ θερισταὶ ἄγγελοι εἰσιν.
 plction of the age is, and the harvest men angels are.
 40 ὥσπερ οὖν συλλέγεται τὰ ζιζάνια, καὶ πυρὶ κατα-
 As therefore is gathered the darnel, and in fire is con-
 καίεται, οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος. τούτου.
 summed, thus it shall be in the completion of this age.
 41 ἀποστείλει ὁ υἱὸς τοῦ ἀνθρώπου τοὺς ἄγγέλους αὐτοῦ,
 "shall send forth the Son of man his angels,
 καὶ συλλέξουσιν ἐκ τῆς βασιλείας αὐτοῦ πάντα τὰ σκάνδαλα
 and they shall gather out of his kingdom all the offences
 καὶ τοὺς ποιοῦντας τὴν ἀνομίαν, 42 καὶ βαλοῦσιν αὐτοὺς
 and those who practise lawlessness, and they shall cast them
 εἰς τὴν κἀμινον τοῦ πυρός· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ
 into the furnace of the fire: there shall be the weeping and the
 βρυγμὸς τῶν ὀδόντων. 43 τότε οἱ δίκαιοι ἐκλάμψουσιν ὡς
 gnashing of the teeth. Then the righteous shall shine forth as
 ὁ ἥλιος ἐν τῇ βασιλείᾳ τοῦ πατρὸς αὐτῶν. Ὁ ἔχων ὤτα
 the sun in the kingdom of their Father. He that has ears
 ἀκούει· ἀκούτω.
 to hear let him hear.

44 Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν θησαυρῷ
 Again like is the kingdom of the heavens to treasure
 κρυπμένῳ ἐν τῷ ἀγρῷ, ὃν εὐρὼν ἀνθρώπος ἐκρυψεν,
 hid in the field, which having found a man hid,
 καὶ ἀπὸ τῆς χαρᾶς αὐτοῦ ὑπάγει καὶ πάντα ὅσα ἔχει
 and for the joy of it goes and all things as many as he has
 πωλεῖ, καὶ ἀγοράζει τὸν ἀγρὸν ἐκεῖνον.
 he sells, and buys that field.

45 Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ
 Again like is the kingdom of the heavens to a man
 ἐμπόρῳ, ζητοῦντι καλοὺς μαργαρίτας· 46 ὅς εὐρὼν ἕνα
 a merchant, seeking beautiful pearls; who having found one
 πολύτιμον μαργαρίτην, ἀπελθὼν πέπρακεν πάντα ὅσα
 very precious pearl, having gone away has sold all things as many as
 εἶχεν, καὶ ἠγόρασεν αὐτόν.
 he had, and bought it.

47 Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν σαγῆνῃ
 Again like is the kingdom of the heavens to a drag net
 βληθεῖσθ εἰς τὴν θάλασσαν, καὶ ἐκ παντὸς γένους συναγα-
 cast into the sea, and of every kind gathering
 γοῦσθ· 48 ἣν ὅτε ἐπληρώθη ἀναβιβάσαντες ἐπὶ τὸν
 together; which when it was filled having drawn up on the
 αἰγιαλόν, καὶ καθίσαντες συνέλεξαν τὰ καλὰ εἰς ἄγγεια,
 shore, and having sat down they collected the good into vessels,
 τὰ δὲ σαπρὰ ἐξ ἔβαλον. 49 οὕτως ἔσται ἐν τῇ συντελείᾳ
 and the corrupt out they cast. Thus shall it be in the completion
 τοῦ αἰῶνος· ἐξελεύσονται οἱ ἄγγελοι, καὶ ἀφοριοῦσιν τοὺς
 of the age: "shall go out the angels, and shall separate the
 πονηροὺς ἐκ μέσου τῶν δικαίων, 50 καὶ βαλοῦσιν αὐτοὺς
 wicked from (the) midst of the righteous, and shall cast them
 εἰς τὴν κἀμινον τοῦ πυρός· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ
 into the furnace of the fire: there shall be the weeping and the
 βρυγμὸς τῶν ὀδόντων.
 gnashing of the teeth.

world. And the reapers are the angels.

40 Therefore, just as the tares are gathered and burned in the fire, so it shall be at the end of the world.

41 The Son of man shall send forth His angels. And they shall gather out of His kingdom all things that offend, and those who practice lawlessness.

42 And they shall throw them into a furnace of fire. There shall be weeping and gnashing of teeth.

43 Then the righteous shall shine like the sun in the kingdom of their Father. He that has ears to hear, let him hear.

44 Again, the kingdom of Heaven is like treasure hidden in a field, which a man found and hid. And from the joy of it, he goes and sells all things, all that he has, and buys that field.

45 Again, the kingdom of Heaven is like a man, who is a merchant, looking for beautiful pearls.

46 And having found one very precious pearl, he goes away and sells all, as many things as he had, and buys it.

47 Again, the kingdom of Heaven is like a drag net that is thrown into the sea. And it gathers together some of every kind,

48 which, when it was filled, drawing it up on the shore and sitting down, they gathered the good into containers, and they threw out the bad.

49 So it shall be at the end of the world. The angels will go out and will separate the wicked from among the righteous.

50 And they shall throw them into the furnace of fire. There shall be weeping and gnashing of teeth.

τ — τοῦ (read of [the]) ΛΤΤΑ. * καίεται is burned ΣΤΑ. τ — τούτου (read the age) ΛΤΤ[Α].
 τ — ἀκούειν [Λ]Τ[Τ]Α. * — πάλιν [Τ]ΤΤΑ. πωλεῖ πάντα ὅσα ἔχει ΛΤΤΑ. * εὐρὼν δὲ αὐτῶν δὲ αὐτῶν δὲ [Λ]. * καὶ ἐπὶ τὸν αἰγιαλόν; εἰς τὸν αἰγιαλόν [καὶ] Α. * ἀγρῷ ΤΤΑ.

⁵¹ Jesus said to them, Have you understood all these things? They said to Him, Yes, Lord.

⁵² And He said to them, Because of this every scribe schooled to the kingdom of Heaven is like a man who is a master of a house, who puts forth out of his treasure new and old things.

⁵³ And when Jesus had finished these parables, He went away from there.

⁵⁴ And He came to His own country and taught them in their synagogue, so that they were astonished. And they said, From where does this one get this wisdom and these mighty works?

⁵⁵ Is this not the son of the carpenter? Is his mother not called Mary, and his brothers James and Joses and Simon and Judas?

⁵⁶ And his sisters, are they not all with us? From where then does this one get all these things?

⁵⁷ And they were offended in Him. But Jesus said to them, A prophet is never without honor except in his own country and in his own house.

⁵⁸ And He did not do many mighty works there because of their unbelief.

CHAPTER 14

¹ At that time Herod the tetrarch heard the fame of Jesus.

² And he said to his servants, This is John the Baptist! He has risen from the dead. And because of this mighty works show themselves in him.

³ For after Herod had captured John, he bound him and put him in prison (because of He-ro-di-as the wife of his brother Philip).

⁴ For John said to him, It is not lawful for you to have her.

⁵ And when he desired to kill him, he

⁵¹ λέγει αὐτοῖς ὁ Ἰησοῦς, ὅτι ὅτι ἔλεγον αὐτοῖς, Ναί, κύριε. ⁵² Ὁ δὲ εἶπεν αὐτοῖς, Διὰ τοῦτο πᾶς γραμματεὺς μαθητευθεὶς ἐκ τῆς βασιλείας τῶν οὐρανῶν ὅμοιος ἐστὶν ἀνθρώπῳ οἰκοδεσπότῃ, ὅστις ἐκβάλλει ἐκ τοῦ θησαυροῦ αὐτοῦ καὶ τὰ παλαιά, καὶ τὰ καινὰ καὶ παλαιά.

⁵³ Καὶ ἐγένετο ὅτε ἐπέλεσεν ὁ Ἰησοῦς τὰς παραβολὰς ταύτας, μετήρην ἐκείθεν· ⁵⁴ καὶ ἔλθων εἰς τὴν πατρίδα αὐτοῦ, ἐδίδασκεν αὐτοὺς ἐν τῇ συναγωγῇ αὐτῆς, ὥστε ἐκπλήττεισθαι αὐτοὺς καὶ λέγειν, Πόθεν τοῦτο ἡ σοφία αὐτῆς καὶ αἱ δυνάμεις; ⁵⁵ οὐχ οὗτός ἐστιν ὁ τοῦ τέκτονος υἱός; αἱ ἔργα αὐτοῦ οὐχ ἡμῶν ἰδόμενα; ⁵⁶ καὶ αἱ ἀδελφαὶ αὐτοῦ οὐχὶ παρὰ ἡμᾶς εἰσιν; πόθεν οὖν τοῦτο;

⁵⁷ καὶ ἐκέναν ἐκείνην ἐν τῇ οἰκίᾳ αὐτοῦ. Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Οὐκ ἐστὶν προφήτης ἄμιος ἐν τῇ πατρίδι αὐτοῦ καὶ ἐν τῇ οἰκίᾳ αὐτοῦ. ⁵⁸ καὶ οὐκ ἐποίησεν ἐκεῖ δυνάμεις πολλὰς διὰ τὴν ἀπίστιαν αὐτῶν. ¹⁴ Ἐν ἐκείνῳ τῷ καιρῷ ἤκουσεν Ἡρώδης ὁ τετράρχης τὴν ἀκοίην Ἰησοῦ, ² καὶ εἶπεν τοῖς παισὶν αὐτοῦ, Οὗτός ἐστιν Ἰωάννης ὁ βαπτιστής· αὐτὸς ἠγέρθη ἀπὸ τῶν νεκρῶν, καὶ διὰ τοῦτο αἱ δυνάμεις ἐνεργοῦσιν ἐν αὐτῷ. ³ Ὁ γὰρ Ἡρώδης κρατήσας τὸν Ἰωάννην ἐδήσεν αὐτὸν καὶ ἐθετο ἐν φυλακῇ, ⁴ διὰ τὴν γυναῖκα Φιλίππου αὐτοῦ. ⁵ Ἐπειὶ οὖν ἦν ἐν τῇ φυλακῇ, ἐξέστειν αὐτῇ ἵνα ἀποστείλῃ αὐτὴν.

¹⁴ Ἐν ἐκείνῳ τῷ καιρῷ ἤκουσεν Ἡρώδης ὁ τετράρχης τὴν ἀκοίην Ἰησοῦ, ² καὶ εἶπεν τοῖς παισὶν αὐτοῦ, Οὗτός ἐστιν Ἰωάννης ὁ βαπτιστής· αὐτὸς ἠγέρθη ἀπὸ τῶν νεκρῶν, καὶ διὰ τοῦτο αἱ δυνάμεις ἐνεργοῦσιν ἐν αὐτῷ. ³ Ὁ γὰρ Ἡρώδης κρατήσας τὸν Ἰωάννην ἐδήσεν αὐτὸν καὶ ἐθετο ἐν φυλακῇ, ⁴ διὰ τὴν γυναῖκα Φιλίππου αὐτοῦ. ⁵ Ἐπειὶ οὖν ἦν ἐν τῇ φυλακῇ, ἐξέστειν αὐτῇ ἵνα ἀποστείλῃ αὐτὴν.

¹⁴ Ἐν ἐκείνῳ τῷ καιρῷ ἤκουσεν Ἡρώδης ὁ τετράρχης τὴν ἀκοίην Ἰησοῦ, ² καὶ εἶπεν τοῖς παισὶν αὐτοῦ, Οὗτός ἐστιν Ἰωάννης ὁ βαπτιστής· αὐτὸς ἠγέρθη ἀπὸ τῶν νεκρῶν, καὶ διὰ τοῦτο αἱ δυνάμεις ἐνεργοῦσιν ἐν αὐτῷ. ³ Ὁ γὰρ Ἡρώδης κρατήσας τὸν Ἰωάννην ἐδήσεν αὐτὸν καὶ ἐθετο ἐν φυλακῇ, ⁴ διὰ τὴν γυναῖκα Φιλίππου αὐτοῦ. ⁵ Ἐπειὶ οὖν ἦν ἐν τῇ φυλακῇ, ἐξέστειν αὐτῇ ἵνα ἀποστείλῃ αὐτὴν.

— λέγει αὐτοῖς ὁ Ἰησοῦς LTTA. — κύριε LTTA. λέγει SAYS L. ἐν τῇ βασιλείᾳ in the kingdom L; τῇ βασιλείᾳ to the kingdom CTTA. ἐκπλήττεισθαι LTTA. — οὐχ LTTA. — Ἰωσήφ Joseph LTTA. — + ἰδίᾳ own T. — αὐτοῦ (read [his]) LTTA. — τετράρχης T. — αὐτὸν T. — ἐν τῇ (— τῇ τ) φυλακῇ ἀπέθετο in the prison put [him] aside LTTA. — Φιλίππου [T]A. — ὅ (— ὅ τ) Ἰωάννης αὐτῇ L.

ἔφοβήθη τὸν ὄχλον, ὅτι ὡς προφήτην αὐτὸν εἶχον.
he feared the multitude, because as a prophet him they held.

6 *γενεσίῳ.δὲ ἀγομένῳ¹ τοῦ Ἡρώδου, ὡρχήσατο ἡ θυγάτηρ
But a birthday being celebrated of Herod, danced the daughter

τῆς Ἡρωδιάδος ἐν τῷ μέσῳ, καὶ ἤρεσεν τῷ Ἡρώδῃ· 7 ὅθεν
of Herodias in the midst, and pleased Herod; Whereupon

μεθ' ὅρκου ὡμολόγησεν αὐτῇ δοῦναι ὃ·² ἐὰν³ αἰτήσῃται. 8 Ἡ δὲ
with oath he promised to her to give whatever she should ask. But she

προβιβασθεῖσα ὑπὸ τῆς μητρὸς αὐτῆς, Δός μοι, φησίν, ὧδε
being urged on by her mother, Give me, she says, here

ἐπὶ πίνακι τὴν κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ. 9 Καὶ
upon a dish the head of John the Baptist. And

ἔλυτ' ἡ⁴ ὁ βασιλεὺς· διὰ⁵ δὲ⁶ τοὺς ὅρκους καὶ τοὺς
was grieved the king; but on account of the oaths and those who

συναγαγεμένους ἐκέλευσεν δοθῆναι· 10 καὶ πῖμψας
reclined with (him at table) he commanded [it] to be given. And having sent

ἀπεκφαλίσεν τὸν⁷ Ἰωάννην ἐν τῇ φυλακῇ. 11 καὶ ἠνέβηθ
he beheaded John in the prison. And was brought

ἡ κεφαλὴ αὐτοῦ ἐπὶ πίνακι, καὶ ἐδόθη τῷ κορασίῳ· καὶ ἦν·
his head on a dish, and was given to the damsel, and she

εἷκεν τῇ μητρὶ αὐτῆς. 12 καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ
brought [it] to her mother. And having come his disciples

ἔραν τὸ σῶμα,⁸ καὶ ἔθαψαν αὐτό·⁹ καὶ ἔλθόντες ἀγγέλιαν
took the body, and buried it; and having come told

τῷ Ἰησοῦ. 13 καὶ ἀκούσας¹⁰ ὁ Ἰησοῦς ἀνεχώρησεν ἐκεῖθεν
[it] to Jesus. And having heard Jesus withdrew thence

ἐν πλοίῳ εἰς ἔρημον τόπον κατ' ἰδίαν.
by ship to a desert place apart.

Καὶ ἀκούσαντες οἱ ὄχλοι ἠκολούθησαν αὐτῷ¹¹ ἐπὶ τῷ
And having heard [of it] the crowds followed him on foot

ἀπὸ τῶν πόλεων. 14 Καὶ ἐξελθὼν ὁ Ἰησοῦς¹² εἶδεν πολλὴν
from the cities. And having gone out Jesus saw great

ὄχλον, καὶ ἐπλαγχνίσθη ἐπ' αὐτούς,¹³ καὶ ἐθεράπευσεν
a crowd, and was moved with compassion towards them, and healed

τούς ἀρρώστους αὐτῶν. 15 Ὁψίας δὲ γενομένης¹⁴ προσῆλθον¹⁵
their infirm. And evening having come came

αὐτῷ οἱ μαθηταὶ αὐτοῦ,¹⁶ λέγοντες, Ἐρημός ἐστιν ὁ τόπος,
to him his disciples, saying, Desert is the place,

καὶ ἡ ὥρα ἤδη παρήλθεν·¹⁷ ἀπόλυσον¹⁸ τοὺς ὄχλους, ἵνα
and the time already is gone by: dismiss the crowds, that

ἀπελθόντες εἰς τὰς κώμας ἀγοράσωσιν ἑαυτοῖς βρώματα.
having gone into the villages they may buy for themselves meat.

16 Ὁ δὲ¹⁹ Ἰησοῦς²⁰ εἶπεν αὐτοῖς, Οὐ χρεῖαν ἔχουσιν ἀπελθεῖν·
But Jesus said to them, No need they have to go away:

δότε αὐτοῖς ὑμεῖς φαγεῖν. 17 Οἱ δὲ λέγουσιν αὐτῷ, Οὐκ ἔχομεν
give to them ye to eat. But they say to him, We have not

ὧδε εἰ μὴ πέντε ἄρτους καὶ δύο ἰχθύας. 18 Ὁ δὲ εἶπεν, Φέρετέ
here except five loaves and two fishes. And he said, Bring

μοι αὐτούς ὧδε.²¹ 19 Καὶ κελεύσας τοὺς ὄχλους ἀνα-
to me them here. And having commanded, the crowds to re-
κλιθῆναι ἐπὶ τοὺς χόρτους,²² καὶ²³ λαβὼν τοὺς πέντε ἄρτους
cline on the grass, and having taken the five loaves

feared the people, because they believed him to be a prophet.

⁶ But when the birthday of Herod was being celebrated, the daughter of He-ro-di-as danced in their midst and pleased Herod.

⁷ So he promised with an oath to give her whatever she should ask.

⁸ And (being urged on by her mother beforehand) she said, Give me here the head of John the Baptist on a platter.

⁹ And the king was sad. But on account of the oaths (and those who were at the table with him,) he commanded it to be given.

¹⁰ And he sent and had John beheaded in the prison.

¹¹ And his head was brought on a platter and was given to the girl. And she brought it to her mother.

¹² And his disciples came and took the body and buried it. And they came and told Jesus.

¹³ And having heard, Jesus left there by ship to go apart to a deserted place. And hearing of it, the crowds followed Him on foot from the cities.

¹⁴ And going out, Jesus saw a multitude and was moved with compassion toward them. And He healed their sick.

¹⁵ And since evening had come, His disciples came to Him, saying, The place is deserted and the time has already gone by. Send away the multitude so that they may go into the villages and buy food for themselves.

¹⁶ But Jesus said to them, They have no need to go away. You give them food to eat.

¹⁷ But they said to Him, We have nothing here but five loaves and two fish.

¹⁸ And He said, Bring them here to Me.

¹⁹ And after commanding the multitude to rest on the grass, and after He had taken the

* γενεσίῳ δὲ γενομένῳ ΛΙΤΤΑ. * ἂν ΛΙΤΑ. † λυπηθεὶς being grieved ΛΙΤΤΑ. * — δὲ but ΛΙΤ Α. * — τὸν ΛΙΤΤΑ. * πῶμα κορβὴ ΛΙΤΤ. * αὐτὸν him ΛΙΤΤΑ. † ἀκούσας δὲ ΛΙΤΤΑ. * ἐπὶ τῷ — ὁ Ἰησοῦς (read he saw) ΛΙΤΤΑ. * αὐτοῖς GLTTAW. † προσῆλθον ΛΙΤΤΑ. * — αὐτοῦ (read the disciples) ΛΙΤΤΑ. * παρήλθεν ἦδη τ. † + οὖν therefore T[A]. * — Ἰησοῦς (read he said) τ. * ὧδε αὐτούς ΛΙΤΤΑ. * τοῦ χόρτου ΛΙΤΤΑ. * — καὶ GLTTAW.

five loaves and the two fish, and after He had looked up to Heaven, He blessed them. And He broke and gave the loaves to the disciples. And the disciples gave them to the multitude.

²⁰ And all ate and were satisfied. And they took up twelve baskets full of the pieces that were left over.

²¹ And those men who ate were about five thousand, besides women and children.

²² And immediately Jesus made His disciples get into a ship and to go before Him to the other side, until He had sent the multitudes away.

²³ And when He had sent the multitudes away, He went up alone into a mountain to pray. And when evening had come, He was there alone.

²⁴ But the ship now was in the middle of the sea being tossed by the waves, for the wind was contrary.

²⁵ But in the fourth watch of the night, Jesus went out to them, walking on the sea.

²⁶ And seeing Him walking on the sea, the disciples were troubled, saying, It is a ghost! And they cried out from fear.

²⁷ But immediately Jesus spoke to them, saying, Be comforted, I am He! Do not fear.

²⁸ And Peter answered Him and said, Lord, if it is You, tell me to come to You on the waters.

²⁹ And He said, Come! And Peter came down out of the ship and walked on the waters to go to Jesus.

³⁰ But when he saw the wind was violent, he was afraid. And beginning to sink, he cried out, saying, Lord, save me!

³¹ And Jesus immediately stretched out His hand and took hold of him. And He said to

καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανὸν ἐεὐλόγησεν·¹ and the two fishes, having looked up to the heaven he blessed; καὶ κλάσας ἔδωκεν τοῖς μαθηταῖς τοὺς ἄρτους, οἱ δὲ μα- and having broken he gave to the disciples the loaves, and the δι- θηται τοῖς ὄχλοις. ²⁰ καὶ ἔφαγον πάντες καὶ ἐχορτάσθησαν· ciples to the crowds. And ²⁰ ate ²⁰ all and were satisfied; καὶ ἦσαν τὸ περισσεῦον τῶν κλασμάτων, δώδεκα and they took up that which was over and above of the fragments, twelve κοφίνους πλήρεις. ²¹ οἱ δὲ ἰσθιοντές ἦσαν ἄνδρες ὡσεὶ hand-baskets full. And those who ate were men about πεντακισχίλιοι, χωρὶς γυναικῶν καὶ παιδίων.² five thousand, besides women and children.

²² Καὶ ἐεὐθίως³ ἠνάγκασεν⁴ ὁ Ἰησοῦς τοὺς μαθητὰς.⁵ αὐτοῦ⁶ And immediately ²² compelled ²² Jesus ²² his disciples

ἔμβηαι εἰς τὸ πλοῖον καὶ προὔγειν αὐτὸν εἰς τὸ πέραν, to enter into the ship and to go before him to the other side, ἕως οὗ ἀπολύσῃ τοὺς ὄχλους. ²³ καὶ ἀπολύσας τοὺς until he should have dismissed the crowds. And having dismissed the ὄχλους ἀνέβη εἰς τὸ ὄρος κατ' ἰδίαν προσεύξασθαι. Ὀλί- crowds he went up into the mountain apart to pray. ²³ Even

ας δὲ γενομένης μόνος ἦν ἐκεῖ. ²⁴ τὸ δὲ πλοῖον ᾗδεν μέσον and being come alone he was there. But the ship now in [the] midst of τῆς θαλάσσης ἦν, βασανιζόμενον ὑπὸ τῶν κυμάτων· ἦν γὰρ of the sea was, tossed by the waves, ²⁴ was for

ἐναντίος ὁ ἄνεμος. ²⁵ Τετάρτῃ δὲ φυλακῇ τῆς νυκτὸς ²⁵ contrary ²⁵ the ²⁵ wind. But in [the] fourth watch of the night, ²⁵ ἰαπῆλθεν⁷ πρὸς αὐτοὺς ὁ Ἰησοῦς, περιπατῶν ἐπὶ τῆς θαλάσ- went ²⁵ to ²⁵ them ²⁵ Jesus, walking on the sea.

σης.⁸ ²⁶ καὶ ἰδόντες αὐτὸν οἱ μαθηταὶ ἐπὶ τῇ θάλασσᾳ⁹ And ²⁶ seeing ²⁶ him ²⁶ the disciples on the sea

περιπατοῦντα ἐταράχθησαν, λέγοντες, Ὅτι φάντασμα ἴσιν· walking were troubled, saying, An apparition it is: καὶ ἀπὸ τοῦ φόβου ἔκραξαν. ²⁷ εὐθὺς δὲ ἐλάλησεν αὐ- and through fear they cried out. But immediately ²⁷ spoke ²⁷ to

τοῖς ὁ Ἰησοῦς, λέγων, Θαρσείτε, ἐγώ εἰμι, μὴ φοβεῖσθε. ²⁸ them ²⁸ Jesus, saying, Be of good courage, I am [he], fear not. ²⁸ Ἀποκριθεὶς δὲ αὐτῷ ὁ Πέτρος εἶπεν, Κύριε, εἰ σύ εἶ, And answering ²⁸ him ²⁸ Peter said, Lord, if it be thou,

κέλευσόν με πρὸς σε ἔλθειν¹⁰ ἐπὶ τὰ ὕδατα. ²⁹ Ὁ δὲ εἶπεν, bid me ²⁹ to ²⁹ thee ²⁹ to come upon the waters. And he said, Ἐλθέ. Καὶ κατὰ βάς ἀπὸ τοῦ πλοίου ὁ Πέτρος περιπα- Come. And having descended from the ship Peter walk-

τησεν ἐπὶ τὰ ὕδατα, ἐλθεῖν¹¹ πρὸς τὸν Ἰησοῦν. ³⁰ βλεπών δὲ ed upon the waters, to go to Jesus. But seeing

τὸν ἄνεμον ἰσχυρὸν¹² ἐφοβήθη, καὶ ἀρξάμενος καταπον- the wind strong he was affrighted, and beginning

εῖσθαι ἔκραξεν, λέγων, Κύριε, σῶσόν με. ³¹ Εὐθὺς δὲ sink he cried out, saying, Lord, save me. And immediately

ὁ Ἰησοῦς ἐκτείνας τὴν χεῖρα ἐπελάβετο αὐτοῦ, καὶ λέγει Jesus having stretched out the hand took hold of him, and says

¹ ἐεὐλόγησεν LIT.A.

² παίδων καὶ γυναικῶν L.

³ — εὐθὺς T.

⁴ ἠνάγκασεν LIT.A.W.

⁵ — αὐτοῦ (read the disciples) G.T.T.A.W.

⁶ — τὸ (read a ship) T.

⁷ ἰαπῆλθεν LIT.T.

⁸ — οἱ δὲ μαθηταὶ ἰδόντες αὐτὸν L; ἰδόντες δὲ αὐτὸν T.

⁹ — τῆς θαλάσσης LIT.A.

¹⁰ ἐλθεῖν LIT.T.

¹¹ — ὁ Ἰησοῦς αὐτοῖς L; — ὁ Ἰησοῦς T; αὐτοῖς [ὁ Ἰησοῦς] A.

¹² — ἰσχυρὸν T.

¹³ — εἰς LIT.A.

¹⁴ καὶ ἦλθεν and he went T.

¹⁵ — ὁ Ἰησοῦς (read

he compelled) G.T.T.A.W.

¹⁶ — τὸ (read a

ship) T.

¹⁷ — οἱ δὲ μαθηταὶ ἰδόντες αὐτὸν L; ἰδόντες δὲ αὐτὸν T.

¹⁸ — τῆς θαλάσσης LIT.A.

¹⁹ ἐλθεῖν LIT.T.

²⁰ — ὁ Ἰησοῦς αὐτοῖς L; — ὁ Ἰησοῦς T; αὐτοῖς [ὁ Ἰησοῦς] A.

²¹ — ἰσχυρὸν T.

²² — εἰς LIT.A.

²³ καὶ ἦλθεν and he went T.

αὐτῷ, Ὀλιγόπιστε, εἰς τί ἐδίστασας; 32 Καὶ ἰμβάντων^α αὐτῶν εἰς τὸ πλοῖον ἐκόπασεν ὁ ἄνεμος^β 33 οἱ δὲ ἐν τῷ πλοίῳ^γ ἔλθόντες^δ προσεκύνησαν αὐτῷ, λέγοντες, Ἀληθῶς^ε θεοῦ υἱὸς εἶ.
^αof God ^βSon thou art!

34 Καὶ διαπερὶσάντες ἦλθον εἰς^α τὴν γῆν^β Πεννησαρέτ.^γ
 And having passed over they came to the land of Gennesaret.
 35 καὶ ἐπιγινόντες αὐτὸν οἱ ἄνδρες τοῦ τόπου ἐκείνου ἀπέ-
 And having recognized him the men of that place sent
 στεῖλαν εἰς ὅλην τὴν περίχωρον ἐκείνην, καὶ προσήνεγκαν αὐτῷ^δ
 to all that country round, and brought to him
 πάντας τοὺς κακῶς ἔχοντας^ε 36 καὶ παρεκάλουν αὐτὸν ἵνα^ζ
 all those who were ill; and besought him that
 μόνον ὤψωνται τοῦ κρασπίδου τοῦ ματίου αὐτοῦ^η καὶ^θ
 only they might touch the hem of his garment; and
 ὅσοι ἤψαντο διεσώθησαν.
 as many as touched were cured.

15 Τότε προσέρχονται τῷ Ἰησοῦ οἱ^α ἀπὸ Ἱερουσολύμων^β
 Then come to Jesus the from Jerusalem
 ᾠδαῖς καὶ Φαρισαῖοι, λέγοντες, 2 Ὡς^γ οἱ μαθηταί^δ
 scribes and Pharisees, saying, Why disciples
 σου παραβαίνουσιν τὴν παράδοσιν τῶν πρεσβυτέρων; οὐ^ε
 they transgress the tradition of the elders? not
 γὰρ νίπτονται τὰς χεῖρας αὐτῶν ὅταν ἄρτον ἐσθίωσιν. 3 Ὁ δὲ^ζ
 for they wash their hands when bread they eat. But he
 ἀποκριθεὶς εἶπεν αὐτοῖς, Ὡς^η καὶ ὑμεῖς παραβαίνετε τὴν^θ
 answering said to them, Why also ye transgress the
 ἐντολὴν τοῦ θεοῦ διὰ τὴν παράδοσιν ὑμῶν; 4 Ὁ γὰρ^ι
 commandment of God on account of your tradition? For
 θεὸς ἐνετείλατο, λέγων, Τίμα τὸν πατέρα σου^κ καὶ τὴν^λ
 God commanded, saying, Honour thy father and
 μητέρα^μ καὶ ὁ καταλογὼν πατέρα ἢ μητέρα, θανάτῳ τε^ν
 mother; and, He who speaks evil of father or mother, by death let
 λευτάτω. 5 ὑμεῖς δὲ λέγετε, Ὃς ἂν εἴπῃ τῷ πατρί ἢ τῷ^ς
 him dia. But ye say, Whoever shall say to father or
 μητρί, Δῶρον, θὶ ἐὰν ἐξ ἐμοῦ ὠφεληθῇ, καὶ^ς
 mother, [it is] a gift whatever by me thou mightest be profited—; and
 οὐ μὴ τιμήσω^ς τὸν πατέρα αὐτοῦ ἢ τὴν μητέρα αὐτοῦ^ς
 in no wise honour his father or his mother:
 6 καὶ ἡκυρώσατε τὴν ἐντολὴν τοῦ θεοῦ διὰ τὴν παρά-
 and ye made void the commandment of God on account of
 δοσιν ὑμῶν. 7 Ὑποκριταί, καλῶς προεφήτευσεν^ς περὶ ὑμῶν^ς
 dition your. Hypocrites! well prophesied concerning you
 Ἡσαΐας, λέγων, 8 Ἐγγίξει μοι ὁ λαὸς οὗτος τῷ στόματι^ς
 Esaias, saying, Draws near to me this people with mouth
 αὐτῶν, καὶ τοῖς χειλέσιν με τιμᾷ^ς ἡ δὲ καρδίᾳ αὐτῶν πόρρω^ς
 their, and with the lips no it honours; but their heart far

him, O you of little faith, why did you doubt?

32 And after they had come into the ship, the wind stopped.

33 And those in the ship came and worshipped Him, saying, Truly You are the Son of God.

34 And after they had crossed over, they came to the land of Genesaret.

35 And when the men of that place recognized Him, they sent out to all the surrounding country and brought to Him all that were diseased.

36 And they begged Him that they might only touch the hem of His coat. And as many as touched were made perfectly well.

CHAPTER 15

1 Then scribes and Pharisees from Jerusalem came to Jesus, saying,

2 Why do your disciples violate the tradition of the elders? For they do not wash their hands when they eat bread.

3 And He answered them, saying, Why do you also violate the commandment of God on account of your tradition?

4 For God commanded, saying, "Honor your father and mother;" and, "He who speaks evil of father or mother, by death let him die."

5 But you say, Whoever shall say to father or mother, Whatever you might have gained from me is a gift to God—and in no way do you require him to honor his father or his mother.

6 And you have voided the commandment of God on account of your tradition.

7 Hypocrites! Well did Isaiah prophesy about you, saying,

8 "This people draws near to Me with their mouth, and with their lips honor Me, but their heart is far from Me:

^α ἰμβάντων having gone up LIT. A. ^β — ἐλθόντες T[LA]. ^γ ἐπὶ τῇ. ^δ + εἰς (read at Gennesaret) TT. ^ε Πεννησαρέτ LW. ^ς — οἱ LIT. ^ζ Φαρισαῖοι καὶ γραμματεῖς TT. ^η διὰ τί LIT. A. ^θ αὐτὸν (read the hands) T[LA]. ^ι εἶπεν said LIT. ^κ — σου (read [thy]) OLIT. LW. ^λ — καὶ LIT. A. ^μ τιμήσει will be honour LIT. A. ^ν — ἡ τὴν μητέρα αὐτοῦ LIT. A. ^ς τὸν λόγον the word LIT.; τὸν νόμον the law TA. ^ς ἐπροφήτευσεν LIT. A. ^ς — Ἐγγίξει μοι OLIT. A. ^ς — τῷ στόματι αὐτῶν καὶ OLIT. A.

⁹but in vain they worship Me, teaching for doctrines the commandments of men."

¹⁰And He called the multitude and said to them, Hear and understand!

¹¹Not that which enters into the mouth defiles a man, but that which goes forth out of the mouth, this defiles a man.

¹²Then coming up to Him, His disciples said to Him, Do You know that the Pharisees were offended as they heard what You said?

¹³But Jesus answered and said, Every plant which My heavenly Father has not planted shall be rooted up.

¹⁴Leave them alone. They are blind leaders of the blind. And if the blind lead the blind, both will fall into the ditch.

¹⁵Then Peter answered and said to Him, Explain this parable to us.

¹⁶But Jesus said, Are you also still without understanding?

¹⁷Do you not yet understand that everything which enters into the mouth goes into the belly and is thrown out into the waste-bowl?

¹⁸But the things which go forth out of the mouth come from the heart—and they defile a man.

¹⁹For out of the heart come forth evil thoughts, murders, adulteries, fornications, thefts, lies and blasphemies.

²⁰These are the things which defile a man, but eating with unwashed hands does not make a man unclean.

²¹And leaving there, Jesus withdrew into the parts of Tyre and Sidon.

²²And, behold! A woman of Canaan came out of those borders and cried to Him, saying, Have mercy on me, O Lord, Son of David! My daughter is miserably possessed by a demon.

²³But He did not answer her a word. And

ἀπέχει ἀπ' ἐμοῦ. 9 μάτην δὲ σέβονται με, διδάσκοντες
is away from me: But in vain they worship me, teaching [as]
διδασκαλίας ἐντάλματα ἀνθρώπων. 10 Καὶ προσκαλεσάμενος
teachings injunctions of men. And having called to [him]
τὸν ὄχλον εἶπεν αὐτοῖς, Ἀκούετε καὶ συνίετε. 11 οὐ
the crowd he said to them, Hear and understand! not
τὸ εἰσερχόμενον εἰς τὸ στόμα κοινοῖ τὸν ἄνθρωπον
that which enters into the mouth defiles the man;
ἀλλὰ τὸ ἐκπορευόμενον ἐκ τοῦ στόματος, τοῦτο κοινοῖ
but that which goes forth out of the mouth, this defiles
τὸν ἄνθρωπον.
the man.

12 Τότε προσελθόντες οἱ μαθηταὶ αὐτοῦ εἶπον αὐτῷ,
Then having come to [him] his disciples said to him,

Οἶδας ὅτι οἱ Φαρισαῖοι ἀκούσαντες τὸν λόγον ἰσκανυλί-
Knowest thou that the Pharisees having heard the saying were of-

θησαν; 13 ὁ δὲ ἀποκριθεὶς εἶπεν, Πᾶσα φυτεία ἣν οὐκ
fended? But he answering said, Every plant which is not
ἐφύτευσεν ὁ πατήρ μου ὁ οὐράνιος, ἐκρίζωθήσεται. 14 ἄφετε
has planted my Father the heavenly, shall be rooted up. Leave

αὐτούς· ὁδοῖοι εἰσιν τυφλοῖ· τυφλῶν τυφλὸς καὶ τυφλὸν
them; leaders they are blind of blind; blind and blind
ἐὰν ὁδηγῇ, ἀμφοτέροις εἰς βόθυνον πεσούνται. 15 Ἀποκριθεὶς δὲ
if lead, both into a pit will fall. And answering

ὁ Πέτρος εἶπεν αὐτῷ, Φράσον ἡμῖν τὴν παραβολὴν ταύτην.
Peter said to him, Expound to us this parable.

16 Ὁ δὲ Ἰησοῦς εἶπεν, Ἀκριὴν καὶ ὑμεῖς ἀσύνετοί ἐστε;
But Jesus said, Still also ye without understanding are?

17 Ὅπω! νοεῖτε ὅτι πᾶν τὸ εἰσπορευόμενον εἰς τὸ
not yet perceive ye that everything which enters into the
στόμα εἰς τὴν κοιλίαν χωρεῖ, καὶ εἰς ἀφ᾽ οὗρου ἐκβάλλεται;
mouth into the belly goes, and into [the] draught is cast forth?

18 τὰ δὲ ἐκπορευόμενα ἐκ τοῦ στόματος ἐκ τῆς
But the things which go forth out of the mouth out of the

καρδίας ἐξέρχεται, κάκεινα κοινοῖ τὸν ἄνθρωπον. 19 ἐκ γὰρ
heart come forth, and these defile the man. For out of

τῆς καρδίας ἐξέρχονται διαλογισμοὶ πονηροί, φόνοι, μοιχταί,
the heart come forth reasonings evil, murders, adulteries,

πορνεῖαι, κλοπαί, ψευδομαρτυρίαι, βλασφημίαι. 20 ταῦτα
fornications, thefts, false-witnessings, blasphemies. These things

ἐστὶν τὰ κοινούντα τὸν ἄνθρωπον· τὸ δὲ ἀνὴτις
are they which defile the man; but the with unwashed

χερσὶν φαγεῖν οὐ κοινοῖ τὸν ἄνθρωπον.
hands eating defiles not the man.

21 Καὶ ἐξελθὼν ἐκεῖθεν ὁ Ἰησοῦς ἀνεχώρησεν εἰς τὰ μέρη
And going forth thence Jesus withdrew to the parts

Τύρου καὶ Σιδῶνος. 22 καὶ ἰδοὺ, γυνὴ Χαναναία ἀπὸ
Tyre and Sidon; and behold, a woman Canaanite from

τῶν ὁρίων ἐκείνων ἐξελθοῦσα ἠκραύγασεν αὐτῷ, λέγουσα,
those borders having come out cried to him, saying,

Ἐλέησόν με, κύριε, νυῖ ἐλδαβιδ· ἡ θυγάτηρ μου κακῶς δαι-
Have pity on me, Lord, Son of David; my daughter miserably is pos-
μονιζέται. 23 Ὁ δὲ οὐκ ἀπεκρίθη αὐτῇ λόγον. καὶ προσ-
sessed by a demon. But he answered not her a word. And having

• — αὐτοῦ (read the disciples) LTR.

ἡ λέγουσιν say LTR.

• τυφλοὶ εἰσιν ὁδοῖοι LTR.

• — ταύτην (read the parable) LTR (A).

• — Ἰησοῦς (read he said) LTR.

• οὐκ οὐκ LTR.

• ἐκράζεν LTR; ἐκράζει T.

• — αὐτῷ LTR.

• νυῖ δαβιδ LTR.

ἐλθόντες οἱ μαθηταὶ αὐτοῦ ἠρώτων¹ αὐτόν, λέγοντες,
 come to [him] his disciples asked him, saying,
 Ἀπόλυσον αὐτήν, ὅτι κράζει ὀπίσθεν ἡμῶν· 24 Ὁ δὲ ἀποκρι-
 Dismiss her, for she cries after us. But he answer-
 θείς εἶπεν, Οὐκ ἀπὸ στήλῃν εἰ μὴ εἰς τὰ πρόβατα τὰ ἀπολωλῶτα
 ing said, I was not sent except to the sheep the lost
 οἴκου Ἰσραὴλ. 25 Ἡ δὲ ἐλθοῦσα προσέκυνε αὐτῷ,
 of [the] house of Israel. But she having come did homage to him,
 λέγουσα, Κύριε, βοήθει μοι. 26 Ὁ δὲ ἀποκριθεὶς εἶπεν, Οὐκ
 saying, Lord, help me! But he answering said, Not
 ῥέσται καλὸν² λαβεῖν τὸν ἄρτον τῶν τέκνων, καὶ βαλεῖν
 is it good I take the bread of the children, and to cast [it]
 τοῖς κυνάρσι. 27 Ἡ δὲ εἶπεν, Ναί, κύριε· καὶ γὰρ τὰ κυνάρια
 to the little dogs. But she said, Yes, Lord: for even the little dogs
 ἐσθίει ἀπὸ τῶν ψυχίων τῶν πιπτόντων ἀπὸ τῆς τραπέζης
 eat of the crumbs which fall from the table
 τῶν κυρίων αὐτῶν. 28 Τότε ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῷ,
 of their masters. Then answering Jesus said to her,
 Ὁ γύναι, μεγάλη σου ἡ πίστις· γενεθῆτω σοι ὡς θέλεις.
 O woman, great [is] thy faith: be it to thee as thou desirest.
 Καὶ ἰάθη ἡ θυγάτηρ αὐτῆς ἀπὸ τῆς ὥρας ἐκείνης.
 And was healed her daughter from that hour.

29 Καὶ μεταβάς ἐκεῖθεν ὁ Ἰησοῦς ἦλθεν παρὰ τὴν θάλασ-
 And having departed thence Jesus came towards the sea
 σαν τῆς Γαλιλαίας· καὶ ἀναβάς εἰς τὸ ὄρος ἐκάθητο
 of Galilee; and having gone up into the mountain he was sitting
 ἐκεῖ. 30 καὶ προσήλθον αὐτῷ ὄχλοι πολλοί, ἔχοντες μεθ'
 there. And came to him crowds great, having with
 ἑαυτῶν χωλοὺς, τυφλοὺς, κωφοὺς, κυλλοὺς, καὶ ἑτέρους πολ-
 them lame, blind, dumb, maimed, and others many,
 λούς, καὶ ἑρρίψαν³ αὐτοὺς παρὰ τοὺς πόδας τοῦ Ἰησοῦ·
 and they cast down them at the feet of Jesus,
 καὶ ἰθεράπευσεν αὐτούς· 31 ὥστε τὸν ὄχλον⁴ θαυμάσαι,
 and he healed them; so that the crowds wondered,
 βλέποντας κωφοὺς λαλοῦντας, κυλλοὺς ὑγιεῖς, χωλοὺς περι-
 seeing dumb speaking, maimed sound, lame walk-
 πατούντας, καὶ τυφλοὺς βλέποντας· καὶ ἰδοῦσάν⁵ τὸν θεόν
 ing, and blind seeing; and they glorified the God
 Ἰσραὴλ. 32 Ὁ δὲ Ἰησοῦς προσκαλεσάμενος τοὺς μαθητάς
 of Israel. But Jesus having called to [him] disciples
 αὐτοῦ εἶπεν, Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον, ὅτι ἤδη
 I said, I am moved with compassion towards the crowd, because already
 ἡμέρας⁶ τρεῖς προσμένουσιν μοι, καὶ οὐκ ἔχουσιν τί φάγω-
 days three they continue with me, and have not what they may
 σιν· καὶ ἀπολῶσαι αὐτοὺς ἵνα στείξω οὐ θέλω, μήποτε ἐκλυθῶσιν
 eat; and to send away them fasting I am not willing, lest they faint
 ἐν τῷ ὁδῷ. 33 Καὶ λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ, Πόθεν
 in the way. And say, To him his disciples, Whence
 ἡμῖν ἐν ἔρημῳ ἄρτοι τοσοῦτοι ὥστε χορτάσαι ὄχλον τοσοῦτον;
 to us in a desert loaves so many as to satisfy a crowd so great;
 34 Καὶ λέγει αὐτοῖς ὁ Ἰησοῦς, Πόσους ἄρτους ἔχετε; Οἱ δὲ
 And says to them Jesus, How many loaves have ye? And they
 εἶπον, Ἑπτὰ, καὶ ὀλίγα ἰχθυδία. 35 Καὶ ἔκελευσεν τοῖς
 said, Seven, and a few small fishes. And he commanded the

His disciples came and asked Him, saying, Send her away, for she cries after us.

24 But He answered and said, I was not sent to any but the lost sheep of the house of Israel.

25 But she came up and bowed before Him, saying, Lord, help me!

26 But He answered and said, It is not good to take the children's bread and to throw it to the little dogs.

27 But she said, True, O Lord. But even the little dogs eat of the crumbs which fall from the table of their masters.

28 Then Jesus answered and said to her, O woman, great is your faith! So let it be to you, even as you wish. And her daughter was made whole from that very hour.

29 And leaving there, Jesus came towards the sea of Galilee. And He went up into a mountain and sat down there.

30 And a great multitude came to Him, having with them those who were lame, blind, dumb, maimed and many others. And they flung them down at Jesus' feet. And He healed them,

31 so that the multitude wondered, seeing the dumb speaking, the maimed sound, the lame walking and the blind seeing. And they glorified the God of Israel.

32 But Jesus called His disciples and said, I am moved with compassion for the multitude, because they have been with Me three days and have had nothing to eat. And I am not willing to send them away fasting, for fear that they will faint in the way.

33 And His disciples said to Him, Where could we get so many loaves in a wilderness so as to satisfy so great a crowd?

34 And Jesus said to them, How many loaves do you have? And they said, Seven, and a few little fish.

35 And He commanded the crowds to rest

¹ ῥώτωνν ιεττα. ² ῥεσταιν ιεττα. ³ ῥριψαν τ. ⁴ αὐτοῦ of him ιεττα. ⁵ τὸν ὄχλον the crowd τα. ⁶ + καὶ ιεττα. ⁷ ἰδοῦσαν τ. ⁸ ἡμέραις οετταω. ⁹ — αὐτοῦ (read this disciples) [ε]ττα. ¹⁰ παραγγειλας τῷ ὄχλῳ having commanded the crowd ιεττα.

on the ground.

³⁶ And taking the seven loaves and the fish, He gave thanks and broke them, giving them to His disciples. And the disciples gave them to the crowd.

³⁷ And they all ate and were satisfied. And they took up seven baskets full of the broken pieces that were left.

³⁸ And those who ate were four thousand men, besides women and children.

³⁹ And when He had sent away the crowd, He entered into the ship and came to the borders of Mag-da-la.

CHAPTER 16

¹ And the Pharisees and Sad-du-ces came to tempt Him, asking Him to show them a sign from Heaven. But He answered and said to them,

² When evening has come, you say, Fair weather; because the sky is red.

³ And in the morning, A storm today; for the sky is red and gloomy. Hypocrites! You indeed know how to tell the face of the sky, but you cannot tell the signs of the times!

⁴ A wicked and adulterous generation seeks a sign, but no sign shall be given to it except the sign of Jonah the prophet. And leaving them, he departed.

⁵ And when His disciples came to the other side, they forgot to take loaves.

⁶ And Jesus said to them, Watch! Beware of the leaven of the Pharisees and Sadducees!

⁷ And they reasoned among themselves, saying, It is because we brought no bread.

⁸ And knowing this, Jesus said to them, O you of little faith! Why do you reason among yourselves because you have brought no bread?

⁹ Do you not yet understand, nor remem-

οχλους^a ἀναπεσέν ἐπὶ τὴν γῆν· ³⁶ καὶ λαβὼν^b τοὺς ἑπτὰ
crowds to recline on the ground; and having taken the seven
ἄρτους καὶ τοὺς ἰχθύας,^a εὐχαριστήσας ἐκλασεν καὶ βέδωκεν^c
loaves and the fishes, having given thanks he broke and gave
τοῖς μαθηταῖς· αὐτοῦ,^d οἱ δὲ μαθηταὶ ἔφω^e ὄχλῳ· ³⁷ Καὶ
to his disciples, and the disciples to the crowd. And

ἔφαγον πάντες, καὶ ἔχορτάσθησαν καὶ ἦσαν τὸ περισ-
^{ate} ^{all} and were satisfied; and they took up that which was over
σεύον τῶν κλασμάτων^f ἑπτὰ σπυρίδας πλήρεις. ³⁸ οἱ δὲ
and above of the fragments seven baskets full; and they who
ἐσθίουντες ἦσαν τετρακισχίλιοι ἄνδρες, χωρὶς ἑνναικῶν καὶ
ate were four thousand men, besides women and
παιδίων· ³⁹ Καὶ ἀπολύσας τοὺς ὄχλους^g ἐνέβη^h εἰς τὸ
children. And having dismissed the crowds he entered into the
πλοῖον, καὶ ἦλθεν εἰς τὰ ὅρια ^b Μαγδαλά·ⁱ
ship, and came to the borders of Magdala.

¹⁶ Καὶ προσελθόντες οἱ Φαρισαῖοι καὶ Σαδδουκαῖοι
And having come to [him] the Pharisees and Sadducees

πειράζοντες ¹ ἐπηρώτησαν^j αὐτὸν σημεῖον ἐκ τοῦ οὐρανοῦ^k
tempting [him] asked him a sign out of the heaven

ἐπιδείξαι αὐτοῖς ² οὐδὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Ὁψίας
to shew them. But he answering said to them, Evening

γενομένης λέγετε, Εὐδία· πυρράζει γὰρ ὁ οὐρανός. ³ καὶ
having come ye say, Fine weather; for 'is 'red 'the 'heaven. And

πρωί. Σήμερον χειμὼν· πυρράζει γὰρ στυγνάζων ὁ οὐρανός.
at morning, To-day a storm; for 'is 'red 'lowering 'the 'heaven.

ὑποκριταί· τὸ μὲν πρόσωπον τοῦ οὐρανοῦ γινώσκετε
Hypocrites! the 'indeed 'face 'of 'the 'heaven ye know [how]

διακρίνετε, τὰ δὲ σημεῖα τῶν καιρῶν οὐ δύνασθε; ⁴ γενεὰ
to discern, but the signs of the times ye cannot! A generation

πονηρὰ καὶ μοιχαλὶς σημεῖον ἐκζητεῖ· καὶ σημεῖον οὐ δοθή-
wicked and adulterous a sign seeks, and a sign shall not be
σεται αὐτῇ, εἰ μὴ τὸ σημεῖον Ἰωάν· τοῦ προφήτου· ⁵ Καὶ
given to it, except the sign of Jonas the prophet. And

καταλειπὼν αὐτοὺς ἀπῆλθεν.
leaving them he went away.

⁶ Καὶ ἐλθόντες οἱ μαθηταὶ αὐτοῦ εἰς τὸ πέραν ἐπελάθοντο
And 'having come 'his 'disciples to the other side they forgot

ἄρτους λαβεῖν. ⁶ οὐδὲ Ἰησοῦς εἶπεν αὐτοῖς, Ὁρᾶτε καὶ προσ-
loaves 'to 'take. And Jesus said to them, See and be-

ἔχετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων. ⁷ οἱ δὲ
ware of the leaven of the Pharisees and Sadducees. And they

διελογίζοντο ἐν ἑαυτοῖς, λέγοντες, Ὅτι ἄρτους οὐκ ἐλά-
reasoned among themselves, saying, Because loaves 'not 'we

βομεν. ⁸ Ἰησοῦς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Τί δια-
took. And having known [this] Jesus said to them, Why rea-

λογίζεσθε ἐν ἑαυτοῖς, ὀλιγόπιστοι, ὅτι ἄρτους οὐκ
son ye among yourselves, O [ye] of little faith, because loaves 'not
ἐλάβετε; ⁹ οὐ γὰρ νοεῖτε, οὐδὲ μνημονεύετε τοὺς πέντε
ye 'took? Do ye not yet perceive, nor remember the five

^a ἔλαβεν he took LITTA. ^a + καὶ and LIT. ^b βέδωκεν TIT. ^c — αὐτοῦ (read the disciples) [LIT] TIT. ^d τοῖς ὄχλοις to the crowds TIT. ^e τὸ περισσεύον τῶν κλασμάτων ἦσαν LITTA. ^f παιδίων καὶ γυναικῶν T. ^g ἀνέβη he went up OTAAW. ^h Μαγδαλά· agadan LITTA. ⁱ ἐπηρώτησαν T. ^j Ὁψίας . . . to end of verse 3 [TAA]. ^k — υποκριταί LITTA; + καὶ and L. ^l — τοῦ προφήτου LITTA. ^m — αὐτοῦ (read the disciples) LITTA. ⁿ — αὐτοῖς LITTA. ^o ἔχετε ye have L.

άρτους τῶν πεντακισχιλίων, καὶ πόσους κοφίνους ἐλάβετε,
loaves of the five thousand, and how many hand-baskets ye took [up]?
10 οὐδὲ τοὺς ἑπτὰ ἄρτους τῶν τετρακισχιλίων, καὶ πόσας
nor the seven loaves of the four thousand, and how many
ῥαπιδίας^a ἐλάβετε; 11 πῶς οὐ νοεῖτε ὅτι οὐ περὶ
baskets ye took [up]? How perceive ye not that not concerning
ἄρτον^b εἶπον ὑμῖν προσέχειν^c ἀπὸ τῆς ζύμης τῶν Φαρισαίων
bread I spoke to you to beware of the leaven of the Pharisees
καὶ Σαδδουκαίων; 12 Τότε συνήκαν ὅτι οὐκ εἶπεν προσέχειν
and Sadducees? Then they understood that he said not to beware
ἀπὸ τῆς ζύμης τοῦ ἄρτου,^d ἄλλ' ἀπὸ τῆς διδασκῆς τῶν
of the leaven of bread, but of the teaching of the
Φαρισαίων καὶ Σαδδουκαίων.
Pharisees and Sadducees.

13 Ἐλθὼν δὲ ὁ Ἰησοῦς εἰς τὰ μέρη Καισαρείας τῆς
And having come Jesus into the parts of Caesarea.

Φιλίππου ἠρώτα τοὺς μαθητὰς αὐτοῦ, λέγων, Τίνα^e με^f
Philip he questioned his disciples, saying, Whom me
λέγουσιν οἱ ἄνθρωποι εἶναι τὸν υἱὸν τοῦ ἀνθρώπου; 14 Οἱ δὲ
'do pronounce men to be the Son of man? And they
εἶπον, Οἱ μὲν Ἰωάννην τὸν βαπτιστὴν ἴδῃσι^g, δὲ ἄλλους^h
said, Some John the Baptist; and others Elias;
ἑτεροὺς δὲ Ἰερემίαν, ἢ ἓνα τῶν προφητῶν. 15 Λέγει αὐτοῖς,ⁱ
and others Jeremias, or one of the prophets. He says to them,

Ὑμεῖς δὲ τίνα με λέγετε εἶναι; 16 Ἀποκριθεὶς δὲ^j Σί-
But ye whom me do ye pronounce to be? And answering Si-
μων Πέτρος εἶπεν, Σὺ εἶ ὁ χριστός, ὁ υἱὸς τοῦ θεοῦ τοῦ
mon Peter said, Thou art the Christ, the Son of God the
ζώντος. 17 Ἐκρίθη αὐτοῖς^k ὁ Ἰησοῦς εἰπὼν αὐτῷ, Μακάριος
living. And answering Jesus said to him, Blessed

εἶ, Σίμων ὁ Βαρ-Ἰωνᾶ,^l ὅτι σὰρξ καὶ αἷμα οὐκ ἀπεκάλυψεν
art thou, Simon Bar-Jonah, for flesh and blood revealed [it] not
σοι, ἀλλ' ὁ πατὴρ μου ὁ ἐν τοῖς οὐρανοῖς. 18 Κἀγὼ δὲ
to thee, but my Father who [is] in the heavens. And I also
σοι λέγω, ὅτι σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ πέτρα οἰκοδο-
to thee say, That thou art Peter, and on this rock I will
μῶσω μου τὴν ἐκκλησίαν, καὶ πύλαι ᾄδου οὐ κατασχύσουσιν
build my assembly, and gates of hades shall not prevail against
αὐτήν. 19 Καὶ ὁ δώσω σοὶ τὰς κλεῖδας^m τῆς βασιλείας τῶν
it. And I will give to thee the keys of the kingdom of the

οὐρανῶν καὶ ὃ ἂνⁿ δήσῃς ἐπὶ τῆς γῆς, ἔσται δεδεμένον
heavens; and whatever thou mayest bind on the earth, shall be bound
ἐν τοῖς οὐρανοῖς; καὶ ὃ ἂν^o λύσῃς ἐπὶ τῆς γῆς, ἔσται
in the heavens; and whatever thou mayest loose on the earth, shall be
λελυμένον ἐν τοῖς οὐρανοῖς. 20 Τότε ἐδιδέχισατο^p τοῖς μαθη-
loosed in the heavens. Then charged he the disci-
ταῖς αὐτοῦ^q ἵνα μηδενὶ εἰπῶσιν ὅτι αὐτός ἐστιν ὁ Ἰησοῦς^r
ciples that no one they should say that he is Jesus
ὁ χριστός.
the Christ.

ber the five loaves and the five thousand and how many baskets you took up?

¹⁰—nor the seven loaves of the four thousand and how many baskets you took up?

¹¹How is it that you do not understand that I did not speak to you about bread, but to beware of the leaven of the Pharisees and Sadducees?

¹²Then they understood that He was not saying to beware of the leaven of bread, but of the teaching of the Pharisees and Sadducees.

¹³And when Jesus came into the environs of Caesarea Philippi, He questioned His disciples, saying, Who do men say that I the Son of man am?

¹⁴And they said, Some say John the Baptist and others say Elijah, and others say Jeremias or one of the prophets.

¹⁵He said to them, But you, who do you say that I am?

¹⁶And Simon Peter answered, saying, You are the Christ, the Son of the living God!

¹⁷And answering Jesus said to him, Blessed are you, Simon, son of Jonah, for flesh and blood has not revealed it to you, but My Father who is in Heaven.

¹⁸And I also say to you that you are Peter, and on this rock I will build My church. And the gates of hell shall not prevail against it.

¹⁹And I will give to you the keys of the kingdom of Heaven. And whatever you may bind on earth shall occur, having been already bound in Heaven. And whatever you may loose on earth shall occur, having been already loosed in Heaven.

²⁰Then He charged His disciples that they should not say to anyone that He is Jesus the Christ.

^a ῥαπιδίας L. ἄρτων loaves LTTAW. ^b ; (the question ends at you) προσέχετε δὲ but beware LTTA. ^c τῶν ἄρτων of the loaves LTTA; τῶν Φαρισαίων καὶ Σαδδουκαίων of the Pharisees and Sadducees T. ἄλλα TTTAN. ^d — με [L]TTA. ^e εἶπον LTTT. ^f οἱ L; ἡλείαν T. ^g + [ὁ Ἰησοῦς] Jesus (says) W. ^h καὶ ἀποκριθεὶς W. ⁱ ἀποκριθεὶς δὲ LTTA. ^j Βαρωνᾶ LTA. ^k — τοὺς (read [the]) LTTT. ^l — καὶ τ[Α]. ^m κλεῖδας LTTA. ⁿ ἂν LTTA. ^o ἂν T. ^p ἐπετίμησεν he earnestly charged L. ^q — αὐτοῦ (read the disciples) LTTA. ^r — Ἰησοῦς OLTAAW.

²¹ From that time Jesus began to show to His disciples that it was necessary for Him to go away to Jerusalem and to suffer many things from the elders and chief priests and scribes—and to be killed, and to be raised the third day.

²² But taking Him aside, Peter began to rebuke Him, saying, *God be gracious to You, Lord, this shall never be done to You.*

²³ But Jesus turned around and said to Peter, Get behind Me, Satan! You are a scandal to Me, for you do not think of the things of God, but of the things of men.

²⁴ Then Jesus said to His disciples, If anyone desires to come after Me, let him deny himself and take up his cross and follow Me.

²⁵ For whoever desires to save his life shall lose it, but whoever may lose his life for My sake shall find it:

²⁶ For what profit is it to a man if he gain the whole world and lose his own soul? Or what will a man give in exchange for his soul?

²⁷ For the Son of man is going to come in the glory of His Father, with His angels. And then He will give to each one according to his works.

²⁸ Truly I say to you, There are some of those standing here who in no way shall taste of death until they have seen the Son of man coming in His kingdom.

21 Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς δεκνύειν τοῖς μαθηταῖς
From that time began Jesus to shew to His disciples
αὐτοῦ, ὅτι δεῖ αὐτὸν ἀπελθεῖν εἰς Ἱερουσόλυμα, καὶ
his that it is necessary for him to go away to Jerusalem, and
πολλά παθεῖν ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ
many things to suffer from the elders and chief priests and
γραμματέων, καὶ ἀποκτανθῆναι, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι.
scribes, and to be killed, and the third day to be raised.
22 καὶ προσλαβόμενος αὐτὸν ὁ Πέτρος ἤρξατο ἑπιτιμᾶν
And having taken to (him) him Peter began to rebuke
αὐτῷ, λέγων, Ἰλαῶς σοι, κύριε· οὐ μὴ ἔσται σοι
him, saying, [God be] favourable to thee, Lord: in no wise shall be to thee
τοῦτο. 23 Ὁ δὲ στραφεὶς εἶπεν τῷ Πέτρῳ, Ὑπαγε ὀπίσω μου,
this But he having turned said to Peter, Get behind me,
σατανᾶ, σκάνδαλόν μου εἶ· ὅτι οὐ φρονεῖς τὰ
Satan: an offence to me thou art, for thy thoughts are not of the things
τοῦ θεοῦ, ἀλλὰ τὰ τῶν ἀνθρώπων. 24 Τότε ὁ Ἰησοῦς εἶπεν
of God, but the things of men. Then Jesus said
τοῖς μαθηταῖς αὐτοῦ, Εἰ τις θέλει ὀπίσω μου ἵδθαι, ἀπαρ-
to his disciples, If any one desires after me to come, let
νησάσθω ἑαυτόν, καὶ ἀράτω τὸν σταυρὸν αὐτοῦ, καὶ ἀκο-
him deny himself, and let him take up his cross, and let
λουθῆτω μοι. 25 ὃς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι,
him follow me. For whoever may desire his life to save,
ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἐνεκεν
shall lose it; but whoever may lose his life on account of
ἐμοῦ, εὕρσκει αὐτήν· 26 τί γὰρ ὠφελεῖται ἄνθρωπος, ἐὰν
me, shall find it. For what is profited a man, if
τὸν κόσμον ὅλον κερδήσῃ, τὴν δὲ ψυχὴν αὐτοῦ ζημιωθῇ; ἢ
the world whole he gain, and his soul lose? or
τί δώσει ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ; 27 μέλ-
what will give a man (as) an exchange for his soul? For as
λει γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ἐρχεσθαι ἐν τῇ δόξῃ τοῦ πατρὸς
about the Son of man to come in the glory of Father
αὐτοῦ μετὰ τῶν ἀγγέλων αὐτοῦ· καὶ τότε ἀποδώσει ἑκάστῳ
of his with his angels; and then he will render to each
κατὰ τὴν πράξιν αὐτοῦ. 28 Ἀμὴν λέγω ὑμῖν, εἰσὶν
according to his doing. Verily I say to you, There are
τινες τῶν ὧδε ἐστηκότων, οἳ οὐ μὴ γεύσονται θανάτου
some of those here standing who in no wise shall taste of death
ἕως ἂν ἴδωσιν τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν τῇ
until they have seen the Son of man coming in
βασιλείᾳ αὐτοῦ.
his kingdom.

CHAPTER 17

¹ And after six days Jesus took Peter and James and John, his brother. And he led them into an isolated, high mountain.

² And He was gloriously changed before them. And His face shone as the sun! And His

17 Καὶ μεθ' ἡμέρας ἕξ παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον
And after days six takes with (him) Jesus Peter
καὶ Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, καὶ ἀναφέρει
and James and John his brother, and brings up
αὐτοὺς εἰς ὄρος ὑψηλὸν κατ' ἰδίαν. 2 καὶ μετεμορφώθη
them into a mountain high apart. And he was transfigured
ἐμπροσθεν αὐτῶν, καὶ ἔλαμψεν τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος,
before them, and shone his face as the sun,

α — ὁ ἱ[er]λ. ο εἰς Ἱερουσόλυμα ἀπελθεῖν Ἰ[er]λ. π — ἤρξατο α. ρ αὐτῷ ἐπιτιμᾶν λέγων ἱ; λέγει αὐτῷ ἐπιτιμῶν says to him rebuking [him] α. ρ εἰ ἐμοῦ Ἰ[er]λ. ε ἐάν Ἰ[er]λ. α. ὠφελήσεται shall be profited Ἰ[er]λ. α. ρ + ὅτι that Ἰ[er]λ. ρ τῶν ὧδε ἐστῶτων ὀ[st]αῖα; ὧδε ἐστῶτες w.

τὰ δὲ ἱμάτια αὐτοῦ ἐγένετο λευκὰ ὡς τὸ φῶς. ³ καὶ ἰδού, ἔφθ-
 and his garments became white as the light; and behold, ap-
 θησαν αὐτοῖς Ἰωάννης¹ καὶ Ἠλίας,² μετ' αὐτοῦ συλλαλοῦντες.³
 peared to them Moses and Elias with him talking.
 4 ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν τῷ Ἰησοῦ, Κύριε, καλὸν ἐστίν
 And answering Peter said to Jesus, Lord, good it is
 ἡμᾶς ὧδε εἶναι· εἰ θέλεις, ποιήσωμεν ὧδε τρεῖς σκηνάς,
 for us here to be. If thou wilt, let us make here three tabernacles:
 σοὶ μίαν, καὶ Ἰωάννῃ μίαν, καὶ Ἠλίᾳ.⁴ 5 Ἐτι αὐτοῦ
 for thee one, and for Moses one, and one for Elias. While yet he
 λαλοῦντος, ἰδού, νεφέλη ἐφώτειν⁵ ἐπεσκίασεν αὐτούς· καὶ
 was speaking, behold, a cloud bright overshadowed them: and
 ἰδού, φωνὴ ἐκ τῆς νεφέλης, λέγουσα, Οὗτός ἐστιν ὁ υἱός μου.
 lo, a voice out of the cloud, saying, This is my Son.
 ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα.⁶ 6 Καὶ
 the beloved, in whom I have found delight: him hear ye. And
 ἀκούσαντες οἱ μαθηταὶ ἤπεσον· ἐπὶ πρόσωπον αὐτῶν, καὶ
 hearing [it] the disciples fell upon their face, and
 ἐφοβήθησαν φόβον. 7 καὶ ἰπροσελθὼν⁷ ὁ Ἰησοῦς ἥψατο⁸
 were terrified greatly. And having come to [them] Jesus touched
 αὐτῶν, καὶ⁹ εἶπεν, Ἐγέρθητε, καὶ μὴ φοβεῖσθε. 8 Ἐπάραντες
 them, and said, Rise up, and be not terrified. Having lifted up
 δὲ τοὺς ὀφθαλμούς αὐτῶν οὐδένα εἶδον εἰ μὴ τὸν Ἰησοῦν
 and their eyes no one they saw except Jesus
 μόνον.
 alone.

9 Καὶ καταβαίνοντων αὐτῶν ἀπὸ τοῦ ὄρους ἐνετείλατο
 And as they were descending they from the mountain charged
 αὐτοῖς ὁ Ἰησοῦς, λέγων, Μηδενὶ εἰπῆτε τὸ ὄραμα, ἕως οὗ ὁ
 them Jesus, saying, To no one tell the vision, until the
 υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἀναστῇ.¹⁰ 10 Καὶ ἐπη-
 Son of man from among [the] dead he risen. And ask-
 ρώτησαν αὐτὸν οἱ μαθηταὶ αὐτοῦ, λέγοντες, Τί οὖν οἱ γραμ-
 ed him his disciples, saying, Why then do the scribes
 ματεῖς λέγουσιν ὅτι Ἠλίαν¹¹ δεῖ ἔλθειν πρῶτον; 11 Ὁ δὲ
 say that Elias must come first? And
 Ἰησοῦς ἀποκριθεὶς εἶπεν αὐτοῖς, Ὁ Ἠλίας¹² μὲν ἔρχεται
 Jesus answering said to them, Elias indeed comes
 πρῶτον· καὶ ἀποκαταστήσει πάντα. 12 λέγω δὲ ὑμῖν ὅτι
 first and shall restore all things. But I say to you that
 Ἠλίας¹³ ἤδη ἦλθεν, καὶ οὐκ ἐγνώσαν αὐτόν, ἀλλ' ἐποίη-
 Elias already is come, and they knew not him, but did
 σαν ἐν αὐτῷ ὅσα ἠθέλησαν· οὕτως καὶ ὁ υἱὸς τοῦ ἀνθρώπου
 to him whatever they desired. Thus also the Son of man
 μέλει πάσχειν ὑπ' αὐτῶν. 13 Τότε συνίκαν οἱ μαθηταὶ ὅτι
 is about to suffer from them. Then understood the disciples that
 περὶ Ἰωάννου τοῦ βαπτιστοῦ εἶπεν αὐτοῖς.
 concerning John the Baptist he spoke to them.

14 Καὶ ἐλθόντων αὐτῶν πρὸς τὸν ὄχλον προσήλθεν
 And having come they to the crowd came

clothes became white as the light!

³ And behold! Moses and Elijah appeared to them, talking with Him.

⁴ And answering Peter said to Jesus, Lord, it is good for us to be here. If it pleases You, let us make three tabernacles here: one for You, and one for Moses, and one for Elijah.

⁵ While he was still speaking, lo and behold! a bright cloud overshadowed them, and behold, a voice out of the cloud said, This is My beloved Son in whom I am well-pleased. Listen to Him!

⁶ And hearing it, the disciples fell on their face and were greatly terrified.

⁷ And Jesus came and touched them and said, Rise up, and do not be afraid.

⁸ And lifting up their eyes, they saw no one except Jesus, alone.

⁹ And as they were coming down from the mountain, Jesus commanded them, saying, Tell the vision to no one until the Son of man has risen from among the dead.

¹⁰ And His disciples asked Him, saying, Why then do the scribes say that Elijah must come first?

¹¹ And answering, Jesus said to them, Elijah indeed comes first and shall restore all things.

¹² But I say to you that Elijah already has come, and they did not know him, but did to him whatever they desired. In the same way also the Son of man is going to suffer from them.

¹³ Then the disciples understood that He spoke to them of John the Baptist.

¹⁴ And when they came to the multitude,

¹ ὡς φῶς LITTA. ² Μωϋσῆς LITTA. ³ Ἠλίας T. ⁴ συλλαλοῦντες (συνλαλ. τ) μετ' αὐτοῦ LITTA. ⁵ ποιήσω I will make LITTA. ⁶ Μωϋσῆ LITTA; Μωϋσῆ W. ⁷ Ἠλίας (Ἠλίας τ) μέν LITTA. ⁸ φωτός of light G. ⁹ ὑπδόκησα LIT. ¹⁰ ἀκούετε αὐτοῦ LITTA. ¹¹ ἐπεσαν LITTA. ¹² προσήλθεν came to LITTA. ¹³ καὶ ἀψάμενος and touching LT; καὶ ἥψατο π. ¹⁴ καὶ LT. ¹⁵ ἐκ GLITTA. ¹⁶ ἐγέρθη be raised LITTA. ¹⁷ αὐτὸν (and the disciples) LITTA. ¹⁸ Ἠλίας T. ¹⁹ Ἰησοῦς (said he said) LITTA. ²⁰ αὐτοῖς LITTA. ²¹ Ἠλίας T. ²² πρῶτον LITTA. ²³ ἀλλὰ TTA. ²⁴ αὐτῶν LITTA.

there came to Him a man bowing to Him and saying,

¹⁵ Lord, have mercy on my son! For he is a lunatic and suffers miserably. For many times he falls into the fire, and often into the water.

¹⁶ And I brought him to Your disciples, and they were not able to heal him.

¹⁷ And answering, Jesus said, O faithless and perverted generation! How long shall I be with you? How long will I bear with you? Bring him here to Me.

¹⁸ And Jesus rebuked him, and the demon left him, and the boy was healed from that very hour.

¹⁹ Then coming aside to Jesus, the disciples said, Why were we not able to throw him out?

²⁰ And Jesus said to them, Because of your unbelief. For truly I say to you, If you have faith as a grain of mustard seed, you shall say to this mountain, Move from here to there! And it will move. And nothing shall be impossible to you.

²¹ But this kind does not go out except by prayer and fasting.

²² And while they were staying in Galilee, Jesus said to them, The Son of man is about to be betrayed into the hands of men.

²³ And they shall kill Him. And the third day He shall be raised up. And they were made very sad.

²⁴ And after they had come to Capernaum, those who collected the tax-money came to Peter and said, Does your master not pay the tax money?

²⁵ He said, Yes. And when he went into the house, Jesus spoke before him, saying, What do you think, Simon? From whom do the kings of the earth receive custom and tribute—from their sons or from strangers?

αὐτῷ ἄνθρωπος γονυπετῶν αὐτῷ, ¹⁵ καὶ λέγων, Κύριε, ἔλεησόν μου τὸν υἱόν, ὅτι σεληνιάζεται καὶ κακῶς πάσχει· ἔλεησόν μου τὸν υἱόν, ὅτι σεληνιάζεται καὶ κακῶς πάσχει·

πολλάκις γὰρ πίπτει εἰς τὸ πῦρ, καὶ πολλάκις εἰς τὸ ὕδωρ, πολλάκις γὰρ πίπτει εἰς τὸ πῦρ, καὶ πολλάκις εἰς τὸ ὕδωρ,

¹⁶ καὶ προσήνεγκα αὐτὸν τοῖς μαθηταῖς σου, καὶ οὐκ ἔδυνάμην θῆσαν αὐτὸν θεραπεύσαι. ¹⁷ Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν,

ὦ γενεὰ ἄπιστος καὶ διεστραμμένη, ἕως πότε ἴσονται μεθ' ὑμῶν, ἕως πότε ἀνέξομαι ὑμῶν; φέρετέ μοι αὐτὸν ὧδε, μεθ' ὑμῶν, ἕως πότε ἀνέξομαι ὑμῶν; φέρετέ μοι αὐτὸν ὧδε,

¹⁸ καὶ ἐπετίμην αὐτῷ ὁ Ἰησοῦς, καὶ ἐξῆλθεν ἀπ' αὐτοῦ τὸ δαιμόνιον, καὶ ἰδερὰ πύθη ὁ παῖς ἀπὸ τῆς ὥρας· ἐκείνης, καὶ ἰδερὰ πύθη ὁ παῖς ἀπὸ τῆς ὥρας· ἐκείνης,

¹⁹ τότε προσελθόντες οἱ μαθηταὶ τῷ Ἰησοῦ κατ' ἰδίαν εἶπον, Διὰ τί ἡμεῖς οὐκ ἔδυνάμην ἐκβαλεῖν αὐτό; ²⁰ Ὁ δὲ Ἰησοῦς

εἶπεν αὐτοῖς, Διὰ τὴν ἄπιστίαν ὑμῶν. ἀμὴν γὰρ λέγω ὑμῖν, ἐὰν ἔχητε πίστιν ὡς κόκκον σινάπεως, ἐρεῖτε τῷ ὄρει, τοῦτον, ἐὰν ἔχητε πίστιν ὡς κόκκον σινάπεως, ἐρεῖτε τῷ ὄρει,

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τοῦτον, ἐὰν ἔχητε πίστιν ὡς κόκκον σινάπεως, ἐρεῖτε τῷ ὄρει, τοῦτον, ἐὰν ἔχητε πίστιν ὡς κόκκον σινάπεως, ἐρεῖτε τῷ ὄρει,

^a αὐτόν GLTTRAW.

^b — Ἰησοῦς LITRA.

^c ἐλπίσθη LITRA.

^d ἐλπίσθη LITRA.

^e ἐλπίσθη LITRA.

^f ἐλπίσθη LITRA.

^g ἐλπίσθη LITRA.

^h ἐλπίσθη LITRA.

ⁱ ἐλπίσθη LITRA.

^j ἐλπίσθη LITRA.

^k ἐλπίσθη LITRA.

^l ἐλπίσθη LITRA.

^m ἐλπίσθη LITRA.

ⁿ ἐλπίσθη LITRA.

^o ἐλπίσθη LITRA.

^p ἐλπίσθη LITRA.

^q ἐλπίσθη LITRA.

^r ἐλπίσθη LITRA.

^s ἐλπίσθη LITRA.

^t ἐλπίσθη LITRA.

¹ κακῶς ἔχει LITRA.

² κακῶς ἔχει LITRA.

³ κακῶς ἔχει LITRA.

⁴ κακῶς ἔχει LITRA.

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¹⁴ κακῶς ἔχει LITRA.

¹⁵ κακῶς ἔχει LITRA.

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¹⁷ κακῶς ἔχει LITRA.

¹⁸ κακῶς ἔχει LITRA.

¹⁹ κακῶς ἔχει LITRA.

²⁰ κακῶς ἔχει LITRA.

τῶν ἀλλοτρίων· 26 Ἄγει αὐτῷ ὁ Πέτρος, Ἄπο τῶν ἀλ-
 the strangers? says to him Peter, From the stran-
 λοτρίων. Ἐφη αὐτῷ ὁ Ἰησοῦς, Ὁ Ἀραγε! ἐλεύθεροί εἰσιν οἱ
 gura. said to him Jesus, Then indeed free are the
 υἱοί. 27 Ἰνα δὲ μὴ σκανδαλίσωμεν αὐτοὺς, πορευθεῖς εἰς
 sons. But that we may not offend them, having gone to
 τὴν θάλασσαν βάλε ἀγκιστρον, καὶ τὸν ἀναβάντα πρῶτον
 the sea cast a hook, and the coming up first
 ἰχθύν ἄρσεν· καὶ ἀνοίξας τὸ στόμα αὐτοῦ εὐρήσεις στα-
 fish take, and having opened its mouth thou shalt find a sta-
 τηρα· ἐκείνον λαβὼν δὸς αὐτοῖς ἀντὶ ἐμοῦ καὶ σοῦ.
 star; that having taken give to them for me and thee.

18 Ἐν ἐκείνῃ τῇ ὥρᾳ προσήλθον οἱ μαθηταὶ τῷ Ἰησοῦ,
 In that hour came the disciples to Jesus,
 λέγοντες, Τίς ἄρα μείζων ἐστὶν ἐν τῇ βασιλείᾳ τῶν οὐ-
 saying, Who then [the] greater is in the kingdom of the hea-
 ρανῶν; 2 Καὶ προσκαλεσάμενος ὁ Ἰησοῦς· παιδίον, ἔστησεν
 vena? And having called to [him] Jesus a little child, he set
 αὐτὸ ἐν μέσῳ αὐτῶν, 3 καὶ εἶπεν, Ἀμὴν λέγω ὑμῖν, ἰάν· μὴ
 it in their midst, and said, Verily I say to you, Unless
 στραφήτε καὶ γένησθε ὡς τὰ παιδιά, οὐ μὴ εἰσέλθῃτε εἰς
 ye are converted and become as the little children, in no wise shall ye enter into
 τὴν βασιλείαν τῶν οὐρανῶν. 4 Ὅστις οὖν ταπεινώσῃ
 the kingdom of the heavens. Whosoever therefore will humble
 ἑαυτὸν ὡς τὸ παιδίον· τοῦτο, οὗτος ἐστὶν ὁ μείζων ἐν τῇ βασι-
 himself as this little child, he is the greater in the king-
 λείᾳ τῶν οὐρανῶν. 5 καὶ ὁς ἂν δέξῃ τὸν δεξιτὴν τοιοῦτον
 dom of the heavens; and whoever will receive [the] child such
 ἑνὶ ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται· 6 ὁ δὲ ἂν σκανδαλί-
 one in my name, me receive. But whoever shall cause to offend
 ἕνα τῶν μικρῶν· τοῦτων τῶν πιστευόντων· εἰς ἐμέ, συμφέρει
 one of these little ones who believe in me, it is profitable
 αὐτῷ ἵνα κρεμασθῇ μύλος ὀνικὸς ἐπὶ τὸν
 for him that should be hung a millstone turned by an ass upon
 τράχηλον αὐτοῦ, καὶ καταποντισθῇ ἐν τῷ πελάγῃ τῆς θαλάσ-
 his neck, and be sunk in the depth of the sea.
 σης. 7 Οὐαὶ τῷ κόσμῳ ἀπὸ τῶν σκανδάλων· ἀνάγκη γάρ
 Woe to the world because of the offenses! For necessary
 ἔστιν· ἔλθειν τὰ σκάνδαλα, πλην οὐαὶ τῷ ἀνθρώπῳ· ἡ κείνῳ
 it is to come the offenses, yet woe to that man
 δὲ οὐ τὸ σκάνδαλον ἐρχεται. 8 Εἰ δὲ ἡ χεὶρ σου ἢ ὁ πούς σου
 by whom the offence comes! And if thy hand or thy foot
 σκανδαλίζει σε, ἐκόψον αὐτά· καὶ βάλε ἀπὸ σοῦ· καλόν
 cause to offend thee, cut off them and cast [them] from thee; good
 σοι ἐστὶν εἰσελθεῖν εἰς τὴν ζωὴν ἥλωδον ἢ κυλλόν, ἢ
 for thee it is to enter into life lame or maimed, [rather] than
 δύο χεῖρας ἢ δύο πόδας ἔχοντα βληθῆναι εἰς τὸ πῦρ τὸ αἰώνιον.
 two hands or two feet having to be cast into the fire the eternal.
 9 καὶ εἰ ὁ ὀφθαλμός σου σκανδαλίζει σε, ἔξελε αὐτὸν καὶ βάλε
 And if thine eye cause to offend thee, pluck out it and cast
 ἀπὸ σοῦ· καλόν σοι ἐστὶν μονόφθαλμον εἰς τὴν ζωὴν
 [it] from thee; good for thee it is one-eyed into life

26 Peter answered Him, From strangers. Jesus said to him, Then truly the sons are free.

27 But that we may not offend them, when you go down to the sea, throw out a hook and take the first fish that comes up. And when you have opened its mouth, you will find a piece of money. Take that and give it to them for you and Me.

CHAPTER 18

1 In that hour the disciples came to Jesus, saying, Who then is greatest in the kingdom of Heaven?

2 And after Jesus had called a little child, He set him in the middle of them.

3 And He said, Truly I say to you that unless you are converted and become as the little children, you shall never enter into the kingdom of Heaven.

4 Therefore, whoever will humble himself as this little child, he is the greatest in the kingdom of Heaven.

5 And whoever shall receive one such little child in My name receives Me.

6 But whoever shall cause one of these little ones who believe in Me to stumble, it is better for him that a millstone should be hung on his neck and that he be sunk in the depth of the sea.

7 Woe to the world because of offenses! For it is necessary for the offenses to come, but woe to that man by whom the offense comes.

8 And if your hand or your foot causes you to sin, cut them off and throw them from you. It is better for you to enter into life lame or maimed than to have two hands or two feet to be thrown into everlasting fire.

9 And if your eye causes you to sin, pluck it out and throw it from you. It is better for you to enter into life one-eyed than to

ἡ εἰπόντος δὲ and having said LITTE.

ο — ὁ Πέτρος LITTE.

ἢ Ἀρα γε TRA.

ἢ σκαν-

δαλίσωμεν T.

τὴν (read [the]) LITTEAW.

ἡμέρᾳ day L.

ο — ὁ Ἰησοῦς TRA.

ταπεινώσῃ T.

ἀν ἱ.τ. ἐν παιδίον τοιοῦτον (— ν τ) LITTEA.

ἢ περι αὐοῦ LITTE;

εἰς το α. ἡ ἐστὶν (read [it is]) LITTEA.

ο — ἐκείνῳ (read to the man) LITTE.

ἢ αὐτὸν

ἢ (and cast [it]) LITTEA.

ἢ ἡλωδον ἢ

have two eyes to be thrown into hell-fire.

¹⁰Take care that you do not despise one of these little ones, for I say to you that their angels in Heaven continually look upon the face of My Father who is in Heaven.

¹¹For the Son of man has come to save that which has been lost.

¹²What do you think? If a man should have a hundred sheep, and one of them has gone astray, does he not leave the ninety-nine and go on the mountains to seek that which has gone astray?

¹³And if it comes about that he finds it, truly I say to you that he rejoices more over it than over the ninety-nine which have not gone astray.

¹⁴Even so it is not the will of your Father who is in Heaven that one of these little ones should perish.

¹⁵And if your brother sin against you, go and show him his fault between you and him alone. If he will hear you, you have gained your brother.

¹⁶But if he will not hear, take one or two more with you, so that in the mouth of two or three witnesses every word may stand.

¹⁷But if he fails to listen to them, tell it to the church. And if he also fails to listen to the church, let him be to you as the heathen and the tax-collector.

¹⁸Truly I say to you, Whatever you shall bind on earth shall occur, having been already bound in Heaven. And whatever you shall loose on earth shall occur, having been already loosed in Heaven.

¹⁹Again I say to you, that if two of you agree on earth about anything, whatever they shall ask shall be done for them by My Father who is in Heaven.

εἰσελθεῖν, ἢ δύο ὀφθαλμοὺς ἔχοντα βληθῆναι εἰς τὴν
to enter, [rather] than two eyes having to be cast into the
γεένναν τοῦ πυρός. 10 Ὁρᾶτε μὴ καταφρονήσῃτε ἐνὸς τῶν
Gehenna of the fire. See ye despise not one

μικρῶν τούτων· λέγω γὰρ ὑμῖν, ὅτι οἱ ἀγγελοὶ αὐτῶν ἐν
of these little ones, for I say to you, that their angels in [the]
οὐρανοῖς διὰ πάντος βλέπουσιν τὸ πρόσωπον τοῦ πατρὸς μου
heavens continually behold the face of my Father

τοῦ ἐν οὐρανοῖς. 11 ἦλθεν γὰρ ὁ υἱὸς τοῦ ἀνθρώπου
who [is] in [the] heavens. For is come the Son of man
σῶσαι τὸ ἀπολωλός. 12 Τί οὐκ ὀκνεῖ; ἰάν γένηται
to save that which has been lost. What think ye? If there should be

τινὶ ἀνθρώπῳ ἑκατὸν πρόβατα, καὶ πλανηθῇ ἐν ἐξ αὐτῶν,
to any man a hundred sheep, and be gone astray one of them,
οὐχὶ ἄφειδος τὰ ἐνενηκονταεννέα ἐπὶ τὰ ὄρη
[does he] not, having left the ninety-nine on the mountains,

ἢ πορευθεὶς ζητεῖ τὸ πλανώμενον; 13 καὶ ἰάν γένηται
having gone seek that which is gone astray? and if it should be
εὐρεῖν αὐτό, ἀμὴν λέγω ὑμῖν, ὅτι χαίρει ἐπ' αὐτῷ μᾶλλον
that he find it, verily I say to you, that he rejoices over it more

ἢ ἐπὶ τοῖς ἐνενηκονταεννέα τοῖς μὴ πλανημένοις. 14 οὐ
than over the ninety-nine which have not gone astray. So
τως οὐκ ἐστὶν θέλημα ἐμπροσθεν τοῦ πατρὸς ὑμῶν τοῦ
it is not [thé] will before "Father" your who [is]

ἐν οὐρανοῖς, ἵνα ἀπολήται ἐκς τῶν μικρῶν τούτων.
in [the] heavens, that should perish one of these little ones.

15 Ἐάν τις ἀμαρτήσῃ εἰς σέ^α ὁ ἀδελφός σου, ὑπάγε καὶ^β
But if ^αsin ^βagainst thee thy brother, go and

ἐλεγξον αὐτὸν μεταξὺ σοῦ καὶ αὐτοῦ μόνοι. ἰάν σου ἀκούσῃ,
reprove him between thee and him alone. If thee he will hear,
ἐκέρησας τὸν ἀδελφόν σου. 16 ἰάν δὲ μὴ ἀκούσῃ, παράλαβε
thou hast gained thy brother. But if he will not hear, take

μετὰ σοῦ^γ ἔτι ἐνα ἢ δύο^δ, ἵνα ἐπὶ στόματος δύο μαρτύρων
with thee besides one or two, that upon [the] mouth of two witnesses
ἢ τριῶν σταθῇ πᾶν ῥῆμα. 17 ἰάν δὲ παρακούσῃ αὐτῶν,
or of three may stand every word. But if he fail to listen to them,

ρεῖπέ^ε τῇ ἐκκλησίᾳ^ς ἰάν δὲ καὶ τῆς ἐκκλησίας παρακούσῃ,
[tell [it] to the assembly. And if also the assembly he fail to listen to,

ἔστω σοι ὡςπερ ὁ ἐθνικός καὶ ὁ τελώνης. 18 Ἀμὴν λέγω
let him be to thee as the heathen and the taxgatherer. Verily I say

ὑμῖν, ὅσα ἂν^ς ἐδῇσθε ἐπὶ τῆς γῆς, ἔσται δεδεμένα ἐν τῷ^ς
to you, whatsoever ye shall bind on the earth, shall be bound in the
οὐρανῷ^ς καὶ ὅσα ἂν λύσθε ἐπὶ τῆς γῆς, ἔσται λελυμένα
heaven; and whatsoever ye shall loose on the earth, shall be loosed

ἐν τῷ^ς οὐρανῷ. 19 Πάλιν^ς λέγω ὑμῖν, ὅτι ἰάν δύο ἢ ὅμιον
in the heaven. Again I say to you, that if two of you
συμφωνήσωσιν^ς ἐπὶ τῆς γῆς περὶ παντός πράγματος οὐδὲν
may agree on the earth concerning any matter whatever

αἰτήσονται, γενήσεται αὐτοῖς παρὰ τοῦ πατρὸς μου τοῦ
they shall ask, it shall be done to them from my Father who [is]

^α ἐν τῷ οὐρανῷ in the heaven [L].

^β — verse 11 LIT[Α].

^γ ἀφήσει (read will

he not leave) LIT.

^δ ἐνενήκοντα ἐννέα LIT; ἐνενηκονταεννέα W.

^δ καὶ αὐτὸ LIT.

^ε μου MY LIT.

^ς — εἰς σέ LIT[Α].

^ς — καὶ GLIT[Α].

^ς — μετὰ

σοῦ L; μετὰ σεαυτοῦ WITH thyself T.

^ς — μετὰ σοῦ L.

^ς εἰπόν T.

^ς ἂν LIT[Α].

^ς — τῷ LIT[Α].

^ς ἀμὴν verily L; πάλιν ἀμὴν TIT.

^ς συμφωνήσωσιν ἐξ ὑμῶν of you shall agree TIT.

ἐν σπαρανοῖς. 20 οὐ γὰρ εἰσιν δύο ἢ τρεῖς συνηγμένοι εἰς
in [the] heavens. For where are two or three gathered together unto
τὸ ἑμὸν ὄνομα, ἐκεῖ εἰμι ἐν μέσῳ αὐτῶν.
my name! there am I in [the] midst of them.

²⁰For where two or three are gathered together in My name, I am there among them.

21 Τότε προσελθὼν "αὐτῷ ὁ Πέτρος εἶπεν," Κύριε, πόσας
Then having come to him Peter said, Lord, how often
ἀμαρτίας εἰς ἐμὲ ὁ ἀδελφός μου καὶ ἀφήσῃ αὐτῷ; ἕως
shall 'in against me my brother and forgive him? until
ἐπτάκις; 22 Λέγει αὐτῷ ὁ Ἰησοῦς, Οὐ λέγω σοι ἕως ἐπτάκις,
seven times? 22 Says to him Jesus, I say not to thee until seven times,
ἀλλ' ἕως ἰσθμοῦ κοινῆς ἐπτά. 23 Διὰ τοῦτο ὁ μωνοῶθη
but until seventy times seven. Because of this 'has become like
ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ, ὃς ἤθελεν
'the kingdom of the heavens to a man a king, who would
συντάλασθαι λόγον μετὰ τῶν δούλων αὐτοῦ. 24 Ἀρχέσμενος ἐξ αὐτοῦ
take account with his bondmen. And having begun 'ho

²¹ Then Peter came to Him and said, Lord, how often shall my brother sin against me and I forgive him, until seven times?

²² Jesus said to him, I do not say to you,
Until seven times, but, Until seventy times
seven.

συναίρειν, ¹προσπενέχθη² ³αὐτῷ εἰς⁴ ὀφειλέτης μυρίων
 to reckon, there was brought to him one debtor of ten thousand
 ταλάντων. 25 μὴ ἔχοντος δὲ αὐτοῦ ἀποδοῦναι, ἐ-
 talents. But ⁵not ⁶having ⁷he [wherewith] to pay, ⁸com-
 ἐπέστεν αὐτὸν ὀδύροισι· αὐτοῦ⁹ πρᾶθῃνα, καὶ τὴν γυναῖκα
 wanded ¹⁰him ¹¹his ¹²lord to be sold, and ¹³his wife

²³ Because of this the kingdom of Heaven has been compared to a man, a king who decided on an accounting with his servants.

²⁴ And when he had begun to count, one debtor was brought to him *who owed him ten thousand talents.*

ἅπτοῦ^a καὶ τὰ τέκνα, καὶ πάντα ὅσα ^aεἶχεν,^b καὶ ἀποδο-
 ῖ^aαὐτῷ and the children, and all as much as he had, and payment to
 θῆναι. 26 πεσὼν ^aοὖν ὁ δοῦλος^b προσεκύνει αὐτῷ.
 he was fallen Having fallen down therefore the bondman did homage to him,
 λέγων, ^aΚύριε, ^aμακροθύμησον ἐπ' ^aἐμοί, καὶ πάντα ^aσοι
 saying, Lord, have patience with me, and 'all 'to thee
 ἀποδώσω.^a 27 σπλαγχνισθεὶς δὲ ὁ κύριος τοῦ δούλου

²⁵ But as he had nothing to pay, his lord commanded him to be sold, also his wife and children, and all that he had, and payment to be made.

²⁶ The servant then fell down before him, saying, Lord, have patience with me and I will pay you all.

"I will pay. And having been moved with compassion the lord
ἑκείνου ἀπέλυσεν αὐτόν, καὶ τὸ δάνειον ἀφῆκεν αὐτῷ.
of that released him, and the loan forgave him.

²⁷ And being moved with pity, the lord of that servant released him and forgave him the debt.

28 Ἐξελθὼν δὲ οὐδολογῶν ἑκείνος^{||} εὗρεν ἕνα τῶν συνούλων αὐτοῦ,
But having gone out that bondman found one *fellow *bondsmencemate
αὐτοῦ, ὃς ᾤφειλεν αὐτῷ ἑκατὸν δηνάρια, καὶ κρατήσας αὐτόν τε καὶ
of this, who owed him a hundred denarii, and having seized him
ἐπινεν, λέγων, Ἀποδόος μοι^{||} ἢ τί ὀφείλεις.
29 πε-

²⁸ But going out, the same servant found one of his fellow-servants who owed him a hundred coins. And he seized him and choked him, saying, Pay me what you owe.

bo
throttled [him], saying, Pay me what thou owest. ¹ Having fallen
down ὁ δὲ συνδουλος αὐτοῦ ἐκείνους τοὺς πόδας αὐτοῦ ἵστα-
μενος ὁ δὲ ἑλλοῦ ² bondman ἵσταται ἵς his feet be-
καὶ ἐκείνους, λέγων, Μακροθυμῶν μου ἐπ' ἐμοί, ³ καὶ πάντα
sought him, saying, Have patience with me, and all
ἀποδώσω σοι. 30 Ὁ δὲ οὐκ ἤθελεν, ἀλλὰ ⁴ ἀπελθὼν ἔβαλεν

²⁹ His fellow-servant then fell down and begged him, saying, Have patience with me and I will pay you all.

³⁰ But he would not, but he went out and threw him into prison until he should pay that which was owing.

I, will pay thee. But he would not, but having gone he cast
αὐτὸν εἰς φυλακὴν, ἕως ὅτου ἂν ἀποδῷ τὸ ὀφειλόμενον.
him into prison. until he should pay that which was owing.

³¹ But when his fellow-servants saw what things had taken place, they were very sorry and told their lord all that had happened.

31 ἰδόντες ὅτι οἱ σύνδουλοι αὐτοῦ τὰ γεγόμενα¹
 'Having seen but this fellow bondmen what things had taken place,
 ἐλυπήθησαν σφόδρα· καὶ ἐλθόντες διεσάφησαν τῷ κυρίῳ αὐτῶν²
 were grieved greatly, and having gone narrated to their lord

ὁ Πέτρος εἶπεν αὐτῷ LITTA. * ἄλλα LITTA. * προσήχθη was conducted LITTA. * εἰς αὐτῷ T.
 7 - αὐτῷ (read [his] lord) TITLA. - αὐτῷ (read [his] wife) T[LA]. * ἔχει he (has) LITTA.
 & ἔκεινος (read that bondman) T. - Κύριε LITTA. ἐμὲ T. * ἀποδοῦσιν σοι ([σοι] A)
 LITTA. - ἔκεινον (read of the bondman) L. & ἔκεινον (read the bondman) L.
 - μοι LITTA.W. ἐἴ τι if anything OLTITTA.W. & εἰς τοὺς πόδας αὐτοῦ OLTITTA[LA]. ἐμὲ
 T. - πάντα LITTA.W. & ἅλα EO. - οὐ LITTA. P οὐν (therefore) αὐτοῦ αὐ οὐ συν-
 δουλαι L; οὐν οὐ συνδουλοι αὐτοῦ TITLA. γυμνασθε were taking place T. ταυτοῦ LITTA.

³² Then his lord called him and said to him, Wicked servant! I forgave you all that debt because you begged me.

³³ Should you not also have pitied your fellow-servant, even as I had pitied you?

³⁴ And being angry, his lord delivered him up to the tormentors until he should pay all that was owing to him.

³⁵ Even so shall My heavenly Father do to you unless every one of you from your heart forgives his brother his offences.

πάντα τὰ γεγόμενα. 32 Τότε προσκαλεσάμενος αὐτὸν ὁ
all that had taken place. Then having called 'to [him] him
κύριος αὐτοῦ λέγει αὐτῷ, 'Δοῦλε πονηρέ, πᾶσαν τὴν ὀφειλὴν
'his lord says to him, 'Bondman wicked, all 'debts
ἔειπεν ἀφ᾽ ἧκά σοι, ἐπεὶ παρεκάλεσάς με' 33 οὐκ εἶδε καὶ
'that I forgave thee, since thou besoughtest me; did it not behove 'also
σε ἑλεῖναι τὸν σύνδουλόν σου, ὡς καὶ ἐγὼ σε ἤλεσα;
'thou to have pitied thy fellow bondman, as also I thee had pitied?
34 καὶ ὀργισθεὶς ὁ κύριος αὐτοῦ παρέδωκεν αὐτὸν τοῖς βασαν-
And being angry his lord delivered up him to the tor-
σταῖς, ἕως ὅδ' ἀποδῶ πάν τὸ ὀφειλόμενον αὐτῷ 35 Οὕτως
tore, until he should pay all that was owing to him. Thus
καὶ ὁ πατήρ μου ὁ ὕψις ποιήσει ὑμῖν ἂν μὴ ἀφήτε
also my Father the heavenly will do to you unless ye forgive
ἐκαστος τῷ ἀδελφῷ αὐτοῦ ἀπὸ τῶν καρδιῶν ὑμῶν τὰ παρα-
each his brother from your hearts 'of-
πτώματα αὐτῶν.'
fences 'their.

CHAPTER 19

¹ And when Jesus had finished these words, He departed from Galilee and came into the borders of Judea beyond Jordan.

² And great multitudes followed Him. And He healed them there.

³ And the Pharisees came to Him to tempt Him, saying to Him, Is it lawful for a man to put away his wife for every reason?

⁴ But He answered them and said to them, Have you never read that He who created from the beginning made them male and female.

⁵ And He said, "For this reason a man shall leave father and mother and shall cleave to his wife, and the two shall become one flesh"

⁶ So that they no longer are two, but one flesh. Then, what God has joined together, let not man separate.

⁷ They said to Him, Why then did Moses command to give a bill of divorce and to put her away?

⁸ He answered, because of the hardness of your heart Moses allowed you to put away your wives, but from the beginning it was not so.

19 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους
And it came to pass when had finished 'Jesus 'words
τούτους, μετήρην ἀπὸ τῆς Γαλιλαίας, καὶ ἦλθεν εἰς τὰ ὄρια
'these, he withdrew from Galilee, and came to the borders
τῆς Ἰουδαίας πέραν τοῦ Ἰορδάνου. 2 καὶ ἠκολούθησαν αὐτῷ
of Judea beyond the Jordan: and 'followed him
ὄχλοι πολλοί, καὶ ἰεράπευσεν αὐτοὺς ἐκεῖ.
'crowds 'great, and he healed them there.

3 Καὶ προσῆλθον αὐτῷ ὅι Φαρισαῖοι πειράζοντες αὐτόν,
And 'came 'to him 'the 'Pharisees tempting him,
καὶ λέγοντες αὐτῷ, Ἐξεστὶν ἀνθρώπων ἀπολῦσαι τὴν
and saying to him, Is it lawful for a man to put away
γυναῖκα αὐτοῦ κατὰ πᾶσαν αἰτίαν; 4 Ὁ δὲ ἀποκριθεὶς εἶπεν
his wife for every cause? But he answering said
αὐτοῖς, Οὐκ ἀνέγνωτε ὅτι ὁ ποιήσας ἂν ἀρ-
to them, Have ye not read that he who made [them] from [the] begin-
ῆς ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς, ὃ καὶ εἶπεν, Ἐνεκεν
ning male and female made them, and said, On account of
τούτου καταλείψει ἄνθρωπος τὸν πατέρα καὶ τὴν μητέρα, καὶ
this 'shall 'leave 'a man father and mother; and
'προσκολληθήσεται τῇ γυναίκα αὐτοῦ, καὶ ἔσονται οἱ δύο εἰς
shall be joined to his wife, and 'shall 'be 'the 'two 'for
σάρκα μίαν; ὅ ὥστε οὐκ εἰσὶν δύο, ἀλλὰ σὰρξ μία ὃ
'flesh 'one? So that no longer are they two, but 'flesh 'one. What
οὖν ὁ θεὸς συνέζευξεν, ἄνθρωπος μὴ χωρίζτω. 7 Λέγουσιν
therefore God united together, man let not separate. They say
αὐτῷ, Τί οὖν ἐμώσης ἐνετειλάτο δοῦναι βιβλίον ἀπο-
to him, Why then 'Moses 'did command to give a bill
στασίον, καὶ ἀπολῦσαι αὐτήν; 8 Λέγει αὐτοῖς, Ὅτι ἐμώσης
vorce, and to put away her? He says to them, Moses
πρὸς τὴν σκληροκαρδίαν ὑμῶν ἐπέτρεψεν ὑμῖν ἀπολῦσαι
in view of your hard-heartedness allowed you to put away
τὰς γυναῖκας ὑμῶν ἀπ' ἀρχῆς δὲ οὐ γέγονεν οὕτως.
your wives; from [the] beginning however it was not thus.

* αὐτῷ LITTA. * — οὐ L. * — αὐτῷ LITTA. * οὐράνιος LITTA; [ἐν]ιοράνιος L.
b — τὰ παραπτώματα αὐτῶν OLITTA. ? — τῆς E. * — οἱ LITTA. * — αὐτῷ LITTA.
b — ἀνθρώπων (read one's wife) LTA. c — αὐτοῖς LITTA. d κτίσας created Tr. e Ἐνεκεν
LITTA. f κολληθήσεται LITTA.W. g Μώσης LITTA.W. h — αὐτῶν LITTA.

θ λέγω· δὲ ὑμῖν, ὅτι· ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ
And I say to you, that whoever shall put away his wife
εἰ¹ μὴ ἐπὶ πορνείᾳ,² καὶ γάμῃσιν ἄλλην, μοιχᾶται· καὶ
if not for fornication, and shall marry another, commits adultery; and
ὁ ἀπολυμένην γαμήσας μοιχᾶται.³ 10 Λέγουσιν
he who her [that 'is] put away marries commits adultery. Say

αὐτῷ οἱ μαθηταί· αὐτοῦ· Εἰ οὕτως ἐστὶν ἡ αἰτία τοῦ ἀνθρώ-
to him his disciples, If thus is the case of the man
που μετὰ τῆς γυναίκος, οὐ συμφέρεי γαμῆσαι. 11 Ὁ δὲ εἶπεν
with the wife, it is not profitable to marry. But he said

αὐτοῖς, Οὐ πάντες χωροῦσιν τὸν λόγον· τοῦτον, ἄλλ'⁴
to them, Not all receive this word, but [those]

οἱς δίδεται. 12 εἰσὶν γὰρ εὐνοῦχοι οἵτινες ἐκ κοιλίας
to whom it has been given; for there are eunuchs who from [the] womb

μητρὸς ἐγεννήθησαν οὕτως, καὶ εἰσιν εὐνοῦχοι οἵτινες
π[their] mother were born thus, and there are eunuchs who

ἐκτεταγμένοι εἰσιν ὑπὸ τῶν ἀνθρώπων, καὶ εἰσιν εὐνοῦχοι οἵτινες
were made eunuchs by men, and there are eunuchs who

εὐνοῦχισαν ἑαυτοὺς διὰ τὴν βασιλείαν τῶν οὐρανῶν.
made eunuchs of themselves for the sake of the kingdom of the heavens.

ὁ δυνάμενος χωρεῖν χωρεῖτω.
He who is able to receive [it] let him receive [it].

13 Τότε Προσηνέχθη⁵ αὐτῷ παῖδια, ἵνα τὰς χεῖρας
Then were brought to him little children, that [his] hands

ἐπιθῇ αὐτοῖς, καὶ προσεύχεται· οἱ δὲ μαθηταὶ ἐπετίμησαν
he might lay on them, and might pray; but the disciples rebuked

αὐτούς· 14 ὁ δὲ Ἰησοῦς εἶπεν· Ἀφετε τὰ παῖδια, καὶ μὴ
them. But Jesus said, Suffer the little children, and not

κωλύετε αὐτὰ ἔλθειν πρὸς με· τῶν γὰρ τοιούτων ἐστὶν ἡ
to forbid them to come to me; for of such is the

βασιλεία τῶν οὐρανῶν. 15 Καὶ ἐπιθείς αὐτοῖς τὰς χεῖρας
kingdom of the heavens. And having laid upon them [his] hands

ἐπορεύθη ἐκεῖθεν.
he departed thence.

16 Καὶ ἰδοὺ, εἷς προσελθὼν εἶπεν αὐτῷ, Διδάσκαλε
And behold, one having come to [him] said to him, Teacher

ἀγαθέ, τί ἀγαθὸν ποιήσω ἵνα ἔχω ζωὴν αἰώνιον;
good, what good [thing] shall I do that I may have life eternal?

17 Ὁ δὲ εἶπεν αὐτῷ, Τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθός
And he said to him, Why me callest thou good? no one [is] good

εἰ μὴ εἰς, ὁ θεός· εἰ δὲ θέλεις εἰσελθεῖν εἰς τὴν ζωὴν,⁶
except one, God. But if thou desirest to enter into life,

τήρησον τὰς ἐντολάς. 18 Ἀλέγει αὐτῷ· Ποίας; Ὁ δὲ Ἰη-
keep the commandments. He says to him, Which? And Je-

σοῦς εἶπεν, Τό, οὐ φονεύσεις· οὐ μοιχεύσεις·
sus said, Thou shalt not commit murder; Thou shalt not commit adultery;

οὐ κλέψεις· οὐ ψευδομαρτυρήσεις· 19 τίμα τὸν πατέρα
Thou shalt not steal; Thou shalt not bear false witness; Honour father

σου· καὶ τὴν μητέρα· καὶ ἀγαπήσεις τὸν πλησίον σου ὡς
thy and mother; and Thou shalt love thy neighbor as

9 And I say to you, Whoever shall put away his wife, if not for fornication, and shall marry another, commits adultery. And he who marries the one put away commits adultery.

10 His disciples asked Him, If this is the case of the man with a wife, it is not helpful to marry.

11 But He said to them, Not all receive this word, only the ones to whom it is given.

12 For there are eunuchs who from the mother's womb were born that way, and there are eunuchs who were made eunuchs by men. And there are eunuchs who have made themselves eunuchs for the sake of the kingdom of Heaven. He who is able to receive it, let him receive it.

13 Then little children were brought to Him so that He might lay hands on them and might pray. But the disciples rebuked them.

14 But Jesus said, Allow the little children and do not forbid them to come to Me, for of such is the kingdom of Heaven.

15 And laying hands upon them, He went away from there.

16 And behold! One came up to Him and said, Good Teacher, what good thing shall I do that I may have eternal life?

17 And He said to him, Why do you call Me good? No one is good, except One—God! But if you desire to enter into life, keep the commandments.

18 He asked Him, Which? Jesus said, You shall not murder; you shall not commit adultery; you shall not steal; you shall not bear false witness;

19 honor your father and mother; and you shall love your neighbor as yourself. The

1 — ὅτι LIT. A. 2 — εἰ OLTIT. A. 3 — παρεκτός λόγου πορνείας except for cause of fornication L. 4 — καὶ ὁ ἀπολυμένην γαμήσας μοιχᾶται [T.]. 5 — αὐτοῦ (read the disciples) [T. A.]. 6 — τοῦτον L. 7 — προσηνέχθησαν LIT. A. 8 — αὐτοῖς τὸν T. 9 — ἐμὲ T. 10 — τὰς χεῖρας αὐτοῦ LIT. A. 11 — αὐτῷ εἶπεν LIT. A. 12 — ἀγαθέ LIT. A. 13 — Τί με λέγεις ἀγαθόν; καὶ μὴ κωλύετε αὐτὰ εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ; εἰς ἐστὶν ὁ ἀγαθός Why askest thou me concerning the good? One is good (+ ὁ θεός God w) OLTIT. A. W. 14 — εἰς τὴν ζωὴν εἰσελθεῖν LIT. A. W. 15 — τήρη LIT. A. 16 — φφν αὐτῷ he said to him L; — λέγει αὐτῷ T. 17 — φφσιν he says T. 18 — σου OLTIT. A. W.

λήψεται· και ζωὴν αἰώνιον κληρονομήσει. 30 πολλοὶ δὲ
shall receive, and life eternal shall inherit; but many
ἴσονται πρῶτοι ἔσχατοι, καὶ ἔσχατοι πρῶτοι. 20 Ὁμοία γὰρ
shall be first last, and last first. For like

inherit everlasting life.

30 But many who are now first shall be last, and the last shall be first.

CHAPTER 20

ἔστιν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ οἰκοδεσπότῃ, ὅστις
is the kingdom of the heavens to a man a master of a house, who
ἐξῆλθεν ἅμα πρῶτῳ μισθώσασθαι ἐργάτας εἰς τὸν ἀμπελῶνα
went out with [the] morning to hire workmen for vineyard
αὐτοῦ. 2 συμφωνήσας δὲ μετὰ τῶν ἐργατῶν ἐκ δηναρίου τὴν
this. And having agreed with the workmen for a denarius the
ἡμέραν, ἀπέστειλεν αὐτοὺς εἰς τὸν ἀμπελῶνα αὐτοῦ. 3 Καὶ
day, he sent them into his vineyard. And

1 For the kingdom of Heaven is like a man, a master of a house, who went out in the morning to hire workers for his vineyard.

2 And after agreeing with the workers for a certain coin for the day, he sent them into his vineyard.

ἐξελθὼν περὶ τῇ τρίτῃ ὥρᾳ, εἶδεν ἄλλους ἐστῶτας
having gone out about the third hour, he saw others standing
ἐν τῇ ἀγορᾷ ἄργοις. 4 ῥάκεινοις· ἔειπεν, Ὑπάγετε καὶ
in the marketplace idle; and to them he said, Go also

3 And going out about the third hour, he saw others standing idle in the marketplace.

4 And he said to them, You go also into the vineyard, and whatever is right I will give you. And they went.

ὑμεῖς εἰς τὸν ἀμπελῶνα, καὶ ὅ,τι ἂν ᾖ δίκαιον δώσω ὑμῖν.
ye into the vineyard, and whatever may be just I will give you.

5 οἱ δὲ ἀπῆλθον. Πάλιν· ἐξελθὼν περὶ ἑκτῇ καὶ
And they went. Again having gone out about [the] sixth and

5 Going out again about the sixth and ninth hour, he did likewise.

ἑνῇ καὶ ὡραν, ἐποίησεν ὡσαύτως. 6 Περί δὲ τῇ ἐνδεκάτῃ
ninth hour, he did likewise. And about the eleventh

ὥρᾳ· ἐξελθὼν εὗρεν ἄλλους ἐστῶτας ἄργοις, καὶ λέγει
hour having gone out he found others standing idle, and says
αὐτοῖς, Τί ὧδε ἐσθῆκατε ὅλην τὴν ἡμέραν ἄργοι; 7 λέγουσιν
to them, Why here stand ye all the day idle? They say

6 And going out about the eleventh hour, he found others standing idle and said to them, Why do you stand here all the day idle?

αὐτῷ, Ὅτι οὐδεὶς ἡμᾶς ἐμισθώσατο. λέγει αὐτοῖς, Ὑπάγετε
to him, Because no one has hired. He says to them, Go
καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα, καὶ ὅ,τι ἂν ᾖ δίκαιον λή-
also ye into the vineyard, and whatever may be just ye shall

7 They answered him, Because no one has hired us. He said to them, You go also into the vineyard. And whatever may be right, you will receive.

ψεθε. 8 Ὁφίας δὲ γενομένης λέγει ὁ κύριος τοῦ ἀμπελῶνος
receiveth. 8 Upon evening being come says the lord of the vineyard

8 And when evening came, the lord of the vineyard said to his steward, Call the workers and pay them their wages, beginning from the last to the first.

τῷ ἐπιτρόπῳ αὐτοῦ, Κάλεσον τοὺς ἐργάτας, καὶ ἀπόδος αὐ-
to his steward, Call the workmen, and pay them
τοῖς τὸν μισθόν, ἀρχάμενος ἀπὸ τῶν ἐσχάτων ἕως τῶν
[their] hire, beginning from the last unto the

9 And when those hired about the eleventh hour came, they each received a certain coin.

πρώτων. 9 Καὶ ἐλθόντες οἱ περὶ τῇ ἐνδεκάτῃ
first. And having come [the] hired about the eleventh

ὥραν ἑκάστη ἀνὰ δηνάριον. 10 Ὡς ἐλθόντες δὲ οἱ πρῶτοι
hour they received each a denarius. And having come the first

10 And when the first ones had come, they thought they would receive more. But they also each one received a certain coin.

ἐνόμισαν ὅτι πλεονα λήψονται· καὶ ἔλαβον καὶ αὐτοὶ
they thought that more they would receive, and they received also themselves

11 And when they received it, they grumbled against the master of the house,

ἀνὰ δηνάριον. 11 λαβόντες δὲ ἐγγύγυζον κατὰ τοῦ
each a denarius. And having received [it] they murmured against the

οἰκοδεσπότου, 12 λέγοντες, Ὅτι οἱ ἔσχατοι μίαν
master of the house, saying These last one

12 saying, These last have worked one hour, and you have made them equal to us who have borne the burden and the heat of the day.

ὥραν ἐποίησαν, καὶ ἴσους ἡμῖν αὐτοὺς· ἐποίησας, τοῖς
hour have worked, and equal to us them thou hast made, who

βαστάσαντο τὸ βάρος τῆς ἡμέρας καὶ τὸν καύσωνα. 13 ὁ δὲ
have borne the burden of the day and the heat. But he

13 But answering, he said to one of them, Friend, I do no wrong to you. Did you not

ἀποκριθεὶς εἶπεν ἐνὶ αὐτῶν, Ἐταῖρε, οὐκ ἀδικῶ σε· οὐχὶ
answering said to one of them, Friend, I do not wrong thee. Not

1— τὴν (read [the]) OLTTAW. 2 καὶ ἑκείνους TL. 3 + δὲ and (again) TTA. 4 ἐνάτην LTAA. 5 — ὥραν LTAA. 6 — ἀργούσι OLTTA. 7 + [μὴν] my (vineyard) L. 8 — καὶ 9 εἰς τὸν ἀμπελῶνα λήψονται LTAA. 10 — αὐτοῖς TTTA. 11 λαβόντες δὲ L. 12 καὶ ἐλθόντες TTA. 13 — πλεονα λήψονται LTAA; πλεονα λήψονται T. 14 τὸ ([τὸ] A) ἀνὰ δηνάριον καὶ αὐτοὶ TTTA. 15 — ὅτι LTAA. 16 αὐτοὺς ἡμῖν LT. 17 ; (read hast thou made, &c.?) L. 18 ἐνὶ αὐτῶν εἶπεν TL.

agree with me for a certain coin?

¹⁴ Take your own and go. But I intend to give to this last one the same as I also give to you.

¹⁵ Is it not lawful for me to do what I wish with that which is mine? Is your eye evil because I am good?

¹⁶ So the last shall be first, and the first last. For many are called, but few chosen.

¹⁷ And going up toward Jerusalem, Jesus took the disciples aside in the highway and said to them,

¹⁸ Behold! We are going up to Jerusalem and the Son of man will be betrayed to the chief priests and scribes. And they will condemn Him to death.

¹⁹ And they will deliver Him to the Gentiles to mock and to scourge and to crucify. And the third day He will rise again.

²⁰ Then the mother of the sons of Zebedee came to Him with her sons, bowing down and asking something from Him.

²¹ And He said to her, What do you desire? She said to Him, Say that these my two sons may sit one on Your right hand and one on Your left in Your kingdom.

²² But Jesus answered and said, You do not know what you ask. Are you able to drink the cup which I am about to drink, and to be baptized with the baptism with which I am to be baptized? They said to Him, We are able.

²³ And He said to them, Indeed you shall drink My cup and you will be baptized with the baptism with which I am baptized, but to sit on My right hand and on My left is not Mine to give, but to those for whom it has been prepared by My Father.

δηνარიον συνεφώνησάς μοι; ¹⁴ ἄρον τὸ σὸν καὶ ὑπάγε. θέλω ἰδεῖν τοῦτῃ τῇ ἐσχάτῃ δοῦναι ὡς καὶ σοί· ¹⁵ ἢ οὐκ ἐξεστὶν μοι ποιῆσαι ὃ θέλω ἐν τοῖς ἐμοῖς; ¹⁶ ὁ ὀφθαλμός σου πονηρὸς ἵστιν ὅτι ἐγὼ ἀγαθός εἰμι; ¹⁷ οὕτως ἔσονται οἱ ἔσχατοι πρῶτοι, καὶ οἱ πρῶτοι ἔσχατοι· πολλοὶ γὰρ εἰσιν κλητοί, ὀλίγοι δὲ ἐκλεκτοί.

¹⁷ Καὶ ἀναβαίνων ὁ Ἰησοῦς εἰς Ἱερουσόλυμα παρέλαβεν, τοὺς δώδεκα μαθητάς· κατ' ἰδίῃν ἐν τῇ ὁδῷ, καὶ εἶπεν αὐτοῖς,

¹⁸ Ἴδού, ἀναβαίνειν εἰς Ἱερουσόλυμα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδοθήσεται τοῖς ἀρχιερεῦσιν καὶ γραμματέουσιν, καὶ κατακρινούσιν αὐτὸν θανάτῳ· ¹⁹ καὶ παράδωσουσιν αὐτὸν τοῖς ἔθνεσιν εἰς τὸ ἐμπαῖξαι καὶ μαστιγῶσαι καὶ σταυρῶσαι· καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται.

²⁰ Τότε προσῆλθεν αὐτῷ ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου μετὰ τῶν υἱῶν αὐτῆς, προσκυνούσα καὶ αἰτούσα τὰ παρ' αὐτοῦ.

²¹ ὁ δὲ εἶπεν αὐτῇ, Τί θέλεις; Λέγει αὐτῇ, Εἰπέ ἵνα καθίσωσιν ἡμετέροι· οἱ δύο υἱοὶ μου εἰς ἐκ δεξιῶν σου· καὶ εἰς ἐξ ἐξωνύμων ἐν τῇ βασιλείᾳ σου. ²² Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, Οὐκ οἶδατε τί αἰτεῖσθε. δύνασθε πίνειν τὸ ποτήριον ὃ ἐγὼ μέλλω πίνειν, καὶ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθῆναι;

Λέγουσιν αὐτῇ, Δυνάμεθα. ²³ Καὶ λέγει αὐτοῖς, Τὸ μὲν ποτήριον μου πείσεσθε, καὶ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθήσεσθε· τὸ δὲ καθίσαι ἐκ δεξιῶν μου καὶ ἐξ ἐξωνύμων μου οὐκ ἐστὶν ἐμὸν δοῦναι, ἀλλ' ὃς ἡτοίμασται ὑπὸ τοῦ

γ — δε but w. α — ἡ LIT[Δ]. δ — θέλω ποιῆσαι LIT[Δ]. ἢ ἢ of EOLIT[Δ]. — πολλοὶ γὰρ εἰσιν κλητοί, ὀλίγοι δὲ ἐκλεκτοί T[Γ]. α — μαθητάς TIT. — καὶ ἐν τῇ ὁδῷ LIT[Δ]. — εἰς θάνατον T. — ἐγερθήσεται he shall be raised TIT. — ἀπ' LIT[Δ]. [οὐτοὶ] L. — σου (read [thy] right hand) LT. — + σου thy (left) GLTIT[Δ]. — — καὶ τὸ βάπτισμα, ὃ ἐγὼ βαπτίζομαι, βαπτισθῆναι GLTIT[Δ]. — — καὶ LIT[Δ]. — — καὶ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθήσεσθε GLTIT[Δ]. — — υἱὸν (read [my] left) LIT[Δ]. — + τούτο υἱὸς (is not mine) T[Δ].

πατρός μου. 24 'Καὶ ἀκούσαντες^a οἱ δέκα ἡγανάκτησαν
my Father. And having heard [this] the ten were indignant
περὶ τῶν δύο ἀδελφῶν. 25 ὁ δὲ Ἰησοῦς προσκαλεσάμενος
about the two brothers. But Jesus having called to [them]
αὐτοὺς εἶπεν, Οἴδατε ὅτι οἱ ἄρχοντες τῶν ἐθνῶν κατακυριεύου-
'them' said, Ye know that the rulers of the nations exercise lordship
σιν αὐτῶν, καὶ οἱ μεγάλοι κατεξουσιάζουσιν αὐτῶν. 26 οὐχ
over them, and the great ones exercise authority over them. Not
οὕτως ὁ δὲ ἵσταται^b ἐν ὑμῖν· ἀλλ' ὅς τις ἐάν^c θέλῃ^d ἐν
thus however shall it be among you; but whoever would among
ὑμῖν μέγας γενέσθαι, ἵστω^e ὑμῶν διάκονος· 27 καὶ ὅς τις ἐάν^f
you great become, let him be your servant; and whoever
θέλῃ ἐν ὑμῖν εἶναι πρῶτος, ἵστω^g ὑμῶν δοῦλος· 28 ὥσπερ
would among you be first, let him be your bondman; even as
ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθεν διακονηθῆναι, ἀλλὰ διακονῆ-
the Son of man came not to be served, but to serve,
σαι καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν.
and to give his life a ransom for many.

29 Καὶ ἱκπορευομένων αὐτῶν ἀπὸ Ἱεριχώ^h ἠκολούθησεν
And as 'were' going 'out' they from Jericho 'followed'
αὐτῷ ὄχλος πολὺς. 30 καὶ ἰδοὺ, δύο τυφλοὶ καθήμενοι
'him' a 'crowd' great. And behold, two blind [men] sitting
παρὰ τὴν ὁδόν, ἀκούσαντες ὅτι Ἰησοῦς παράγει ἐκραζάν,
beside the way, having heard that Jesus is passing by cried out,
λέγοντες, Ὁ ἐλέησον ἡμᾶς, κύριε, υἱὸς Δαβὶδ· 31 Ὁ δὲ ὄχλος
saying, Have pity on us, Lord, Son of David. But the crowd
ἐπετίμυσεν αὐτοῖς ἵνα σιωπήσωσιν. οἱ δὲ μείζον ἐκρα-
rebuked them that they should be silent. But they the more cried
ζον, λέγοντες, Ὁ ἐλέησον ἡμᾶς, κύριε, υἱὸς Δαβὶδ· 32 Καὶ
out, saying, Have pity on us, Lord, Son of David. And
στάς ὁ Ἰησοῦς ἐφώνησεν αὐτοὺς, καὶ εἶπεν, Τί θέλετε
having stopped, Jesus called them, and said, What do ye desire
ποιῆσω ὑμῖν; 33 Λέγουσιν αὐτῷ, Κύριε, ἵνα ἀνοιχθῶσινⁱ
I should do to you? They say to him, Lord, that 'may' be opened
ἡμῶν οἱ ὀφθαλμοί· 34 Σπλαγχνισθεὶς δὲ ὁ Ἰησοῦς ἥψατο
'our' eyes. And moved with compassion Jesus touched
τῶν ὀφθαλμῶν αὐτῶν καὶ εὐθὺς ἀνέβλεψαν αὐτῶν οἱ
their eyes; and immediately 'received' sight 'their

ὀφθαλμοί· καὶ ἠκολούθησαν αὐτῷ.
'eyes, and they followed him.

21 Καὶ ὅτε ἤγγισαν εἰς Ἱεροσόλυμα καὶ ἦλθον εἰς Βηθ-
And when they drew near to Jerusalem and came to Beth-
φαγὴν^j πρὸς τὸ ὄρος τῶν ἐλαιῶν, τότε ὁ Ἰησοῦς ἀπίστεύειν
phage towards the mount of Olives, then Jesus sent
δύο μαθητάς, λέγων αὐτοῖς, Ὅποιεῦθε^k εἰς τὴν κώμην τὴν
two disciples, saying to them, Go into the village, that
ἐπέναντι^l ὑμῶν, καὶ ἱεθίεως^m εὐρήσετε ὄνον δεδεμένον, καὶ
opposite you, and immediately ye will find an ass tied, and
ἄλλον μετ' αὐτῆςⁿ λύσαντες^o ἀγάγετέ^p μοι. 3 καὶ ἐάν
a colt with her; having loosed [them] bring [them] to me. And if

24 And when the ten heard this, they were indignant about the two brothers.

25 But Jesus called them to Him and said, You know that the rulers of the Gentiles lord it over them. And the great ones exercise authority over them.

26 However, it shall not be so among you. But whoever desires to become great among you, let him be your servant.

27 And whoever wants to be first among you, let him be your slave,

28 even as the Son of man did not come to be served, but to serve, and to give His life a ransom for many.

29 And as they were going out from Jericho, a great crowd followed Him.

30 And behold! Two blind ones sitting by the roadside heard that Jesus was passing by and cried out, saying, Have mercy on us, O Lord, Son of David!

31 But the crowd commanded them to be quiet. But they cried out the more, saying, Have mercy on us, O Lord, Son of David!

32 And Jesus stopped and called them, saying, What do you desire that I should do for you?

33 They said to Him, Lord, that our eyes may be opened.

34 And, moved with compassion, Jesus touched their eyes. And immediately their eyes received sight. And they followed Him.

CHAPTER 21

1 And when they drew near to Jerusalem and came to Beth-phage towards the Mount of Olives, then Jesus sent two disciples,

2 saying to them, Go into the village across from you. And you will immediately find an ass tied, and a colt with her. Untie and bring them to Me.

^a ἀκούσαντες δὲ τα. * — δὲ OLTIT. ^b ἵστω is it Ltr. ^c ἐάν Ltr. ^d ὑμῶν of you A.
^e ἵσται he shall be LITTA. ^f ἐάν LITTA. ^g ἵσται he shall be LITTA. ^h Ἱεριχώ T. ⁱ Κύριε,
ἐλέησον ἡμᾶς LITTA; — κύριε T. ^j οὐκ LT. ^k Δαβὶδ GW; Δαβὶδ LITTA. ^l ἐκράζαν LITTA.
^m Κύριε, ἐλέησον ἡμᾶς LITTA. ⁿ + [iva] that L. ^o ἀνοίγουν LITTA. ^p οἱ ὀφθαλμοί
ἡμῶν LITTA. ^q ὀμμάτων LITTA. ^r — αὐτῶν οἱ ὀφθαλμοί LITTA. ^s εἰς το LITTA.
^t — α. ^u Πορεύεσθε LITTA. ^v κατέναντι LITTA. ^w εὐθύς T. ^x ἀγάγετέ LITTA.

³ And if anyone says anything to you, you shall say, The Lord has need of them. And he will quickly send them.

⁴ But all this was so that which was spoken by the prophet might be fulfilled, saying,

⁵ "Tell the daughter of Zion, Behold! Your King comes to you, meek and mounted on an ass, even a colt, the foal of a beast of burden."

⁶ And the disciples left. And they did as Jesus commanded them.

⁷ They brought the ass and the colt, and they put their coats on them. And He sat on the coats.

⁸ And most of the crowd spread their coats on the road.

⁹ And others were cutting down branches from the trees and were spreading them on the road. And the multitudes, those going before and those following, were crying out, saying, Hosanna to the Son of David! Blessed is He who comes in the name of the Lord—Hosanna in the highest!

¹⁰ And as He entered into Jerusalem, all the city was moved, saying, Who is this?

¹¹ And the multitudes said, This is Jesus the Prophet, He who is from Nazareth of Galilee.

¹² And Jesus entered into the Temple of God and threw out all those selling and buying in the Temple. And He overthrew the tables of the money-changers, and the seats of those selling the doves.

¹³ And He said to them, It is written, "My house shall be called a house of prayer," but you have made it a den of thieves.

¹⁴ And the blind and the lame came to Him in the Temple. And He healed them.

¹⁵ But when the chief priests and the scribes saw the wonders which He did, and

τις ὑμῖν εἶπῃ τι, ἰρεῖτε, Ὅτι ὁ κύριος αὐτῶν χρεὶν any one to you say anything, ye shall say, The Lord of them χρεὶν ἔχει· εὐθέως δὲ ἀποστελεῖ αὐτούς. 4 Τοῦτο δὲ ὅλον γί- has. And immediately he will send them. But this all came

γονεν ἵνα πληρωθῇ τὸ ῥηθὲν διὰ τοῦ προφήτου, γονεν ἵνα πληρωθῇ τὸ ῥηθὲν διὰ τοῦ προφήτου, λέγοντος, 5 Εἰπατε τῇ θυγατρὶ Σιών, Ἰδοὺ, ὁ βασιλεὺς σου λέγοντος, 5 Εἰπατε τῇ θυγατρὶ Σιών, Ἰδοὺ, ὁ βασιλεὺς σου

εἰπὼν, 6 Τούτου δὲ ὄνον καὶ ἄλωνα ἵνα ἐκείνη ἔρχεται σοί, πραῦς καὶ ἐπιβεβηκὼς ἐπὶ ὄνον καὶ ἄλωνα comes to thee, meek and mounted on an ass and a colt [the]

νῆψον ὑποζυγίου. 8 Πορευθέντες δὲ οἱ μαθηταί, καὶ ποιήσαν- foal of a beast of burden. And having gone the disciples, and having

τες καθὼς προσέταξεν αὐτοῖς ὁ Ἰησοῦς, 7 ἤγαγον τὴν done as ordered them Jesus, they brought the

ὄνον καὶ τὸν ἄλωνα, καὶ ἐπέθηκαν ἐπάνω αὐτῶν τὰ ἱμάτια ass and the colt, and put upon them garments

αὐτῶν, καὶ ἐπεκάθισεν ἐπάνω αὐτῶν. 8 ὁ δὲ πλεῖστος their, and he sat on them. And the greater part [of the]

ὄχλος ἱστῶσαν ἑαυτῶν τὰ ἱμάτια ἐν τῇ ὁδῷ, ἄλλοι δὲ ἐκπο- crowd strewed their garments on the way, and others were cutting

τον κλάδους ἀπὸ τῶν δένδρων καὶ βιβλῶν, ἐν τῇ down branches from the trees and were strewing [them] on the

ὁδῷ. 9 οἱ δὲ ὄχλοι οἱ προάγοντες καὶ οἱ ἀκολουθῶντες way. And the crowds those going before and those following

ἔκραζον, λέγοντες, Ὡσαννὰ τῷ υἱῷ Δαβὶδ· εὐλογημένος were crying out, saying, Hosanna to the Son of David; blessed

ὁ ἐρχόμενος ἐν ὀνόματι κυρίου. Ὡσαννὰ ἐν τοῖς [to] he who comes in [the] name of [the] Lord. Hosanna in the

ὕψιστοις. 10 Καὶ εἰσελθόντος αὐτοῦ εἰς Ἱερουσόλυμα ἐκείνη highest. And as he entered into Jerusalem was moved

πᾶσα ἡ πόλις, λέγουσα, Τίς ἐστιν οὗτος; 11 Οἱ δὲ ὄχλοι all the city, saying, Who is this? And the crowds

ἔλεγον, Οὗτός ἐστιν Ἰησοῦς ὁ προφήτης, ὁ ἀπὸ Να- said, This is Jesus the prophet, he who [is] from Na-

ζαρεθ τῆς Γαλιλαίας. 12 Καὶ εἰσὶν ἐν τῷ ἱερῷ εἰς τὸ ἱερὸν τοῦ θεοῦ, καὶ And entered Jesus into the temple of God, and

ἐξέβαλεν πάντας τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ cast out all those selling and buying in the

ἱερῷ, καὶ τὰς τραπέζας τῶν κολλυβιστῶν κατέστρεψεν, καὶ temple, and the tables of the money-changers he overthrew, and

τὰς καθέδρας τῶν πωλοῦντων τὰς περιστράς. 13 καὶ λέγει the seats of those selling the doves. And he says

αὐτοῖς, Γέγραπται, Ὁ οἶκος μου οἶκος προσευχῆς κληθή- to them, It has been written, My house, a house of prayer shall be

σεται· ὑμεῖς δὲ αὐτὸν ἐποιήσατε σπήλαιον λησῶν. 14 Καὶ called; but ye it have made a den of robbers. And

προσηλθὼν αὐτῷ τυφλοὶ καὶ χωλοὶ ἐν τῷ ἱερῷ, καὶ ἰθεράπευ- came to him blind and lame in the temple, and he healed

σεν αὐτούς. 15 Ἰδόντες δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς them. But seeing the chief priests and the scribes

* εὐθέως ττ. ὁ ἀποστέλλει he sends a. ὅλον LTTA. καὶ A. ἐπὶ ὃν LTTA. συνέταξεν did direct LTTA. ἐπὶ LTTA. αὐτῶν [L]TTA. ἐπέκαθισεν they set [him] E. ἱστῶσαν strewed T. αὐτῶν [him] LTTA. Δαυὶδ αὐ; Δαυεὶδ LTTA. ὁ προφήτης Ἰησοῦς LTTA. Ναζαρεθ ELTTA. W. ὁ LTTA. τὸν LTTA. ποιεῖτε τὸν οἶκον LTTA.

τὰ θανάσιμα δ' ἐποίησεν. καὶ τοὺς παῖδας ἡκράζοντας ἐν τῷ
 she wonders which he wrought, and the children crying in the
 ἱερῷ. καὶ λέγοντας, Ὡσαννὰ τῷ υἱῷ Δαβὶδ,¹ ἡγανάκτησαν,
 temple, and saying, Hosanna to the Son of David, they were indignant,
 16 καὶ εἶπον² αὐτῷ, Ἀκούεις τί οὗτοι λέγουσιν; Ὁ δὲ ἰη-
 and said to him, Hearest thou what these say? And Je-
 σοὺς λέγει αὐτοῖς, Ναί· οὐδέποτε ἀνέγνωτε, ὅτι ἐκ στόμα-
 sus says to them, Yea; never did ye read, Out of [the] mouth
 τοῦ νηπίου καὶ θηλαζόντων κατηρτίσω αἶνον; 17 Καὶ
 of babes and sucklings thou hast perfected praise? And
 καταλιπὼν αὐτοὺς ἐξῆλθεν ἔξω τῆς πόλεως εἰς Βηθανίαν, καὶ
 having left them, he went out of the city to Bethany, and
 ἡλίσθη ἐκεῖ.
 passed the night there.

18 Ὡριώας³ δὲ ἐπανάγων⁴ εἰς τὴν πόλιν ἐπειράσεν,
 Now early in the morning coming back into the city he hungered,
 19 καὶ ἰδὼν συκὴν μίαν ἐπὶ τῆς ὁδοῦ, ἦλθεν ἐπ' αὐτήν, καὶ
 and seeing fig-tree one by the way, he came to it, and
 οὐδὲν εὗρεν ἐν αὐτῇ ἐκ τῆς φύλλας μόνον· καὶ λέγει αὐτῇ,
 nothing found on it except leaves only. And he says to it,
 Ὁ Μηκέτι ἐκ σοῦ καρπὸς γένηται εἰς τὸν αἰῶνα. Καὶ ἐξηράνθη
 Never more of this fruit let there be for ever. And dried up
 παραρῆμα ἡ συκῆ. 20 Καὶ ἰδόντες οἱ μαθηταὶ ἐθαύμασαν,
 immediately the fig-tree. And seeing [it] the disciples wondered,
 λέγοντες, Πῶς παραρῆμα ἐξηράνθη ἡ συκῆ; 21 Ἀποκριθεὶς
 saying, How immediately dried up the fig-tree!
 δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Ἀμὴν λέγω ὑμῖν, ἂν ἐχῃτε πίστιν,
 and Jesus said to them, Verily, I say to you, If ye have faith,
 καὶ μὴ διακριθῇτε, οὐ μόνον τὸ τῆς συκῆς ποιήσετε,
 and can doubt, not only the [miracle] of the fig-tree shall ye do,
 ἀλλὰ καὶ τὰ ὅσα ὑμεῖς αἰτήσῃτε, ἂν ἐπιτελεῖται· καὶ βλήθητι
 but even if to this mountain ye should say, Be thou taken away and be thou cast
 εἰς τὴν θάλασσαν, γινήσεται· 22 καὶ πάντα ὅσα ἂν⁵
 into the sea, it shall come to pass. And all things whatsoever
 αἰτήσῃτε ἐν τῇ προσευχῇ, πιστεύοντες, ἡλήψεσθε·
 ye may ask in prayer, believing, ye shall receive.

23 Καὶ ἐλθόντι αὐτῷ⁶ εἰς τὸ ἱερὸν προσῆλθον αὐτῷ
 And on his coming into the temple there came up to him, [when]
 διδάσκοντι οἱ ἀρχιερεῖς καὶ οἱ ποιεσβύτεροι τοῦ λαοῦ, λέγον-
 teaching, the chief priests and the elders of the people, say-
 ing, Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; καὶ τίς σοι ἰδωκεν τὴν
 ing, By what authority these things doest thou? and who to thee gave
 ἐξουσίαν ταῦτα; 24 Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς,
 this authority? And answering Jesus said to them,
 Ἐρωτήσω ὑμᾶς κατὰ λόγον ἑνα, ὃν ἐὰν εἰπῇτε μοι, κατὰ
 I will ask you I also thing one, which if ye tell me, I also
 ὑμῖν ἐρῶ ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ. 25 τὸ βάπτισμα
 to you will say by what authority these things I do. The baptism
 Ἰωάννου πόθεν ἦν; ἐξ οὐρανοῦ, ἢ ἐξ ἀνθρώπων;
 of John, whence was it? from heaven, or from men?

Οἱ δὲ διελογίζοντο ἑαυτοῖς, λέγοντες, Ἐὰν εἰπω-
 And they reasoned with themselves, saying, If we should
 μεν, Ἐξ οὐρανοῦ, ἰρεῖ ἡμῖν, ὁ δὲ Ἰησοῦς οὐκ ἐπιστεύσατε
 say, From heaven, he will say to us, Why then did ye not believe

the children crying in the Temple and saying, Hosanna to the Son of David, they were angry.

16 And they said to Him, Do you hear what these say? And Jesus said to them, Yes, have you never read, "Out of the mouths of babes and sucklings You have perfected praise?"

17 And He left them and went out of the city to Bethany, and He spent the night there.

18 Now early in the morning, coming back into the city, He was hungry.

19 And seeing a fig-tree by the roadside, He came to it and found nothing on it, only the leaves. And He said to it, Let there be no more fruit from you forever. And the fig-tree immediately dried up.

20 And seeing it the disciples wondered, saying, How soon the fig-tree withered away!

21 Answering, Jesus said to them, Truly I say to you, If you have faith and do not doubt, not only the miracle of the fig-tree you shall do, but even if you should say to this mountain, Be moved! And, Be tossed into the sea! It shall happen.

22 And all things, whatever you may ask in prayer, believing, you shall receive.

23 And as He came into the Temple to teach, the chief priests and the elders of the people came up to Him and said, By what authority do you do these things? And, Who gave you this authority?

24 And Jesus answered and said to them, I will ask you one thing also, which if you tell Me I also will tell you by what authority I do these things.

25 The baptism of John, where was it from—From Heaven, or from men?

26 And they reasoned with themselves, saying, If we should say, From Heaven, He will say to us, Then why did you not believe

¹ + τοὺς (read who were) LITTA.

² Δαυὶδ ΟΥ; Δαυεὶδ LITTA.

³ εἶπεν LITTA.

⁴ Πρωὶ Ttr.

⁵ ἐπαναγών LTA.

⁶ + Οὐ LT[A].

⁷ ἐάν Ttr.

⁸ ἡμῶν LITTA.

⁹ ἐλθόντος αὐτοῦ LITTA.

¹⁰ —δὲ and L.

¹¹ + τὸ τί LITTA.

¹² ἐν among LITTA.

¹³ διὰ τί LITTA.

him? But if we should say, From men, we fear the people. For all hold John to be a prophet.

²⁷ And they answered Jesus, saying, We do not know. He also said to them, Neither do I tell you by what authority I do these things.

²⁸ But what do you think? A man had two children. And he came to the first and said, Child, go work today in my vineyard.

²⁹ And he answered, saying, I will not. But repenting afterwards, he went.

³⁰ And coming to the second, he said the same. And he answered, saying, I go, sir—but he did not go.

³¹ Which of the two did the will of the father? They said to him, The first. Jesus said to them, Truly I say to you that the tax-collectors and the harlots go into the kingdom of God before you.

³² For John came to you in the way of righteousness, and you did not believe him—but the tax-collectors and harlots believed him. And when you had seen it, you did not repent afterwards so that you might believe him.

³³ Hear another parable: There was a certain man, a master of a house, who planted a vineyard and placed a hedge around it. And he dug a winepress in it and built a tower. And he let it out to vinedressers and left the country.

³⁴ And when the fruit season came, he sent his servants to the vinedressers to receive his fruits.

³⁵ And after the vinedressers took his servants, they beat one, and another they killed, and another they stoned.

³⁶ Again he sent other servants, more than the first. And they did to them the same.

αὐτῷ; ²⁶ ἐὰν δὲ εἰπωμεν, Ἐξ ἀνθρώπων, φοβούμεθα τὸν ὄχλον· πάντες γὰρ ἔχουσιν τὸν Ἰωάννην ὡς προφήτην. ²⁷ Καὶ ἀποκριθέντες τῷ Ἰησοῦ εἶπον, Οὐκ οἶδαμεν. ²⁸ Ἐφ' αὐτοῖς καὶ αὐτός, Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ. ²⁹ Τί δὲ ὑμῖν δοκεῖ; ἄνθρωπος ἔχειν τέκνα δύο, καὶ προσελθὼν τῷ πρώτῳ εἶπεν, Τέκνον, ὑπάγε σήμερον ἐργάζου ἐν τῷ ἀμπελῶνι μου. ³⁰ Ὁ δὲ ἀποκριθεὶς εἶπεν, Οὐ θέλω· ὕστερον δὲ μεταμεληθεὶς ἀπῆλθεν. ³¹ Καὶ προσελθὼν τῷ δευτέρῳ εἶπεν ὡσαύτως. ὁ δὲ ἀποκριθεὶς εἶπεν, Ἐγὼ, κύριε· καὶ οὐκ ἀπῆλθεν. ³² Τίς ἐκ τῶν δύο ἐποίησεν τὸ θέλημα τοῦ πατρὸς; λέγουσιν αὐτῷ, Ὁ πρῶτος. ³³ Λέγει αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν λέγω ὑμῖν, ὅτι οἱ τελῶναι καὶ αἱ πόρναι προάγουσιν ὑμᾶς εἰς τὴν βασιλείαν τοῦ θεοῦ. ³⁴ Ἦλθεν γὰρ πρὸς ὑμᾶς Ἰωάννης ὁ δὲ δικαιοσύνης, καὶ οὐκ ἐπιστεύσατε αὐτῷ, οἱ δὲ τελῶναι καὶ αἱ πόρναι ἐπίστευσαν αὐτῷ· ὑμεῖς δὲ ἰδόντες οὐ μετεμελήθητε ὕστερον τοῦ πιστεῦσαι αὐτῷ.

³³ Ἄλλην παραβολὴν ἀκούσατε. Ἄνθρωπός τις ἦν οἰκοδεσπότης, ὅστις ἐφύτευσεν ἀμπελῶνα, καὶ φραγμὸν αὐτῷ περιέθηκεν, καὶ ὥρυξεν ἐν αὐτῷ ληνόν, καὶ ψυχοδόμησεν πύργον, καὶ ἐξέδoto αὐτὸν τοῖς γεωργοῖς, καὶ ἀπεδήμησεν. ³⁴ ὅτε δὲ ἤγγισεν ὁ καιρὸς τῶν καρπῶν, ἀπέστειλεν τοὺς δούλους αὐτοῦ πρὸς τοὺς γεωργοὺς λαβεῖν τοὺς καρπούς αὐτοῦ, ὁ δὲ λαβόντες οἱ γεωργοὶ τοὺς δούλους αὐτοῦ, μὲν ἐβίασαν, ὡς δὲ ἀπέκτειναν, ὡς δὲ ἐθροβόλησαν. ³⁶ πάλιν ἀπέστειλεν ἄλλους δούλους πλείους τῶν πρώτων, καὶ ἐποίησεν ὁ αὐτοῖς ὅσα καὶ τοῖς πρώτοις.

²⁶ ὡς προφήτην ἔχουσιν τὸν Ἰωάννην LTTA. ²⁷ εἶπαν T. ²⁸ + τις (read a certain man) L. ²⁹ δύο τέκνα L. ³⁰ — καὶ T. ³¹ — μου (read the vineyard) TTA. ³² — δὲ but [L]. ³³ προσελθὼν δὲ LTTA. ³⁴ ἐτέρῳ other OTAW. ³⁵ — αὐτῷ LTTA. ³⁶ ὁ ὕστερος he who afterwards [obeyed] LTT. ³⁷ Ἰωάννης πρὸς ὑμᾶς LTTA. ³⁸ οὐδὲ (read did neither repent) LTT; οὐ[δὲ] A. ³⁹ — τις GLTTAW. ⁴⁰ ἐξέβeto TA.

σαν αὐτοῖς ὡσαύτως. 37 ὕστερον δὲ ἀπέστειλεν πρὸς αὐτοὺς
 did to them in like manner. And at last he sent to them

τὸν υἱὸν αὐτοῦ, λέγων, Ἐντραπήσονται τὸν υἱόν μου.
 his son, saying, They will have respect for my son.

38 Οἱ δὲ γεωργοὶ ἰδόντες τὸν υἱὸν εἶπον ἐν ἑαυτοῖς, Οὗτός
 But the husbandmen seeing the son said among themselves, This
 ἐστὶν ὁ κληρονόμος· δεῦτε, ἀποκτείνωμεν αὐτόν, καὶ ἡ κατὰ-
 is the heir; come, let us kill him, and gain pos-
 σχωμεν⁸ τὴν κληρονομίαν αὐτοῦ. 39 καὶ λαβόντες αὐτὸν

ἐξέβαλον ἔξω τοῦ ἀμπελῶνος καὶ ἀπέκτειναν. 40 ὅταν οὖν
 cast [him] out of the vineyard and killed [him]. When therefore

ἔλθῃ ὁ κύριος τοῦ ἀμπελῶνος, τί ποιήσει τοῖς γεωργοῖς
 shall come the lord of the vineyard, what will he do to husbandmen

ἐκείνοις; 41 Λέγουσιν αὐτῷ, Κακοὶς κακῶς ἀπολέσει
 'to those? They say to him, Evil [men] miserably he will destroy

αὐτούς, καὶ τὸν ἀμπελῶνα Ρεκδοῦσεται⁹ ἄλλοις γεωργοῖς,
 them, and the vineyard he will let out to other husbandmen,
 οἵτινες ἀποδώσουσιν αὐτῷ τοὺς καρποὺς ἐν τοῖς καιροῖς αὐτῶν.
 who will render to him the fruits in their seasons.

42 Λέγει αὐτοῖς ὁ Ἰησοῦς, Οὐδέποτε ἀνέγνωτε ἐν ταῖς γρα-
 'says 'to them 'Jesus, Did ye never read in the scrip-
 φαις, Λίθον ὃν ἀπέδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος

τύπος, [The] stone which 'rejected 'those 'who 'build, 'this

ἐγενήθη εἰς κεφαλὴν γωνίας· παρὰ κυρίου ἐγένετο αὕτη,
 is become head of [the] corner: from [the] Lord was this,

καὶ ἐστὶν θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν; 43 Διὰ τοῦτο λέγω
 and it is wonderful in our eyes? Because of this I say

ὑμῖν, ὅτι ἀρθήσεται ἀφ' ὑμῶν ἡ βασιλεία τοῦ θεοῦ, καὶ
 to you, that 'shall be 'taken 'from 'you the kingdom of God, and

δοθήσεται ἰθὺν ποιοῦντι τοὺς καρποὺς αὐτῆς. 44 καὶ
 shall be given to a nation producing the fruits of it. And

ὁ πεσὼν ἐπὶ τὸν λίθον τοῦτον συνθλασθήσεται· ἐφ' ὃν δ' ἂν
 he who falls on this stone shall be broken; but on whomsoever

πίσῃ, λικμήσει αὐτόν. 45 καὶ ἀκούσαντες¹⁰ οἱ
 it shall fall it will grind to powder him. And 'hearing 'the

ἀρχιερεῖς καὶ οἱ Φαρισαῖοι τὰς παραβολὰς αὐτοῦ ἐγνώσαν
 'chief 'priests 'and 'the 'Pharisees his parables know

ὅτι περὶ αὐτῶν λέγει. 46 καὶ ζητούντες αὐτὸν κρατῆσαι,
 that about them he speaks. And seeking him to lay hold of,

ἐφοβήθησαν τοὺς ὄχλους, ὥστε¹¹ ἔως προφήτην αὐτὸν εἶχον.
 they feared the crowds, because as a prophet him they held.

22 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς πάλιν εἶπεν αὐτοῖς ἐν παρα-
 And answering Jesus again spoke to them in para-
 βολαῖς,¹² λέγων, 2 Ὁμοιωθῇ ἡ βασιλεία τῶν οὐρανῶν

bles, saying, 'Has 'become 'like 'the 'kingdom 'of 'the 'heavens

ἀνθρώπῳ βασιλεῖ, ὅστις ἐποίησεν γάμους τῷ υἱῷ αὐτοῦ
 to a man a king, who made a wedding feast for his son:

3 καὶ ἀπέστειλεν τοὺς δούλους αὐτοῦ καλεῖσαι τοὺς κεκλη-
 and sent his bondmen to call those who had been

μένους εἰς τοὺς γάμους, καὶ οὐκ ἤθελον ἔλθειν. 4 Πάλιν
 invited to the wedding feast, and they would not come. Again

ἀπέστειλεν ἄλλους δούλους, λέγων, Εἰπατε τοῖς κεκλη-
 he sent other bondmen, saying, Say to those who had been

³⁷ And at last he sent to them his son, say-
 ing, They will have respect for my son.

³⁸ But seeing the son, the vinedressers said
 among themselves, This is the heir! Come,
 let us kill him and get hold of his in-
 heritance.

³⁹ And taking him, they threw him out of
 the vineyard and killed him.

⁴⁰ Therefore, when the lord of the vineyard
 shall come, what will he do to those vine-
 dressers?

⁴¹ They said to Him, Evil ones! He will
 miserably destroy them and he will let out
 the vineyard to other vinedressers who will
 give him the fruits in their seasons.

⁴² Jesus said to them, Have you never read
 in the Scriptures, "The Stone which the
 builders rejected is the one that has become
 the head of the corner: this was from the
 Lord and it is wonderful in our eyes?"

⁴³ Because of this I say to you, The king-
 dom of God shall be taken from you, and it
 shall be given to a nation bringing forth the
 fruits of it.

⁴⁴ And he who falls on this Stone shall be
 broken, and on whomever it shall fall, it will
 grind him to powder.

⁴⁵ And the chief priests and the Pharisees
 hearing His parables knew that He spoke
 about them.

⁴⁶ And they sought to lay hold of Him, but
 they feared the multitude, because they held
 Him as a prophet.

CHAPTER 22

¹ And answering, Jesus again spoke to them
 in parables, saying,

² The kingdom of Heaven has been com-
 pared to a man, a king, who made a wedding
 feast for his son.

³ And he sent his servants to call those who
 had been invited to the wedding feast, and
 they would not come.

⁴ Again he sent other servants, saying, Tell
 those who have been invited, Behold, I have

⁸ σχῶμεν let us possess LITTA. P ἐκδοῦσεται G1.TTA.W. 9 — verse 44 [L] T. ¹⁰ ἀκούσαντες
 δε T. ¹¹ ἕπει TTA. ¹² εἰς for LITTA. ¹³ ἐν παραβολαῖς αὐτοῖς LITTA.

prepared my dinner, my oxen and the fatlings are killed, and all things are ready. Come to the wedding feast.

⁵ But paying no attention at all, they went away, one to his own field, and another to his business.

⁶ And the rest, catching hold of his servants insulted and killed them.

⁷ And hearing it, the king was angry. And he sent forth his armies to destroy those murderers, and he burned their city.

⁸ Then he said to his servants, The wedding feast indeed is ready, but those who had been invited were not worthy.

⁹ Therefore go into the highways and invite as many as you shall find to the wedding feast.

¹⁰ And going out into the highways, those servants brought together as many as they found, both evil and good. And the wedding feast was full of guests.

¹¹ And coming in to see the guests, the king saw there a man not clothed with a wedding garment.

¹² And he said to him, Friend, how did you come in here without a wedding garment? But he was speechless.

¹³ Then the king said to the servants, After binding his feet and hands, take him away and throw him out into the outer darkness. There shall be weeping and gnashing of teeth

¹⁴ —for many are called, but few chosen.

μένους, ἰδοὺ, τὸ ἀριστόν μου ἡτοίμασα, ὁ ταυροῦ μου καὶ

τὰ σιτιστὰ τεθυμένα, καὶ πάντα ἔτοιμα· ὅστε εἰς τοὺς

γάμους. ὁ οὐδὲ ἀμελήσαντες ἀπῆλθον, ὁ μὲν εἰς τὸν

ἴδιον ἀγρόν, ὁ δὲ εἰς τὴν ἐμπορίαν αὐτοῦ. ὁ οὐδὲ λοιποὶ

κρατήσαντες τοὺς δούλους αὐτοῦ ὕβρισαν καὶ ἀπέκτειναν.

7 Ἀκούσας δὲ ὁ βασιλεὺς ὠργίσθη, καὶ πέμψας τὰ

στρατεύματα αὐτοῦ ἀπόλεσεν τοὺς φονεῖς· ἐκείνους, καὶ τὴν

πόλιν αὐτῶν ἐνέπρηεν. 8 Τότε λέγει τοῖς δούλοις αὐτοῦ, Ὁ

μὲν γάμος ἑτοιμός ἐστιν, οὐδὲ κεκλημένοι οὐκ ἔσαν

ἄξιοι· 9 πορεύεσθε οὖν ἐπὶ τὰς διέδους τῶν ὁδῶν, καὶ

ὅσους βὰν εὑρήτε, καλέσατε εἰς τοὺς γάμους. 10 Καὶ

ἐξελθόντες οἱ δούλοι· ἐκείνοι εἰς τὰς ὁδοὺς συνήγαγον πάντας

ὅσους εἶρον, πονηροὺς τε καὶ ἀγαθοὺς· καὶ ἐπλήσθη ὁ

γάμος ἀνακειμένων. 11 εἰσελθὼν δὲ ὁ βασιλεὺς θεάσα-

σθαι τοὺς ἀνακειμένους εἶδεν ἐκεῖ ἄνθρωπον οὐκ ἐνδεδυμένον

ἐνδύμα γάμου· 12 καὶ λέγει αὐτῷ, Ἐταῖρε, πῶς

εἰσῆλθες ὧδε μὴ ἔχων ἐνδύμα γάμου; Ὁ δὲ

ἐφίμωθη. 13 τότε εἶπεν ὁ βασιλεὺς τοῖς διακόνοις, Δέσαν-

τες αὐτοῦ πόδας καὶ χεῖρας ἄρατε αὐτὸν καὶ ἐκβάλετε

εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ

βρυγμὸς τῶν ὀδόντων. 14 πολλοὶ γάρ εἰσιν κλητοί, ὀλίγοι δὲ

ἐκλεκτοί.

15 Τότε πορευθέντες οἱ Φαρισαῖοι συμβούλιον ἔλαβον ὅπως

αὐτὸν παγιδέσωσιν ἐν λόγῳ. 16 καὶ ἀποστείλουσιν αὐτῷ

τοὺς μαθητὰς αὐτῶν μετὰ τῶν Ἡρωδιανῶν, ἑ· γοντες, Διδά-

σκαλε, οἵδαμεν ὅτι ἀληθὲς εἶ, καὶ τὴν ὁδὸν τοῦ θεοῦ ἐν ἀληθείᾳ

¹ ἡτοίμασα I have prepared LITTA.

² ὁ δὲ LITTA.

³ ὁ δὲ LITTA.

⁴ ἐπὶ LITTA.

⁵ ὁ δὲ βασιλεὺς ἀκούσας L; ὁ δὲ βασιλεὺς TITTA; καὶ ἀκούσας ὁ βασιλ. W.

⁶ νυμφῶν bridechamber T.

⁷ καὶ αὐτὸν him LITTA.

⁸ λέγοντας LITTA.

⁹ — ἀρατε αὐτὸν καὶ LITTA.

διδάσκει, καὶ οὐ μέλει σοι περὶ οὐδενός, οὐ γὰρ βλέπεις
 teachest, and there is care to thee about no one, for 'thou 'lookest
 εἰς πρόσωπον ἀνθρώπων 17 ^hεἰπέ^h οὖν ἡμῖν, τί * σοι
 on [the] appearance of men; tell therefore us, what 'thou
 δοκεῖ; ^hἐξεστὶν δοῦναι κῆνον Καίσαρι ἢ οὐ; 18 Γινούσῃ δὲ
 'thoukest? Is it lawful to give tribute to Caesar or not? But 'knowing
 ὁ Ἰησοῦς τὴν ποιηρίαν αὐτῶν εἶπεν, Τί με πειράζετε, ὑπο-
 'Jesus their wickedness said, Why me do ye tempt, hypoc-
 κριταί; 19 ἐπιδείξατέ μοι τὸ νόμισμα τοῦ κήσου. Οἱ δὲ
 crites? Shew me the coin of the tribute. And they
 προσήνεγκαν αὐτῷ δηναρίον. 20 καὶ λέγει αὐτοῖς, Τίνος
 presented to him a denarius. And he says to them, Whose [is]
 ἡ εἰκών αὐτῇ καὶ ἡ ἐπιγραφή; 21 λέγουσιν αὐτῷ, Καίσαρος.
 this image and the inscription? They say to him, Caesar's.
 Τότε λέγει αὐτοῖς, Ἀπόδοτε οὖν τὰ Καίσαρος Καίσαρι,
 Then he says to them, Render then the things of Caesar to Caesar,
 καὶ τὰ τοῦ θεοῦ τῷ θεῷ. 22 Καὶ ἀκούσαντες ἐθαύμασαν
 and the things of God to God. And having heard they wondered;
 καὶ ἀφέντες αὐτὸν ἀπήλθον.^h
 and leaving him went away.

23 Ἐν ἐκείνῃ τῇ ἡμέρᾳ προσήλθον αὐτῷ Σαδδουκαῖοι, ^{mo}οἱ
 On that day came to him Sadducees, who
 λέγοντες μὴ εἶναι ἀνάστασιν, καὶ ἐπηρώτησαν αὐτόν, 24 λέ-
 say there is not a resurrection, and they questioned him, say-
 γοντες, Διδάσκαλε, Μωσὴς ^hεἶπεν, Ἐάν τις ἀποθάνῃ μὴ
 ing, Teacher, Moses said, If any one should die not
 ἔχων τέκνα, * ἐπιγαμβρεύσει δ' ἀδελφός αὐτοῦ τὴν γυναῖκα
 having children, 'shall marry 'his 'brother 'wife
 αὐτοῦ, καὶ ἀναστήσει σπέρμα τῷ ἀδελφῷ αὐτοῦ. 25 Ἦσαν δὲ
 'his, and shall raise up seed to his brother. Now there were
 παρ' ἡμῖν ἐπτὰ ἀδελφοί· καὶ ὁ πρῶτος ^hγαμήσας ^hἐτελεύτη-
 with us seven brothers; and the first having married died,
 σεν, καὶ μὴ ἔχων σπέρμα ἀφῆκεν τὴν γυναῖκα αὐτοῦ τῷ
 and not having seed left - his wife
 ἀδελφῷ αὐτοῦ. 26 ὁμοίως καὶ ὁ δεύτερος, καὶ ὁ τρίτος,
 to his brother. In like manner also the second, and the third,
 ἕως τῶν ἐπτὰ. 27 Ὑστερον δὲ πάντων ἀπέθανεν * καὶ ἡ γυνή.
 unto the seven. And last of all died also the woman.
 28 ἐν τῇ * οὖν ἀναστήσει^h τίνος τῶν ἐπτὰ ἔσται γυνή;
 'in 'the 'therefore resurrection of which of the seven shall she be wife?
 πάντες γὰρ ἔσχον αὐτήν. 29 Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν
 for all had her. And answering Jesus said
 αὐτοῖς, Πλανᾶσθε, μὴ εἰδότες τὰς γραφάς, μηδὲ τὴν δύναμιν
 to them, Ye err, not knowing the scriptures, nor the power
 τοῦ θεοῦ. 30 ἐν γὰρ τῇ ἀναστάσει οὔτε γαμοῦσιν οὔτε
 of God. For in the resurrection neither do they marry nor
 * ἐγαμίζονται, ^h ἀλλ' ὡς ἄγγελοι * τοῦ^h θεοῦ^h ἐν * οὐρανῷ
 are given in marriage, but as angels of God in heaven
 εἰσιν. 31 περὶ δὲ τῆς ἀναστάσεως τῶν νεκρῶν, οὐκ ἀνέγνωτε
 they are. But concerning the resurrection of the dead, have ye not read
 τὸ ῥηθὲν ὑμῖν ὑπὸ τοῦ θεοῦ, λέγοντος, 32 Ἐγὼ εἶμι
 that which was spoken to you by God, saying,

you do not look on the face of men.

17 Then tell us, what do you think? Is it lawful to give tribute to Caesar or not?

18 But knowing their wickedness Jesus said, Why do you tempt Me, hypocrites?

19 Show Me the tribute money. And they brought a coin to Him.

20 And He said to them, Whose image and writing is this?

21 They said to Him, Caesar's. Then He said to them, Then give to Caesar the things of Caesar, and to God the things of God.

22 And hearing this, they marvelled. And they left Him and went away.

23 On that day Sadducees (who say there is no resurrection) came to Him. And they questioned Him.

24 saying, Teacher, Moses said, If anyone should die not having children, his brother shall marry his wife and raise up seed to his brother.

25 Now there were with us seven brothers. And after he had married, the first one died, and having no seed he left his wife to his brother.

26 In the same way the second also died, and the third, to the seventh.

27 And last of all the woman also died.

28 Then in the resurrection, of the seven, whose wife shall she be? For they all had her.

29 And answering, Jesus said to them, You err, not knowing the Scriptures or the power of God.

30 For in the resurrection they neither marry nor are given in marriage, but are as the angels of God in Heaven.

31 But concerning the resurrection of the dead, have you not read that which was spoken to you by God, saying,

^h εἶπεν τ.

¹ + ὁ Ἰησοῦς Jesus (says) LT.

^h — αὐτῷ T[1].

^h — οἱ (read saying) LTTA. ^h Μωσὴς LTTAW. ^o + ἡν that L

^h — καὶ T[1]. ^h ἀναστήσει οὖν LTTA.

^h γαμίζονται LTTA.

^h — θεοῦ LT[1]. ^h — καὶ τῷ the LTTA.

^h ἀπήλθον LTTA.

^h γήμας LTTA.

^h — τοῦ LTTA.

³² "I am the God of Abraham and the God of Isaac and the God of Jacob?" God is not God of the dead, but of the living.

³³ And hearing this, the multitudes were astonished at His teaching.

³⁴ But the Pharisees, hearing that He had silenced the Sadducees, were gathered together.

³⁵ And one of them, a doctor of the Law, questioned Him, tempting Him and saying,

³⁶ Teacher, which is the great commandment in the Law?

³⁷ And Jesus said to him, You shall love the Lord your God with all your heart and with all your soul and with all your mind.

³⁸ This is the first and great commandment.

³⁹ And the second is like it. You shall love your neighbor as yourself.

⁴⁰ On these two commandments hang all the Law and the Prophets.

⁴¹ But the Pharisees being gathered together, Jesus asked them,

⁴² saying, What do you think about the Christ? Whose son is He? They said to Him, the son of David.

⁴³ He said to them, How then does David in Spirit call Him Lord, saying,

⁴⁴ "The Lord said to my Lord, Sit on My right hand until I place Your enemies as a footstool for Your feet?"

⁴⁵ Then if David calls Him Lord, how is He his son?

⁴⁶ And no one was able to answer Him a word, nor did anyone dare from that day to question Him any more.

CHAPTER 23

¹ Then Jesus spoke to the multitudes and to His disciples, saying,

² The scribes and the Pharisees have sat down on Moses' seat.

³ All things, whatever they may tell you to

ὁ θεὸς Ἀβραάμ καὶ ὁ θεὸς Ἰσαὰκ καὶ ὁ θεὸς Ἰακώβ; οὐκ ὁ θεὸς Ἀβραάμ καὶ ὁ θεὸς Ἰσαὰκ καὶ ὁ θεὸς Ἰακώβ; ἢ οὐκ ἔστιν ὁ θεὸς τῶν νεκρῶν, ἀλλὰ ζώντων. 33 Καὶ ἀκούσαντες οἱ ὄχλοι ἐξεπλήρουντο ἐπὶ τῇ διδασκῇ αὐτοῦ.

34 Οἱ δὲ Φαρισαῖοι ἀκούσαντες ὅτι ἐφίμωσεν τοὺς Σαδδουκαίους, συνήχθησαν ἐπὶ τὸ αὐτό, 35 καὶ ἐπηρώτησεν εἷς ἐξ αὐτῶν νομικός, πειράζων αὐτόν, καὶ λέγων, ὁ νόμος καὶ οἱ προφῆται, τί ἐστὶν τὸ μέγιστον ἐν τῷ νόμῳ;

36 Διδάσκαλε, ποία ἐντολὴ ἐστὶν ἡ μεγάλη ἐν τῷ νόμῳ;

37 Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, Ἄγαπήσεις τὸν κύριον τὸν θεόν σου ἐν ὅλῳ τῇ καρδίᾳ σου, καὶ ἐν ὅλῳ τῇ ψυχῇ σου, καὶ ἐν ὅλῳ τῇ διανοίᾳ σου. 38 Ἡ αὕτη ἐστὶν ἡ πρώτη καὶ μεγάλη ἐντολὴ. 39 δευτέρα δέ ἐστιν ὁμοία αὐτῇ, Ἄγαπήσεις τὸν πλησίον σου ὡς σεαυτὸν. 40 ἐν ταύταις ταῖς δύο ἐντολαῖς ὅλος ὁ νόμος καὶ οἱ προφῆται κρέμονται.

41 Συνηγμένων δὲ τῶν Φαρισαίων ἐπηρώτησεν αὐτοὺς ὁ Ἰησοῦς, 42 λέγων, Τί ὑμῖν δοκεῖ περὶ τοῦ χριστοῦ; τίνος υἱὸς ἐστίν; λέγουσιν αὐτῷ, τοῦ Δαβὶδ. 43 λέγει αὐτοῖς, Πῶς οὖν Δαβὶδ ἐν πνεύματι κύριον αὐτόν καλεῖ, λέγων, 44 Εἶπεν ὁ κύριος τῷ κυρίῳ μου, Κάθου ἐκ δεξιῶν μου, 45 ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου. 46 οὐκ ἔστιν οὖν Δαβὶδ καλεῖ αὐτόν κύριον, πῶς υἱὸς αὐτοῦ ἐστίν; 47 καὶ οὐδεὶς ἐδύνατο ἀποκριθῆναι αὐτῷ λόγον, οὐδὲ ἐτόλμησεν τις ἀπ' ἐκείνης τῆς ἡμέρας ἐπερωτῆσαι αὐτόν οὐκέτι.

48 Τότε ὁ Ἰησοῦς ἐλάλησεν τοῖς ὄχλοις καὶ τοῖς μαθηταῖς αὐτοῦ, 2 λέγων, Ἐπὶ τῆς Μωσέως καθέδρας ἐκάθισαν οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι, 3 πάντα οὖν ὅσα ἂν εἴπω-

44 Εἶπεν ὁ κύριος τῷ κυρίῳ μου, Κάθου ἐκ δεξιῶν μου, 45 ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου. 46 οὐκ ἔστιν οὖν Δαβὶδ καλεῖ αὐτόν κύριον, πῶς υἱὸς αὐτοῦ ἐστίν; 47 καὶ οὐδεὶς ἐδύνατο ἀποκριθῆναι αὐτῷ λόγον, οὐδὲ ἐτόλμησεν τις ἀπ' ἐκείνης τῆς ἡμέρας ἐπερωτῆσαι αὐτόν οὐκέτι.

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— ὁ θεός (read he is not) T. — ὁ θεός LT[A]. — καὶ λέγων LTTA. — ὁ δὲ Ἰησοῦς

ἐφῆ αὐτῷ G; ὁ δὲ ἐφῆ αὐτῷ LTTA; ἐφῆ αὐτῷ Ἰησοῦς W. — ὁ δὲ Ἰησοῦς

πρῶτη LTTA-W. — δὲ and T. — κρέμονται καὶ οἱ προφῆται LTTA-W. — Δαυὶδ GW; Δαυεὶδ

LTTA. — καλεῖ αὐτόν κύριον LTTA; καλεῖ κύριον αὐτόν T. — ὁ (read [the]) LTTA.

ὑποκάτω under (thy feet) LTTA. — ἀποκριθῆναι αὐτῷ LTTA. — Μωυσέως LTTA-W. — τῶν τῶν

— καὶ λέγων LTTA. — ὁ δὲ Ἰησοῦς

ἐφῆ αὐτῷ G; ὁ δὲ ἐφῆ αὐτῷ LTTA; ἐφῆ αὐτῷ Ἰησοῦς W. — ὁ δὲ Ἰησοῦς

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LTTA. — καλεῖ αὐτόν κύριον LTTA; καλεῖ κύριον αὐτόν T. — ὁ (read [the]) LTTA.

ὑποκάτω under (thy feet) LTTA. — ἀποκριθῆναι αὐτῷ LTTA. — Μωυσέως LTTA-W. — τῶν τῶν

οὖν ὑμῖν ἡρεῖν, ἡρεῖτε καὶ ποιεῖτε· κατὰ δὲ τὰ ἔργα αὐτῶν
tell you to keep, keep and do. But after their works
μὴ ποιεῖτε λέγουσιν γὰρ καὶ οὐ ποιοῦσιν. 4 δεσμεύουσιν ἑαυτοὺς ὥστε

φορτία βαρέα καὶ δυσβίαστακτα, καὶ ἐπιτιθέασιν ἐπὶ τοὺς
burdens heavy and hard to bear, and lay [them] on the
ὤμους τῶν ἀνθρώπων· τῷ δὲ δακτύλῳ αὐτῶν οὐ βίβλουν
shoulders of men, but with their own finger they will not
κινήσαι αὐτά. 5 πάντα δὲ τὰ ἔργα αὐτῶν ποιοῦσιν πρὸς τὸ

θεαθῆναι τοῖς ἀνθρώποις. πλᾶτύνουσιν δὲ τὰ φυλακτήρια
be seen by men. They make broad and phylacteries

αὐτῶν, καὶ μεγαλύνουσιν τὰ κράσπεδα τῶν ἱματίων αὐτῶν·
their, and enlarge the borders of their garments,

ὥστε οὖν τὴν πρωτοκλισίαν ἐν τοῖς δείπνοις, καὶ τὰς
love and the first place in the suppers, and the

πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς, 7 καὶ τοὺς ἀσπασμοὺς ἐν
first seats in the synagogues, and the salutations in

ταῖς ἀγοραῖς, καὶ καλεῖσθαι ὑπὲρ τῶν ἀνθρώπων ῥαββί, ῥαββί·
the market-places, and to be called by men Rabbi, Rabbi.

8 ὅτι οὐ καλεῖσθαι ῥαββί· εἰς γὰρ ἓστιν ὁ ἡμεῖς ὁ καθηγητής,
But ye be not called Rabbi; for one is your leader,

ὁ χριστός· πάντες δὲ ὑμεῖς ἀδελφοὶ ἴστε. 9 καὶ πατέρα μὴ
the Christ, and all ye brethren are. And father not

καλεῖσθαι ὡς ἐπὶ τῆς γῆς· εἰς γὰρ ἓστιν ὁ πατὴρ ὁ ἡμεῖς,
call your any one on the earth; for one is your father,

ὁ ἐν τοῖς οὐρανοῖς. 10 μὴ δὲ κληθῆναι καθηγηταί· εἰς γὰρ
who is in the heavens. Neither be called leaders; for one

ὡς ἓστιν ὁ καθηγητής, ὁ χριστός. 11 ὁ δὲ μείζων ὡς
as is the leader, the Christ. But the greater of you

ἓστιν ὁ διακονός. 12 ὅστις δὲ ὑψώσει ἑαυτὸν ταπεινωθή-
shall be your servant. And whosoever will exalt himself shall be

σεται· καὶ ὅστις ταπεινώσει ἑαυτὸν ὑψωθήσεται.
humbled; and whosoever will humble himself shall be exalted.

13 (14) Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί,
But woe to you, scribes and Pharisees, hypocrites,

ὅτι κατεσθίετε τὰς οἰκίας τῶν χηρῶν, καὶ προφάσει μακρῇ
for ye devour the houses of widows, and as a pretext at great length

προσευχόμενοι διὰ τοῦτο λήψετε περισσότερον κρίμα.
praying. Because of this ye shall receive more abundant judgment.

14 (15) Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι
Woe to you, scribes and Pharisees, hypocrites, for

κλείετε τὴν βασιλείαν τῶν οὐρανῶν ἔμπροσθεν τῶν ἀνθρώπων·
ye shut up the kingdom of the heavens before men;

ὅτι οὐκ εἰσέρχεσθε, οὐδὲ τοὺς εἰσέρχοντας ἀφίετε
for ye do not enter, nor even those who are entering do ye suffer

εἰσελθεῖν. 15 Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί,
to enter. Woe to you, scribes and Pharisees, hypocrites,

ὅτι περιάγετε τὴν θάλασσαν καὶ τὴν ξηρὰν ποιῆσαι ἑνα
for ye go about the sea and the dry land to make one

keep, keep and do. But do not as they do—
for they say and do not.

4 For they tie together heavy loads, and
hard ones to bear, and lay them on men's
shoulders. But they will not move them with
their own finger.

5 And all their works they do to be seen by
men. And they make their prayer-bands
broad and enlarge the borders of their robes.

6 And they love the chief place at feasts
and the chief seats in the synagogues,

7 and the greetings in the market-places,
and to be called by men, Rabbi, Rabbi.

8 But you must not be called Rabbi, for
one is your Teacher, the Christ, and you are
all brothers.

9 And do not call anyone father on earth,
for one is your Father, who is in Heaven.

10 And you may not be called leaders, for
one is your Leader, the Christ.

11 And the greater one among you shall be
your servant.

12 And whoever desires to exalt himself
shall be brought low. And whoever shall
humble himself shall be exalted.

13 But woe to you, scribes and Pharisees,
hypocrites! Because you shut up the king-
dom of Heaven in front of men. For you do
not enter, nor do you allow even those who
are going in to enter.

14 Woe to you, scribes and Pharisees, hypo-
crites! For you devour the houses of widows
and for a pretense make long prayers.
Because of this you shall receive a heavier
sentence.

15 Woe to you, scribes and Pharisees, hypo-
crites! Because you go about the sea and the
dry land to make one convert. And when he

ἡρεῖν LITTA. ἡρεῖσθε καὶ τηρεῖτε LITTA. ὅτι δὲ but LITTA. 9 — καὶ δυσβίαστακτα ἡρεῖτε LITTA. 10 — τῶν ἱματίων αὐτῶν LITTA. 11 — ῥαββί LITTA. 12 — ῥαββί LITTA. 13 — ῥαββί LITTA. 14 — ὁ οὐρανός the heavenly LITTA. 15 — ὅτι καθηγητὴς ὡς ἓστιν εἰς LITTA. 16 — 13 placed after 14 E; — verse 13 LITTA. — δὲ but E. — δὲ but (woe) LITTA.

becomes one, you make him twofold more a child of hell than yourselves.

¹⁶Woe to you, blind guides, who say, Whoever shall swear by the Temple, it is nothing—but whoever shall swear by the gold of the Temple is duty bound.

¹⁷Fools and blind ones! For which is greater, the gold, or the Temple which sanctifies the gold?

¹⁸And, whoever shall swear by the altar, it is nothing—but whoever shall swear by the gift that is upon it is duty bound.

¹⁹Fools and blind ones! For which is greater, the gift, or the altar which sanctifies the gift?

²⁰He therefore that swears by the altar swears by it and by all things on it.

²¹And he that swears by the Temple swears by it and by Him who dwells in it.

²²And he that swears by Heaven swears by the throne of God and by Him who sits on it.

²³Woe to you, scribes and Pharisees, hypocrites! Because you pay tithes of mint and dill and cummin, and you have left undone the weightier matters of the Law—judgment and mercy and faith. *You* should have done these and not left those undone.

²⁴Blind guides! *You* strain out the gnat, but swallow the camel.

²⁵Woe to you, scribes and Pharisees, hypocrites! Because you cleanse the outside of the cup and the plate, but within they are full of robbery and excess.

²⁶Blind Pharisee! First clean the inside of the cup and of the plate so that the outside of them also may become clean.

²⁷Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs, which indeed appear beautiful outside, but inside they are full of bones of the dead and

προσήλυτον, καὶ ὅταν γένηται, ποιεῖτε αὐτὸν υἱὸν γε-
proselite, and when he has become [so], ye make him a son of Ge-
έννης διπλότερον ὑμῶν. 16 Οὐαὶ ὑμῖν, ὁδηγοὶ τυφλοὶ, οἱ
henna twofold more than yourselves. Woe to you, 'guides 'blind, who
λέγοντες, "Ὅς ἂν ὁμῶς ἐν τῇ ναφ, οὐδὲν ἐστίν· ὅς δ' ἂν
say, Whoever shall swear by the temple, nothing it is; but whoever

ὁμῶς ἐν τῷ χρυσῷ τοῦ ναοῦ, ὀφείλει. 17 Μωροὶ καὶ τυφλοὶ
shall swear by the gold of the temple, is a debtor. Fools and 'blind,
ἅτις γὰρ ἡμεῖζων ἐστίν, ὁ χρυσός, ἢ ὁ ναός, ὁ ἁγιάζων
for which 'greater 'is, the gold, or the temple which sanctifies
τὸν χρυσόν; 18 καὶ, "Ὅς ἂν ὁμῶς ἐν τῷ θυσιαστηρίῳ,
the gold? And, Whoever shall swear by the altar,

οὐδὲν ἐστίν· ὅς δ' ἂν ὁμῶς ἐν τῷ δώρῳ τῷ ἐπάνω αὐτοῦ,
nothing it is; but whoever shall swear by the gift that [is] upon it,
ὀφείλει. 19 Μωροὶ καὶ τυφλοὶ, τί γὰρ μεῖζον, τὸ δῶρον,
is a debtor. Fools and blind, for which [is] greater, the gift,

ἢ τὸ θυσιαστήριον τὸ ἁγιάζον τὸ δῶρον; 20 οὖν ὁμῶς
or the altar which sanctifies the gift? Ho 'that 'therefore swears
ἐν τῷ θυσιαστηρίῳ ὁμνύει ἐν αὐτῷ καὶ ἐν πᾶσιν τοῖς ἐπάνω
by the altar swears by it and by all things that [are] upon

αὐτοῦ· 21 καὶ ὁ ὁμῶς ἐν τῇ ναφ ὁμνύει ἐν αὐτῷ καὶ ἐν
it. And he that swears by the temple swears by it and by

τῇ κατοικοῦντι αὐτόν· 22 καὶ ὁ ὁμῶς ἐν τῷ οὐρανῷ
him who dwells in it. And he that swears by the heaven

ὁμνύει ἐν τῇ θρόνῳ τοῦ θεοῦ καὶ ἐν τῷ καθημένῳ ἐπάνω
swears by the throne of God and by him who sits upon

αὐτοῦ. 23 Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι
it. Woe to you, scribes and Pharisees, hypocrites, for

ἀποδεκατῶτε τὸ ἴδιον σμῶν καὶ τὸ ἀνιθον καὶ τὸ κύμινον, καὶ
ye pay tithes of the mint and the anise and the cummin, and

ἀφήκατε τὰ βαρύτερα τοῦ νόμου, τὴν κρίσιν καὶ τὸν
ye have left aside the weightier [matters] of the law, judgment, and

ἔλεον καὶ τὴν πίστιν· ταῦτα ἔδει ποιῆσαι, καὶ ἐκεῖνα μὴ
mercy and faith: these it behoved [you] to do, and those not

ῥαφίεναι. 24 ὁδηγοὶ τυφλοὶ, οἳ διυλίζοντες τὸν κώνωπα,
to be leaving aside. 'Guides 'blind, who filter out the gnat,

τὴν δὲ κάμηλον καταπίνοντες. 25 Οὐαὶ ὑμῖν, γραμματεῖς καὶ
but the camel swallow. Woe to you, scribes and

Φαρισαῖοι, ὑποκριταί, ὅτι καθαρίζετε τὸ ἐξῶθεν τοῦ ποτηρίου
Pharisees, hypocrites, for ye cleanse the outside of the cup

καὶ τῆς παροψίδος, ἐσωθεν δὲ γέμουσιν ἰξί ἀρπαγῆς καὶ
and of the dish, but within they are full of plauder and

ἀκρασίας. 26 Φαρισαε τυφλό, καθάρισον πρῶτον τὸ ἐντὸς
incontinence. 'Pharisee 'blind, cleanse first the inside

τοῦ ποτηρίου καὶ τῆς παροψίδος, ἵνα γένηται καὶ τὸ ἐκτὸς
of the cup and of the dish, that 'may 'become 'also 'the 'outside

αὐτῶν καθάρων. 27 Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι,
of 'them clean. Woe to you, scribes and Pharisees,

ὅτι ὡς ἡμεῖς ὡραῖοι, ἐσωθεν δὲ γέμουσιν ὀστέων
hypocrites, for ye are like 'sepulchres 'whited, which

ὡραῖοι μὲν φαίνονται ὡραῖοι, ἐσωθεν δὲ γέμουσιν ὀστέων
outwardly indeed appear beautiful, but within are full of bones

ἢ τίς ἢ μεῖζων ἢ ἁγιάσας sanctified LITTA. ἢ ἂν LITTA. ἢ μωροὶ καὶ [L] LITTA.
κατοικοῦντι dwell in SITTA. ἢ τὸ ἔλεος LITTA. ὁ + δὲ but GLTAA. ὁ φείμενος
so leave aside LITTA. ἢ — οἱ (read filtering out... swallowing) LITTA. ἢ — ἔξ [L] [T].
ἀδύνατος unrighteousnesses QW. ἢ — καὶ τῆς παροψίδος 2A. ἢ αὐτοῦ of it LITTA.
ὁ ὁμῶς LITTA.

ν κρῶν καὶ πάσης ἀκαθαρσίας. 28 οὕτως καὶ ὑμεῖς ἔξωθεν
 of [the] dead and of all uncleanness. Thus also ye outwardly
 ἔμιν φαίνετε τοὺς ἀνθρώπους δίκαιοι, ἔσωθεν δὲ ἡμετέροι ἐστέ
 imbedded appear to men righteous, but within 'till 'are
 ὑποκριταὶ καὶ ἀνομίαί. 29 Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φα-
 risees, hypocrites and lawlessness. Woo ye, scribes and Pha-
 ρisees, ὑποκριταί, ὅτι οἰκοδομεῖτε τοὺς τάφους τῶν προφητῶν.
 rices, hypocrites, for ye build the sepulchres of the prophets,
 καὶ κοσμεῖτε τὰ μνημεῖα τῶν δικαίων, 30 καὶ λέγετε, Εἰ ἤμεν
 and adorn the tombs of the righteous, and ye say, If we had been
 ἐν ταῖς ἡμέραις τῶν πατέρων ἡμῶν, οὐκ ἂν ἤμεν ἔκωνοι
 in the days of our fathers we would not have been partakers
 αὐτῶν· ἐν τῷ αἵματι τῶν προφητῶν. 31 Ὡστε γραμματεῖς
 with them in the blood of the prophets. So that ye bear witness
 ἑαυτοῖς, ὅτι υἱοὶ ἐστέ τῶν φονευσάντων τοὺς προφῆτας
 to yourselves, that sons ye are of those who murdered the prophets;
 32 καὶ ὑμεῖς πληροῦσατε τὸ μέτρον τῶν πατέρων ὑμῶν. 33 φέψεις,
 and ye, fill ye up the measure of your fathers. Serpents,
 γεννητὰ ἐκιδῶν, πῶς φύγητε ἀπὸ τῆς κρίσεως τῆς γε-
 offspring of vipers, how shall ye escape from the judgment of Ge-
 ἑννης; 34 Διὰ τοῦτο, ἰδοὺ, ἐγὼ ἀποστέλλω πρὸς ὑμᾶς προ-
 nenna? Because of this, behold, I send to you pro-
 φήτας καὶ σοφούς καὶ γραμματεῖς· καὶ ἔξ αὐτῶν ἀπο-
 phets and wise [men] and scribes; and [some] of them ye will
 κτενεῖτε καὶ σταυρώσετε, καὶ ἔξ αὐτῶν μαστιγώσετε ἐν ταῖς
 kill and crucify, and [some] of them ye will scourge in the
 συναγωγαῖς ὑμῶν, καὶ διώξετε ἀπὸ πόλεως εἰς πόλιν·
 your synagogues, and will persecute from city to city;
 35 ὥπως ἔλθῃ ἐφ' ὑμᾶς πᾶν αἷμα δίκαιον ἐκχυνόμενον
 so that should come upon you all [the] 'blood 'righteous poured out
 ἐπὶ τῆς γῆς, ἀπὸ τοῦ αἵματος Ἀβελ τοῦ δίκαιου, ἕως τοῦ
 upon the earth from the blood of Abel the righteous, to the
 αἵματος Ζαχαρίου υἱοῦ Βαραχίου, ὃν ἐφονεύσατε μεταξὺ τοῦ
 blood of Zacharias son of Barachias, whom ye murdered between the
 ναοῦ καὶ τοῦ θυσιαστηρίου. 36 ἀμὴν λέγω ὑμῖν, ὃ ἵζει
 temple and the altar. Verily I say to you, 'shall come
 ταῦτα πάντα ἐπὶ τὴν γενεάν ταυτήν. 37 Ἰερουσαλήμ,
 these things 'all upon this generation. Jerusalem,
 Ἰερουσαλήμ, ἢ ἀποκτείνουσα τοὺς προφῆτας καὶ λιθοβολοῦσα
 Jerusalem, who killeth the prophets and stonest
 τοὺς ἀπεσταλμένους πρὸς αὐτήν, ποσάκις ἠθέλησα ἐπισυν-
 those who, have been sent to her, how often would I have gath-
 ἀγαγεῖν τὰ τέκνα σου, ὃν τρόπον ἔπισυναγέ, ὅπως καὶ
 together thy children, in the way 'gather together 'a 'hen
 ὑποστία ἑαυτῆς· ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἠθέλησate;
 her brood under [her] wings, -and ye would not I
 38 ἰδοὺ, ἀπέστει ὑμῖν ὁ οἶκος ὑμῶν ἔρημος. 39 λέγω γὰρ
 Behold, I left to you your house desolate; 39 I say
 ὑμῖν, Ὅσῃ μὲν ἴδῃτε τὰς ἀρτί· ἕως ἀν εἴπητε, Εὐλόγη-
 you, In no wise me shall ye see henceforth until ye say, Bless-
 μένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου.
 ed [He] be who comes in [the] name of [the] Lord.

of all uncleanness.

²⁸ Even so you also appear to men to be righteous on the outside, but inside you are full of hypocrisy and lawlessness.

29 Woe to you, scribes and Pharisees, hypocrites! Because you build the tombs of the prophets and adorn the tombs of the righteous.

³⁰ and you say, If we had been there in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

³¹ So you bear witness to yourselves, that you are the sons of those who murdered the prophets,

³²and you fill up the measure of your fathers.

³³ Serpents! Offspring of vipers! How shall you escape the judgment of hell?

³⁴ Because of this, behold! I send to you prophets and wise men and scribes. And *some* of them you will kill and crucify, and *some* of them you will flog in your synagogues. And *you* will persecute them from city to city,

³⁵ so that all the righteous blood poured out on the earth should come upon you, from the blood of righteous Abel to the blood of Zech-a-ri-ah the son of Ber-e-chi-ah, whom you murdered between the Temple and the altar.

³⁶ Truly I say to you, All these things shall come upon this generation.

³⁷O Jerusalem, Jerusalem, who kill the prophets and stone those who have been sent to her. How often I would have gathered your children together, like a hen gathers her chicks under her wings, but you did not desire it.

³⁸Behold! Your house is left to you desolate.

³⁹For I say to you, In no way shall you see Me from now on until you say, "Blessed is He who comes in the name of the Lord."

ἵνα ἴσῃς μετ' αὐτοῖς LITrA. ἡ μεθ' αὐτῶν GLITrAW. αὐτῶν κοινωνοὶ LTrA. — καὶ LITrA.
 ἐκχυνόμενον LITrA. — τοῦ W. ^d + ὅτι. that G[A]W. πάντα ταῦτα LTrA. ὅπως
 ἐπισυνάγει LITrA. ἐαυτῆς T[Tr]AW; — αὐτῆς (read [her]) L. ^h + [αὐτῆς] her (wings) L.

24 Καὶ ἐξελθὼν ὁ Ἰησοῦς ἔπορεύετο ἀπὸ τοῦ ἱεροῦ, καὶ

προσῆλθον οἱ μαθηταὶ αὐτοῦ ἐπιδείξαι αὐτῷ τὰς οἰκοδομὰς τοῦ ἱεροῦ. 2 ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Οὐ βλάπετε πάντα

of the temple. But Jesus said to them, See ye not all
ταῦτα;¹¹ ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀφεθῇ ὧδε λίθος ἐπὶ λίθον
these things? Verily I say to you, not at all shall be left here stone upon stone.

ὅς οὐ "μὴ" καταλύσῃται·	3 Καθήμενον. ἐπὶ αὐτοῦ ἔτι τοῦ
And as shall not be thrown down	And as was "sitting" he upon the
ὄρους τῶν ὀλίων προσβλήσας αὐτῇ ὁ μαθητῆς·	κατ' ἰδίαν, λέ-
mount of Olives came to	him "the disciples" apart, say-
γοντες, Εἰπέ ἡμῖν, πότε ταῦτα ἔσται·	καὶ τὴν τὸ σημείον αὐ-
Tell us, when these things shall be?	and what [the] sign
της ἐξουσίας σου καὶ τῆς συντελείας τοῦ αἰῶνος·	4 Καὶ
of thy coming and of the completion of the aeol.	And

ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, Βλέπετε, μὴ τις ὑμῶς
answering Jesus said to them, Take heed, lest any one of you

πλανήσῃ. 5 πολλοὶ γὰρ ἔλευσονται ἐπὶ τῷ ὀνόματί μου, λέ-

γυναικες, Εγω ειμι ο Χριστος και πολλους πλανησουσιν.
 saying, I am the Christ; and many they will mislead.
 Ο Μελλήσετε. δὲ ἀκούειν πολέμους και ἀκοὰς πολέμων. ὑρᾶτε,
 But ye shall be about to hear of wars and rumours of wars. See,

μὴ θροεῖσθε· δεῖ γὰρ πάντα γενέσθαι· ἀλλ' οὐπω
be not disturbed; for it is necessary all [these] things to take place, but not yet
ἐστὶν τὸ τέλος. 7 Ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος, καὶ
is the end. For shall rise up nation against nation, and
βασιλεία ἐπὶ βασιλείαν, καὶ ἔσονται λιομοὶ καὶ λιομοὶ

kingdom against kingdom; and there shall be famines and pestilences

καὶ σεισμοὶ κατὰ τοποὺς. 8 πάντα δὲ ταῦτα ἀρχὴ ὧδι-
and earthquakes in [different] places. But all these [are] a beginning of
ων. 9 Τότε παραδώσουσιν ὑμᾶς εἰς θλίψιν, καὶ ἀποκτενοῦσιν
throe. Then will they deliver up you to tribulation, and will kill

ὕμᾱς· καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων τῶν ἔθνων διὰ
you; and ye will be hated by all the nations on account of
τὸ ὄνομά μου. 10 καὶ τότε σκανδαλισθήσονται πολλοί, καὶ

my name. And then will be offended many, and
ἀλλήλους παραδώσουσιν καὶ μισήσουσιν ἀλλήλους· 11 καὶ
one another they will deliver up and will hate one another: and

πολλοὶ ψευδοπροφῆται ἐγερθήσονται, καὶ πλανήσουσιν πολ-
many false prophets will arise, and will mislead

λοὺς· 12 καὶ διὰ τὸ πληθυνθῆναι τὴν ἀνομίαν, ψυγίσεται
many; and because shall have been multiplied lawlessness, will grow cold

13 ἡ ἀγάπη τῶν πολλῶν· 13 οὐδὲ υπομένεις εἰς τέλος,
 'the love of 'the many; but he who endures to[the] end
 οὗτος σωθήσεται. 14 καὶ κηρυχθήσεται τοῦτο τὸ εὐαγγέλιον
 he shall be saved. And there shall be proclaimed these glad tidings

τῆς βασιλείας ἐν ὅλῃ τῇ οἰκουμένῃ, εἰς μαρτύριον πᾶσιν τοῖς
of the kingdom in all the habitable earth, for a testimony to all the
ἔθνεσιν· καὶ τότε ἔξει τὸ τέλος. 15 Ὅταν οὖν ἴδῃτε τὰ
nations; and then shall come the end. When therefore ye shall see the

βδέλυγμα τῆς ἱερῆσεως, τὸ ῥηθὲν διὰ Δανιὴλ τοῦ προ-
 abomination of desolation, which was spoken of by Daniel the pro-

^a ἀπὸ (ἐκ out of L) τοῦ ἱεροῦ ἐπορευέμετο LITTA. ¹ ἀποκριθεὶς answering (he said) LITTA.
² ταῦτα πάντα LITTA. ³ — μὴ GLIT:AW. ⁴ + [αὐτοῦ] of him L. ⁵ — τῆς LITTA.
⁶ — πάντα LITTA. ⁷ ἐπ' τ. ⁸ — καὶ λοιμοὶ LITTA. ⁹ — τῶν B.

φθου, ἵστος¹ ἐν τόπῳ ἁγίῳ· ὁ ἀναγινώσκων² νοεί·
 phot, standing in [the] place holy (he who reads let him un-
 derstand), then those in Judea let them flee into the
 δρη· 17 ὁ ἐπὶ τοῦ δώματος μὴ καταβαίνειτω³ ἀραὶ⁴ τι⁵
 mountains; he on the housetop let him not come down to take anything
 ἐκ τῆς αἰκίας αὐτοῦ· 18 καὶ ὁ ἐν τῷ ἀγρῷ μὴ ἐπιστρέψατω
 out of his house, and he in the field let him not return
 ὀπίσω ἀραὶ τὰ ἱμάτια⁶ αὐτοῦ. 19 οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐ-
 back to take garments his. But woe to those that are with
 χούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις.
 child and to those that give suck in those days.
 20 προσεύχεσθε δὲ ἵνα μὴ γίνηται ἡ φυγὴ ὑμῶν χειμῶνος, μηδὲ
 And pray that may not be your flight in winter, nor
 ἐν⁷ σαββάτῳ. 21 Ἔσται γὰρ τότε θλίψις μεγάλη, ὥς ὥστε
 on sabbath: for there shall be then tribulation great such as not
 γέγονεν⁸ ἀπ' ἀρχῆς κόσμου ἕως τοῦ νῦν, οὐδ' οὐ μὲν
 has been from [the] beginning of [the] world until now, no, nor ever shall be.
 γίνηται. 22 καὶ εἰ μὴ ἐκολοβώθησαν αἱ ἡμέραι· ἐκείναι, οὐκ
 shall be; and unless had been shortened those days, not
 ἂν ἐσώθη πᾶσα σὰρξ· διὰ δὲ τοὺς ἐκλεκτοὺς
 they would have been saved any flesh, but on account of the elect
 κολοβώθησονται αἱ ἡμέραι· ἐκείναι. 23 Τότε ἰάν τις ὑμῖν
 shall be shortened those days. Then if anyone to you
 εἴπῃ, Ἰδοὺ, ὡς ὁ χριστός, ἢ ὡς ἐγώ, μὴ ἀπιστεύετε. 24 Ἐγερ-
 say, Behold, here [is] the Christ, or here, believe [it] not. 24 There will
 ῥισσοῦνται γὰρ ψευδοχριστοὶ καὶ ψευδοπροφῆται, καὶ δώσουσιν
 arise for false Christs and false prophets, and will give
 σημεῖα μεγάλα καὶ τέρατα, ὥστε πλανῆσαι, εἰ δυνατόν, καὶ
 signs great and wonders, so as to mislead, if possible, even
 τοὺς ἐκλεκτοὺς. 25 Ἰδοὺ, προεῖρηκα ὑμῖν. 26 ἰάν οὖν εἰπωσιν
 the elect. Lo, I have foretold [it] to you. If therefore they say
 ὑμῖν, Ἰδοὺ, ἐν τῇ ἐρήμῳ ἵσθιν, μὴ ἐξέλθῃτε· Ἰδοὺ, ἐν
 to you, Behold, in the wilderness he is, go not forth: Behold, [he is] in
 τοῖς ταμιείοις, μὴ πιστεύετε. 27 ὥσπερ γὰρ ἡ ἀστραπή ἐξέρ-
 the chambers, believe [it] not. For as the lightning comes
 χεται ἀπὸ ἀνατολῶν καὶ φαίνεται ἕως δυσμῶν, οὕτως
 forth from [the] east and appears as far as [the] west, so
 ἵσται· καὶ ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου. 28 ὅπου ἔγερ⁹
 shall be also the coming of the Son of man. For wherever
 ἰάν ᾧ τὸ πνῆμα, ἐκεῖ συναγθῇσονται οἱ αἰετοί. 29 Εὐ-
 may be the carcass, there will be gathered together the eagles. 29 Immedi-
 θίως δὲ μετὰ τὴν θλίψιν τῶν ἡμερῶν· ἐκείνων ὁ ἥλιος σκοτι-
 ately; but after the tribulation of those days the sun shall be
 σθησεται, καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς, καὶ οἱ
 darkened, and the moon shall not give her light, and the
 ἀστέρες πεσόνται ἀπὸ τοῦ οὐρανοῦ, καὶ αἱ δυνάμεις τῶν
 stars shall fall from the heaven, and the powers of the
 οὐρανῶν σαλευθήσονται. 30 καὶ τότε φανήσεται τὸ σημεῖον
 heavens shall be shaken. And then shall appear the sign
 τοῦ υἱοῦ τοῦ ἀνθρώπου· ἐν τῷ οὐρανῷ καὶ τότε· κό-
 of the Son of man in the heaven; and then shall

place, (he who reads let him understand)

16 then let those in Judea flee into the mountains;

17 he on the housetop, let him not come down to take anything out of his house.

18 And he that is in the field, let him not go back to take his clothes.

19 And woe to those that are with child, and to those who give suck in those days!

20 And pray that your flight is not in winter, or on a sabbath.

21 For there shall then be great trouble, such as has not been from the beginning of the world until now—no, nor ever shall be.

22 And unless those days had been shortened, there would have been no flesh saved. But because of the elect, those days will be shortened.

23 Then if anyone says to you, Behold! Here is the Christ! Or, Here! Do not believe it.

24 For there will arise false Christs and false prophets. And they will give great miracles and wonders, so as to mislead, if possible, even the elect.

25 Behold! I have told you beforehand.

26 Then if they shall say to you, Look, He is in the wilderness! Do not go. Look, He is in the inner rooms. Do not believe it.

27 For as the lightning comes from the east and appears as far as the west, so shall be also the coming of the Son of man.

28 For wherever the dead body may be, there the eagles will be gathered together.

29 And immediately after the trouble of those days the sun shall be darkened, and the moon shall not give its light. And the stars shall fall from the sky, and the powers of the heavens shall be shaken.

30 And then the sign of the Son of man shall appear in the sky: and then all the

¹ ἵστος EG. ² νοείτω; does he understand? T.

³ τὰ τὰ things OLTPAW. ⁴ τὰ ἱμάτια garment LTT.

⁵ ἀγέτω L. ⁶ πιστεύετε L. ⁷ πλανῆσαι T; πλανῆσθαι (read as that will be misled) TE.

⁸ — καὶ LTTAW. ⁹ — γὰρ for LTTA. ¹⁰ ἐκ out of T.

¹¹ εἰς LET.

¹² καταβάτω LTT.

¹³ ἐν OLTPAW. ¹⁴ οὐκ

¹⁵ τότε T.

tribes of the earth shall mourn. And they shall see the Son of man coming on the clouds of the sky with power and great glory

³¹—and He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of the sky to the other.

³²Now from the fig-tree learn a parable. When its branch has already become tender and it leafs out, you know that summer is near.

³³So also when you see all these things, you know that it is near, at the very doors.

³⁴Truly I say to you, in no way will this generation have passed away until all these things have happened.

³⁵The sky and the earth will pass away, but My words shall never in any way disappear.

³⁶But as to that day and the hour, no one knows, not even the angels of Heaven, but only My Father.

³⁷But as the days of Noah, so shall be also the coming of the Son of man.

³⁸For as they were in the days which were before the flood—eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark,

³⁹(and they did not know until the flood came and took all away,) so shall be also the coming of the Son of man.

⁴⁰Then two will be in the field, the one is taken and the other left.

⁴¹Two shall be grinding at the mill, the one is taken and the other left.

⁴²Watch, then, for you do not know in what hour your Lord comes.

⁴³But know this, that if the master of the

ψονται πᾶσαι αἱ φυλαὶ τῆς γῆς. καὶ ὄψονται τὸν υἱὸν τοῦ
wail all the tribes of the land, and they shall see the Son
ἀνθρώπου, ἱρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ μετὰ θυ-

of man, coming on the clouds of heaven with
νάμους καὶ ὀύξης πολλῆς. 31 καὶ ἀποστελεῖ τοὺς ἀγγέλους
power and glory great. And he shall send the angels

αὐτοῦ μετὰ σάλπιγγος ἰφωνῆς¹ μεγάλης, καὶ ἐπισυνάξουσιν
his with of a trumpet sound great, and they shall gather together

τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων. ἀπ' ἀκρῶν
his elect from the four winds, from (the) extremities

οὐρανῶν ἕως² ἀκρῶν αὐτῶν. 32 Ἀπὸ δὲ τῆς συκῆς
of (the) heavens to (the) extremities of them. But from the fig-tree

μάθετε τὴν παραβολήν³ ὅταν ἡ ὁκλάδος αὐτῆς γένηται
learn the parable: When already its branch is become

ἀπαλός, καὶ τὰ φύλλα⁴ ἔκφυγῃ⁵, γινώσκετε ὅτι ἐγγὺς τὸ
tender, and the leaves it puts forth, ye know that near [is] the

θέρος⁶. 33 οὕτως καὶ ὑμεῖς, ὅταν ἴδητε πάντα ταῦτα,⁷
summer. Thus also ye, when ye see all these things,

γινώσκετε ὅτι ἐγγὺς ἵσται⁸ ἡ θύρα. 34 ἀμὴν λέγω ὑμῖν,⁹
know that near it is, at (the) door. Verily I say to you,

οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη ἕως ἂν πάντα ταῦτα
In no wise will have passed away this generation until all these things

γένηται. 35 Ὁ οὐρανὸς καὶ ἡ γῆ¹⁰ παρελεύσονται,¹¹
shall have taken place. The heaven and the earth shall pass away,

οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσιν. 36 Περὶ δὲ τῆς ἡμέρας
but my words in no wise shall pass away. But concerning day

ἐκεῖνης καὶ τῆς¹² ὥρας οὐδεὶς οἶδεν, οὐδὲ οἱ ἀγγέλοι τῶν
that and the hour no one knows, not even the angels of the

οὐρανῶν, οἱ μὴ ὁ πατήρ μου¹³ ὁ μόνος. 37 Ὡσπερ¹⁴ δὲ αἱ ἡμέραι
heavens, but my Father only. But as the days

τοῦ Νῶε, οὕτως ἔσται καὶ ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώ-
of Noe, so shall be also the coming of the Son of

που. 38 Ὡσπερ¹⁵ γὰρ ἦσαν ἐν ταῖς ἡμέραις¹⁶ ταῖς πρὸ¹⁷
man. As for they were in the days which (were) before

τοῦ κατακλυσμοῦ, τρώγοντες καὶ πίνοντες, γαμῶντες καὶ
the flood, eating and drinking, marrying and

ἐγκαμίζοντες, ἄκρι ἡς ἡμέρας εἰσῆλθεν Νῶε εἰς τὴν κιβωτόν,
giving in marriage, until the day when entered Noe into the ark,

39 καὶ οὐκ ἔγνωσαν, ἕως ἤλθεν ὁ κατακλυσμὸς καὶ ἦρεν
and they knew not till came the flood and took away

πάντας, οὕτως ἔσται καὶ ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου.
all, thus shall be also the coming of the Son of man.

40 Τότε δύο ἔσονται ἐν τῇ ἀγρῷ¹⁸· ὁ¹⁹ εἰς παραλαμβάνεται,
Then two will be in the field, the one is taken,

καὶ ὁ²⁰ εἰς ἀφίεται. 41 δύο ἀλήθουσιν ἐν τῇ μύλωνι²¹ μία
and the one is left; two (women) grinding at the mill, one

παραλαμβάνεται, καὶ μία ἀφίεται. 42 Γρηγορεῖτε οὖν, ὅτι
is taken, and one is left. Watch therefore, for

οὐκ οἴδατε ποία ὥρα²² ὁ κύριος ἡμῶν ἔρχεται²³. 43 ἐκτείνετε
ye know not in what hour your Lord comes. But this

¹ — φωνῆς (read a great trumpet) τ. ² — τῶν the τ. ³ ἐκφυγῇ are put forth LTA.
• ταῦτα πάντα ττ. ⁴ — καὶ τὸν ττ. ⁵ παρελεύσονται GLTT. A. ⁶ — τῆς GLTT. A.
• + οὐδὲ ὁ υἱὸς nor the son LT. ⁷ — μου (read the Father) GLTT. A. ⁸ γὰρ for (as) LT.
• — καὶ LTT. A. ⁹ ὥς as LTA; ἕως so ττ. ¹⁰ — ἐκεῖνης (read those days) LTT.
• — ταῖς πρὸ (read of the flood) A. ¹¹ γαμίζοντες L; γαμίζοντες τ. ¹² — καὶ LTT. A.
• ἔσονται δύο LT. ¹³ — ὁ LTT. A. ¹⁴ μύλωνι LTT. A. ¹⁵ ἡμέρας day LTT. A.

γινώσκετε, ὅτι εἰ ᾔδει ὁ οἰκοδεσπότης ποῖα φυλάκῃ
know, that if 'had 'known 'the 'master 'of 'the 'house in what watch
ὁ κλέπτης ἔρχεται, ἐγρηγόρησεν· ἂν, καὶ οὐκ ἂν· εἰσεν ἔλ-
the thief comes, he would have watched, and not have suffered 'to 'be
ουγῆναι τὴν οἰκίαν αὐτοῦ. 44 διὰ τοῦτο καὶ ὑμεῖς γίνεσθε
'dng 'through 'his 'house. Wherefore al-so 'ye 'be

ἐτοιμοὶ ὅτι ὧρ' οὐ δοκεῖτε ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται.
ready, for in what hour ye think not the Son ' of man comes.

45 Τίς ἄρα ἐστὶν ὁ πιστὸς δοῦλος καὶ φρόνιμος, ὃν κατέ-
Who then is the faithful bondman and prudent, whom 'has
στησεν ὁ κύριος αὐτοῦ ἐπὶ τῆς ῥαβδαρίας αὐτοῦ, τοῦ διδόναι
'set 'his 'lord over his household, to give
αὐτοῖς τὴν τροφὴν ἐν καιρῷ; 46 μακάριος ὁ δοῦλος ἐκεῖνος, ὃν,
to them the food in season? Blessed that bondman, whom
ἐλθὼν ὁ κύριος αὐτοῦ εὕρῃσι ποιοῦντα οὕτως. 47 Ἀμὴν
'having 'come 'his 'lord will find doing thus. Verily

λέγω ὑμῖν, ὅτι ἐπὶ πᾶσιν τοῖς ἀπαρχουσιν αὐτοῦ καταστήσει
I say to you, that over all his property he will set.
αὐτόν. 48 Ἐάν δὲ εἴπῃ ὁ κακὸς δοῦλος ἐκεῖνος ἐν τῇ
him. But if 'should 'say 'evil 'bondman 'that in

καρδίᾳ αὐτοῦ, χρονίζει ὁ κύριός μου ἔλθειν, 49 καὶ ἀρχῇται.
his heart, 'Delays 'my 'lord to come, and should begin

τύπτει τοὺς συνδούλους, ἐσθίειν δὲ καὶ πίνειν μετὰ τῶν
to beat [the] fellow-bondmen, and to eat and to drink with the
μεθύοντων, 50 ἥξει ὁ κύριος τοῦ δούλου ἐκεῖνος ἐν ἡμέρᾳ
drunken, 'will 'come 'the 'lord 'of 'that 'bondman in a day

ἣ οὐ προσδοκᾷ, καὶ ἐν ᾧ ὥρ' οὐ γινώσκει, 51 καὶ
in which he does not expect, and in an hour which he knows not,
ἐξοστραχίσει αὐτόν, καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ὑποκριτῶν
will cut 'in 'two 'him, and his portion with the hypocrites

θίσει· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν δόντων.
will appoint: there will be the weeping and the gnashing of the teeth.

25 Τότε ὁμοιωθήσεται ἡ βασιλεία τῶν οὐρανῶν δέκα
Then 'will 'be 'made 'like 'the 'kingdom 'of 'the 'heavens [to] ten
παρθένοις, αἵτινες λαβοῦσαι τὰς λαμπάδας αὐτῶν ἐξῆλθον
virgins, who having taken their lamps went forth

εἰς ἀπάντησιν τοῦ νυμφίου. 2 πέντε δὲ ἦσαν ἐξ αὐτῶν
to meet the bridegroom. And five 'were 'of 'them

φρόνιμοι· καὶ ἅι πέντε μωραῖ. 3 αἵτινες μωραὶ, λα-
prudent, and five foolish. They who [were] foolish, hav-

βοῦσαι τὰς λαμπάδας ἑαυτῶν, οὐκ ἔλαβον μεθ' ἑαυτῶν
ing taken their lamps, did not take with themselves

ἐλαίον· 4 αἰδὲ φρόνιμοι ἔλαβον ἐλαίον ἐν τοῖς ἀγγείοις
oil; but the prudent took oil in 've sels

αὐτῶν μετὰ τῶν λαμπάδων αὐτῶν. 5 χρονίζοντες δὲ τοῦ
'their with their lamps. But 'tarrying 'the

νυμφίου, ἐνύστασαν πᾶσαι καὶ ἐκάθευδον. 6 μεσῆς δὲ
bridegroom, they 'became 'drowsy 'all and slept. But in [the] middle.

νυκτὸς κραυγὴ γέγονεν, Ἴδοὺ ὁ νυμφίος ἔρχεται, ἔξέρ-
of [the] night 'a 'cry 'there 'was, Behold, the bridegroom comes, go

1 ὁ διονυβῆναι τῆς. 2 οὐ δοκεῖτε ὥρ' αὐτοῦ. 3 αὐτοῦ (his) LIT A.
1 δοκεῖτε LIT A. 2 δοκεῖτε αὐτοῦ LIT A. 3 αὐτοῦ (his) LIT A.

4 οὐκ ἐλθὼν τῆς. 5 οὐκ ἐλθὼν τῆς. 6 οὐκ ἐλθὼν τῆς. 7 οὐκ ἐλθὼν τῆς.

8 οὐκ ἐλθὼν τῆς. 9 οὐκ ἐλθὼν τῆς. 10 οὐκ ἐλθὼν τῆς. 11 οὐκ ἐλθὼν τῆς.

12 οὐκ ἐλθὼν τῆς. 13 οὐκ ἐλθὼν τῆς. 14 οὐκ ἐλθὼν τῆς. 15 οὐκ ἐλθὼν τῆς.

16 οὐκ ἐλθὼν τῆς. 17 οὐκ ἐλθὼν τῆς. 18 οὐκ ἐλθὼν τῆς. 19 οὐκ ἐλθὼν τῆς.

20 οὐκ ἐλθὼν τῆς. 21 οὐκ ἐλθὼν τῆς. 22 οὐκ ἐλθὼν τῆς. 23 οὐκ ἐλθὼν τῆς.

24 οὐκ ἐλθὼν τῆς. 25 οὐκ ἐλθὼν τῆς. 26 οὐκ ἐλθὼν τῆς. 27 οὐκ ἐλθὼν τῆς.

28 οὐκ ἐλθὼν τῆς. 29 οὐκ ἐλθὼν τῆς. 30 οὐκ ἐλθὼν τῆς. 31 οὐκ ἐλθὼν τῆς.

32 οὐκ ἐλθὼν τῆς. 33 οὐκ ἐλθὼν τῆς. 34 οὐκ ἐλθὼν τῆς. 35 οὐκ ἐλθὼν τῆς.

36 οὐκ ἐλθὼν τῆς. 37 οὐκ ἐλθὼν τῆς. 38 οὐκ ἐλθὼν τῆς. 39 οὐκ ἐλθὼν τῆς.

house had known in what watch the thief was coming, he would have watched and not have allowed his house to be broken into.

44 So also, you be ready, for in an hour that you do not think, the Son of man is coming.

45 Who then is the faithful and wise servant whom his lord has set over his household, to give to them food at the right time?

46 That servant whom his lord shall find so doing when he comes will be happy.

47 Truly I say to you that he will set him over all he owns.

48 But if that evil servant should say in his heart, My lord is delaying his coming,

49 and should begin to beat his fellow-servants, and to eat and drink with those who are drunkards,

50 the lord of that servant will come in a day when he does not expect him, and in an hour that he does not know.

51 And he will cut him in two and will appoint him his portion with the hypocrites - there shall be weeping and gnashing of teeth.

CHAPTER 25

1 Then the kingdom of Heaven shall be compared to ten virgins, who took their lamps and went out to meet the bridegroom.

2 And five of them were wise, and five were foolish.

3 When they took their lamps, the foolish ones did not take oil with them.

4 But the wise took oil in their bottles with their lamps.

5 And as the bridegroom delayed, they all nodded and went to sleep.

6 And in the middle of the night there was a cry, Look, the bridegroom is coming! Go

ἡ - αὐτοῦ (read [him]) TA. ἡ δαυτων LTR. ἡ ἐλπὴν TTA. ἡ οὐ μὴ not all LTR. ἡ
 - ἔσθι but GLTTA. TA. ἡ καὶ L[Tr]. ἡ ἐν τῷ οἴκῳ αὐτοῦ ἀνέστησαν ἐρχεται GLTTA. ἡ
 ἀπεθνήσκον, σθένος πορεύεσθαι left the country. Immediately having gone ἡ - ἔσθι and
 [L] [Tr]. πῦρ ἡγάσασθαι TA. ἡ ἐκέρχοντο gained LTR. ἡ - τάλατα LTR. [A]. ἡ - καὶ
 ἡ - καὶ αὐτοὺς LTR. [A]. ἡ - τάλατων talent L. ἡ γῆν (the) earth TTA. ἡ
 ἡ δαυτων LTR. ἡ πῶλιν ὁχόνον LTR. ἡ δαυτων ἡ αὐτοῦ LTR.

Κύριε, πέντε τάλαντά μοι παρέδωκας· ἴδε, ἄλλα πέντε
 Lord, five talents to me thou didst deliver: behold, other five
 τάλαντα ἐκέρδησα ἔμπ' αὐτοῖς.²¹ Ἐφη· δὲ²² αὐτῷ ὁ κύριος
 talents have I gained besides them. And said 'to him 'lord
 αὐτοῦ, Εὖ, δούλε ἀγαθὲ καὶ πιστὲ, ἐπὶ ὀλίγα ἦς
 'his, Well! bondman good and faithful, over a few things thou wast
 πιστός, ἐπὶ πολλῶν σε καταστήσω· εἰσελθε εἰς τὴν χαρὰν
 faithful, over many things thou wilt set: enter into the joy,
 τοῦ κυρίου σου. 22 Προσελθὼν· ἔτι²³ καὶ ὁ τὰ δύο τάλαντα
 of thy lord. And having come to [him] 'also 'he who the two ta-
 λαντα *λαβὼν* εἶπεν, Κύριε, δύο τάλαντά μοι παρέδωκας·
 lentis received said, Lord, two talents to me thou didst deliver;
 ἴδε, ἄλλα ἐγὼ τάλαντα ἐκέρδησα ἔμπ' αὐτοῖς.²³ Ἐφη
 behold, other two talents have I gained besides them. 'Said
 αὐτῷ ὁ κύριος αὐτοῦ, Εὖ, δούλε ἀγαθὲ καὶ πιστὲ, ἐπὶ
 'to him 'his 'Lord, Well! bondman good and faithful, over
 ὀλίγα ἦς πιστός, ἐπὶ πολλῶν σε καταστήσω· εἰσελθε
 a few things thou wast faithful, over many things thou wilt set: enter
 εἰς τὴν χαρὰν τοῦ κυρίου σου. 24 Προσελθὼν δὲ καὶ ὁ
 into the joy of thy Lord. And having come to [him] 'also 'he who
 τὸν τάλαντον εἰληφώς εἶπεν, Κύριε, ἔγγων σε ὅτι σκληρὸς
 the one talent had received said, Lord, I knew thee that 'hard
 εἰ ἄνθρωπος, θερίζων ὅπου οὐκ ἔσπειρας, καὶ συνάγων
 'thou 'art 'a 'man, reaping where thou didst not sow, and gathering
 ὅθεν οὐ διεσκόρπισας· 25 καὶ φοβηθεὶς, ἀπελθὼν ἔκρουψα
 whence thou didst not scatter, and being afraid, having gone away I hid
 τὰ τάλαντά σου ἐν τῇ γῇ· ἴδε, ἔχεις τὰ σὸν. 26 Ἀπο-
 thy talents in the earth; behold, thou hast thine own. 'And
 κριθεὶς δὲ ὁ κύριος αὐτοῦ εἶπεν αὐτῷ, Πονηρὲ δούλε! καὶ
 swearing 'and 'his 'Lord said to him, Wicked 'bondman 'and
 ὀκνηρὲ, ᾔδεις ὅτι θερίζω ὅπου οὐκ ἔσπειρα, καὶ συνάγω ὅθεν
 'lothful, thou knewest that I reap where I sowed not, and gather whence
 οὐ διεσκόρπισα; 27 εἰς τοῦν σε²⁷ βαλεῖν τὸ ἀργυρίον μου
 I scattered not; it behoved 'therefore 'thee to put my money
 τοῖς τραπεζίταις· καὶ ἐλθὼν ἐγὼ ἐκομισάμην ἂν τὸ ἐμὸν σὺν
 to the money-changers, and coming I should have received mine own with
 τόκῳ. 28 ἄρατε οὖν ἀπ' αὐτοῦ τὰ τάλαντα, καὶ δότε τῷ
 interest. Take therefore from him the talent, and give [it] to him who
 ἔχοντι τὰ δέκα τάλαντα. 29 Τῷ γὰρ ἔχοντι παντὶ δοθή-
 shall the ten talents. For 'who 'has 'to 'every 'one shall
 σεται, καὶ περισσευθήσεται· ἀπὸ δὲ τοῦ³⁰ μὴ ἔχοντος, καὶ
 be given, and [he] shall be in abundance; 'from 'but him who has not, even
 ὁ ἔχει ἀρῶθησεται ἀπ' αὐτοῦ. 30 Καὶ τὸν ἀρχεῖον δοῦλον
 that which he has shall be taken from him. And the useless bondman
 ἐκβάλλετε³¹ εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς
 cast ye out into the darkness the outer: there shall be the weeping
 καὶ ὁ βρυγμὸς τῶν ὀδόντων.
 and the gnashing of the teeth.

31 Ὅταν δὲ ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ δόξῃ αὐτοῦ,
 But when 'comes this 'Son of 'man in his glory,
 καὶ πάντες οἱ ἄγγελοι ἄγριοι μετ' αὐτοῦ, τότε καθίσει ἐπὶ
 and all the holy angels with him, then will he sit upon [the]

have gained another five talents above them.

²¹ And his lord said to him, Well done, good and faithful servant. You were faithful over a few things, I will set you over many things. Enter into the joy of your lord.

²² And also he who received the two talents came and said, Lord, you gave me two talents. See, I have gained another two talents above them.

²³ His lord said to him, Well done, good and faithful servant. You were faithful over a few things, I will set you over many things. Enter into the joy of your lord.

²⁴ And also he who had received the one talent came and said, Lord, I knew that you were a hard man, reaping where you did not sow, and gathering where you did not scatter.

²⁵ And being afraid, I went away and buried your talent in the earth. See, you have your own back.

²⁶ But his lord answered and said to him, Wicked and slothful servant! You knew that I reaped where I did not sow and gathered where I did not scatter.

²⁷ Then you ought to have taken my money to the money-lenders, and at my coming I would have received my own back with interest.

²⁸ Therefore take the talent from him and give it to him who has the ten talents.

²⁹ For to everyone who has, more shall be given, and he shall have plenty. But from him who has not, even that which he has shall be taken from him.

³⁰ And throw this worthless servant into the outer darkness—there shall be weeping and gnashing of teeth.

³¹ But when the Son of man comes in His glory, and all the holy angels with Him, then He will sit upon the throne of His glory.

* τάλαντα τ. b — ἐπ' αὐτοῖς τ.τ. c — δὲ and οὐττω. d — δὲ and τ. * — λα-
 βὼν (read [received]) τ.τ. e Δούλε πονηρὲ L. f σε οὖν τ.τ. g τὰ ἀργύριά τ.
 τραπεζίταις τ. h τοῦ δὲ but of him who τ.τ. i ἐκβάλλετε οὐττω. j — ἀγιοι
 οὐττω.

ἦσατε ἐνὶ τούτων τῶν ἐλαχίστων, οὐδὲ ἐμοὶ ἐποίησατε. 46 Καὶ
[It] to one of these the least, neither to me did ye [it]. And
ἀπελεύσονται οὗτοι εἰς κόλασιν αἰώνιον· οἱ δὲ δίκαιοι εἰς ζωὴν
"I shall go away" these into punishment eternal, but the righteous into life
αἰώνιον.
eternal.

26 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς πάντας τοὺς
And it came to pass when "had" finished "Jesus" all

λόγους· τοὺς τοὺς, εἶπεν τοῖς μαθηταῖς αὐτοῦ. 2 Οἶδατε ὅτι μετὰ
[these sayings] he said to his disciples, Ye know that after

δύο ἡμέρας τὸ πάσχα γίνεται, καὶ ὁ υἱὸς τοῦ ἀνθρώπου
two days the pasover takes place, and the Son of man
παρεσβύεται εἰς τὸ σταυρωθῆναι. 3 Τότε συνήχθησαν οἱ
is delivered up to be crucified. Then were gathered together the

ἀρχιερεῖς καὶ οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ
chief priests and the scribes and the elders of the people
εἰς τὴν αὐλὴν τοῦ ἀρχιερέως τοῦ λεγομένου Καϊάφα, 4 καὶ
to the court of the high priest who was called Caiaphas, and
συνεβούλευσαντο ἵνα τὸν Ἰησοῦν κερτήσωσιν δόλῳ.
took counsel together in order that "Jesus" they might seize by guile,
καὶ ἀποκτείνωσιν. 5 Ἐλεγον δὲ, Μὴ ἐν τῇ ἑορτῇ, ἵνα μὴ
and kill [him]; but they said, Not during the feast, that "not"

θύρουβος γένηται ἐν τῇ λαφ.
"a tumult" there "be among the people."

6 Τοῦ δὲ Ἰησοῦ γενομένου ἐν Βηθανίᾳ ἐν οἰκίᾳ Σίμωνος
Now "Jesus" being in Bethany in [the] house of Simon

τοῦ λεπροῦ, 7 προσῆλθεν αὐτῷ γυνὴ ἡ ἀλάβαστρον μύρου
the leper, "came" to "him" a woman, an alabaster, ask of ointment
ἔχουσα, 8 βαρύνον, καὶ κατέχευεν ἐπὶ τὴν κεφαλὴν αὐτοῦ
having, very precious, and poured [it] on his head

ἀνακειμένου. 8 ἰδόντες δὲ οἱ μαθηταὶ αὐτοῦ ἤγανάκ-
as he reclined [at table]. But seeing [it] his disciples became

ησαν, λέγοντες, Εἰς τί ἡ ἀπώλεια αὕτη; 9 ἢ ἡδύνατο γὰρ τοῦτο
indignant, saying, For what this waste? for "could" "this"

τοῦ μύρου πρᾶθῆναι πολλοῦ, καὶ δοθῆναι τοῖς πτωχοῖς.
"ointment" have been sold for much, and have been given to [the] poor.

10 Γινούσθε ὅτι ὁ Ἰησοῦς εἶπεν αὐτοῖς, Τί κόπους παρέχετε
But knowing [this] "Jesus" said to them, Why trouble do ye cause

τῇ γυναικὶ; ἔργον γὰρ καλὸν εἰργάσατο εἰς ἐμέ. 11 πάν-
to the woman? "work" "good" she wrought towards me. "Al-

τοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ' ἑαυτῶν, ἐμὲ δὲ οὐ πάντοτε
ways for the poor ye have with you, but me not always

ἔχετε. 12 βαλοῦσα γὰρ αὕτη τὸ μύρον τοῦτο ἐπὶ τοῦ
ye have. 12 "in" "pouring" "this" ["woman"] this ointment on

σώματός μου πρὸς τὸ ἐνταφιάσαι με ἐποίησεν. 13 ἀμὴν λέγω
my body for my burying she did [it]. Verily I say

ὑμῖν, ὅπου ἐὰν κηρυχθῇ τὸ ἐγγέλιον τοῦτο ἐν ὅλῳ
to you, Wheresoever shall be proclaimed these glad tidings in all

τῷ κόσμῳ, λαληθήσεται καὶ ὁ ἐπὶ οὐρανῶν αὕτη.
the world, shall be spoken of also that which "did" "this" ["woman"], for

μνημόσυνον αὐτῆς.
a memorial of her.

of the least of these, you did not do it to Me.

46 And these shall go away into everlasting punishment. But the righteous shall go into everlasting life.

CHAPTER 26

1 And when Jesus had finished all these sayings, He said to His disciples,

2 You know that after two days the Passover takes place, and the Son of man is to be handed over to be crucified.

3 Then the chief priests and the scribes and the elders of the people were gathered together into the court of the high priest, who was called Cai-aphas.

4 And they plotted together in order that they might take Jesus by trickery and kill Him.

5 But they said, Not during the feast, so that there will not be an uproar among the people.

6 Now Jesus was in Bethany in the house of Simon the leper.

7 A woman came to Him with an alabaster cask of very precious ointment, and she poured it on His head as He sat at the table.

8 But seeing it, His disciples became very indignant, saying, For what purpose is this waste?

9 For the ointment could have been sold for much and given to the poor.

10 But knowing this, Jesus said to them, Why do you cause trouble to the woman? For she has done a good work towards Me.

11 For you always have the poor with you, but you do not always have Me.

12 For in pouring this ointment upon My body, she did it for My burying.

13 Truly I say to you, Wherever this gospel shall be preached in the whole world, that which this one did shall be spoken of also for a remembering of her.

7 — καὶ οἱ γραμματεῖς LITTA.

μύρον LITR.

1 LITTA.

12 — καὶ οἱ γραμματεῖς LITTA.

13 — καὶ οἱ γραμματεῖς LITTA.

8 δόλῳ κερτήσωσιν OLTRAW.

9 τῇ κεφαλῇ LITR.

10 — τὸ μύρον OLTRAW.

11 — καὶ οἱ γραμματεῖς LITTA.

12 — καὶ οἱ γραμματεῖς LITTA.

7 ἔχουσα ἀλάβαστρον

8 — αὐτοῦ (read the discip) as

9 — καὶ τοῖς (read the poor) LW.

10 — καὶ οἱ γραμματεῖς LITTA.

11 — καὶ οἱ γραμματεῖς LITTA.

¹⁴ Then one of the twelve, called Judas Is-car-i-ot, went to the chief priests.

¹⁵ And he said, What are you willing to give me, and I will betray Him to you? And they appointed to him thirty pieces of silver.

¹⁶ And from that time he looked for an opportunity, that He might betray Him.

¹⁷ Now on the first day of the unleavened bread the disciples came to Jesus, saying to Him, Where do You desire for us to prepare for You to eat the passover?

¹⁸ And He said, Go into the city to a certain one and say to him, The Master says, My time is near. I will keep the Passover at your house with My disciples.

¹⁹ And the disciples did as Jesus commanded them and prepared the passover.

²⁰ And when evening had come, He was reclining at table with the twelve.

²¹ And as they were eating He said, Truly I say to you that one of you will betray Me.

²² And being very sorrowful, they began each of them to say to Him, Lord, is it I? But answering,

²³ He said, He who dipped his hand with Me in the dish will betray Me.

²⁴ Truly the Son of man does go, as it has been written concerning Him, but woe to that man through whom the Son of man is betrayed! It would have been good for that man if he had not been born.

²⁵ And Judas, who was betraying Him, answered and said, Master, am I the one? He said to him, You have said it.

²⁶ And as they were eating, Jesus, taking the bread and blessing it, broke it and gave to the disciples. And He said, Take, eat. This is My body.

²⁷ And taking the cup, and giving thanks, He gave to them, saying, All of you drink of it.

14 Τότε πορευθεὶς εἰς τῶν δώδεκα, ὁ λεγόμενος Ἰουδᾶς
Then ¹⁴having ¹⁴gone ¹⁴one ¹⁴of ¹⁴the ¹⁴twelve, ¹⁴who ¹⁴was ¹⁴called ¹⁴Judas
¹⁴Ἰσκαριώτης, πρὸς τοὺς ἀρχιερεῖς, 15 εἶπεν, Τί θέλετέ μοι
¹⁴Is-car-i-ot, to the chief priests, said, What are ye willing ¹⁴me
δοῦναι, ἐκάγω ὑμῖν παραδώσω αὐτόν; Οἱ δὲ ἔστησαν αὐτῷ
¹⁴to ¹⁴give, and I to you will deliver up him? And they appointed to him
τριάκοντα ἀργύρια. 16 καὶ ἀπὸ τότε ἐζήτει εὐκαιρίαν
thirty pieces of silver. And from that time he sought an opportunity

ἵνα αὐτὸν παραδῷ.
that him he might deliver up.

17 Τῇ δὲ πρώτῃ τῶν ἀζύμων προσήλθον οἱ μαθη-
Now on the first [day] of unleavened [bread] came the disci-
ται τῷ Ἰησοῦ, λέγοντες αὐτῷ, Πού θέλεις ἐτοιμάσωμέν
ples to Jesus, saying to him, Where wilt thou [that] we should prepare
σοι φαγεῖν τὸ πάσχα; 18 Ὁ δὲ εἶπεν, Ὑπάγετε εἰς τὴν
for thee to eat the passover? And he said, Go into the
πόλιν πρὸς τὸν δέσνα, καὶ εἰπατε αὐτῷ, Ὁ διδάσκαλος λέγει,
city unto such a one, and say to him, The teacher says,
Ὁ καὶρός μου ἔγγις ἐστίν· πρὸς σὲ ποιῶ τὸ πάσχα μετὰ
My time ¹⁸near ¹⁸is; with thee I will keep the passover with
τῶν μαθητῶν μου. 19 Καὶ ἐποίησαν οἱ μαθηταὶ ὡς συνέταξεν
my disciples. And ¹⁹did ¹⁹the ¹⁹disciples ¹⁹as ¹⁹directed

αὐτοῖς ὁ Ἰησοῦς, καὶ ἡτοίμασαν τὸ πάσχα.
¹⁹them ¹⁹Jesus, and prepared the passover.

20 Ὅψιας δὲ γενομένης ἀνέκειτο μετὰ τῶν δώδεκα.
And evening being come he reclined [at table] with the twelve.

21 καὶ ἐσθιόντων αὐτῶν εἶπεν, Ἀμὴν λέγω ὑμῖν, ὅτι εἷς ἐξ
And as they were eating he said, Verily I say to you, that one of
ὑμῶν παραδώσει με. 22 Καὶ λυπούμενοι ὀφθόρα ἤρξαντο
you- will deliver up me. And being grieved exceedingly they began
λέγειν αὐτῷ ἕκαστος αὐτῶν, Μῆτι ἐγὼ εἰμι, κύριε; 23 Ὁ δὲ
to say to him, each of them, I ²³am [he], Lord? But he
ἀποκριθεὶς εἶπεν, Ὁ ἐμβάψας μετ' ἐμοῦ ἔν τῷ τρυβλίῳ
answering said, He who dipped with me in the dish
τῇ χειρᾷ, οὗτός με παραδώσει. 24 Ὁ μὲν υἱὸς τοῦ ἀνθρώ-
[his] hand, he me will deliver up. The ²⁴indeed ²⁴Son ²⁴of ²⁴manu
που ὑπάγει, καθὼς γέγραπται περὶ αὐτοῦ, οὐαὶ δὲ τῷ
goes, as it has been written concerning him, but woe

ἀνθρώπῳ· ἐκείνῳ δὲ ὃς ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται·
to that man by whom the Son of man is delivered up;
καλὸν ἦν αὐτῷ εἰ οὐκ ἐγεννήθη ὁ ἀνθρώπος· ἐκείνος.
good were it for him if ²⁴had ²⁴not ²⁴been ²⁴born that ²⁴man.

25 Ἀποκριθεὶς δὲ Ἰουδᾶς ὁ παραδίδους αὐτὸν εἶπεν, Μῆτι
And answering Judas, who was delivering up him, said,
ἐγὼ εἰμι, ῥαββί; Ἱ λέγει αὐτῷ, Σὺ εἶπας.
²⁵I ²⁵am [he], Rabbi? He says to him, Thou hast said.

26 Ἐσθιόντων δὲ αὐτῶν, λαβὼν ὁ Ἰησοῦς τὸν ἄρτον,
And as they were eating, ²⁶having ²⁶taken ²⁶Jesus the bread,
καὶ εὐλογήσας, ἐκλασεν καὶ ἔδιδον τοῖς μαθηταῖς, ῥαβί
and having blessed, broke and gave to the disciples, and I
εἶπεν, Λάβετε, φάγετε· τοῦτό ἐστιν τὸ σῶμά μου. 27 Καὶ
said, Take, eat; this is my body. And
λαβὼν ἡ ποτήριον, καὶ ἔucharιστήσας, ἔδωκεν αὐτοῖς,
having taken the cup, and having given thanks, he gave [it] to them,

ε καὶ ἐγὼ τ. ^h — αὐτῷ LIT. A.W. ⁱ + μαθητῶν disciples LIT. ^k εἰς ἐκ-στος ἐκείνῳ one LIT. A. ^l τὴν χεῖρα ἐν τῷ τρυβλίῳ LIT. A. ^m ραββεί τ. ⁿ — τὸν LIT. (A). ^o οὐός having given LIT. A. ^p — καὶ LIT. A. ^q — τὸ (read a cup) LIT. A. ^r — καὶ LIT. A.

λέγων, Πίετε ἐξ αὐτοῦ πάντες· 28 τοῦτο γὰρ ἐστὶν τὸ αἷμά μου, λέγων, "Drink of 'tis all, For this is my blood, τὸ¹ τῆς 'καινῆς' διαθήκης, τὸ περὶ πολλῶν ἐκχυνόμενον" εἰς that of the new covenant, which for many is poured out for ἄφεσιν ἁμαρτιῶν. 29 λέγων δὲ τοῖς, "ὅτι οὐ μὴ πῖω ἅπ' remission of sins. But I say to you, that not at all will I drink hence- ἄρτι ἐκ τούτου τοῦ γεγεννηματος" τῆς ἀμπέλου, ἕως τῆς ἡμέρας forth of this fruit of the vine, until 'day ἐκείνης ὅταν αὐτὸ πίνω μεθ' ὑμῶν καὶνὸν ἐν τῇ βασιλείᾳ τοῦ 'that when it I drink with you now in the kingdom of my father. 30 Καὶ ὑμνήσαντες ἐξῆλθον εἰς τὸ ὄρος τῶν πατρὸς μου. 31 τότε λέγει αὐτοῖς ὁ Ἰησοῦς, Πάντες ὑμεῖς σκανδα- And having sung a hymn they went out to the mount of my father. Then 'says to them 'Jesus, All ye will be

λαῖων. 31 τότε λέγει αὐτοῖς ὁ Ἰησοῦς, Πάντες ὑμεῖς σκανδα- If ye will be of Olives. Then 'says to them 'Jesus, All ye will be λισθήσεσθε ἐν ἑμοί ἐν τῇ νυκτὶ ταύτῃ. γέγραπται γάρ, offended in me during this night. For it has been written, Πατάξω τὸν ποιμένα, καὶ διασκορπισθήσεται τὰ πρόβατα I will smite the shepherd, and will be scattered abroad the sheep

τῆς ποιμνῆς. 32 μετὰ δὲ τὸ ἐγερθῆναι με προᾶξω ὑμᾶς of the flock; but after my being raised I will go before you εἰς τὴν Γαλιλαίαν. 33 Ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ, into Galilee. And answering Peter said to him, Εἰ καὶ² πάντες σκανδαλισθήσονται ἐν σοί, ἐγὼ οὐδέποτε If even all will be offended in thee, I never

σκανδαλισθήσομαι. 34 Ἐφ' αὐτῷ ὁ Ἰησοῦς, Ἀμὴν λέγω σοι, will be offended. Said to him 'Jesus, Verily I say to thee, ὅτι ἐν ταύτῃ τῇ νυκτὶ, πρὶν ἀλέκτορα φωνῆσαι, τρίς that during this night, before [the] cock crows, thrice

ἀπαρνήσῃ με. 35 λέγει αὐτῷ ὁ Πέτρος, Κὰν δὲν με thou wilt deny me. Says to him 'Peter, Even if it were needful for me σὺν σοὶ ἀποθανεῖν, οὐ μὴ σε ἀπαρνήσομαι. Ὅμοιως³ καὶ with thee to die, in no wise thee will I deny. Likewise also

πάντες οἱ μαθηταὶ εἶπον. all the disciples said. 36 Τότε ἔρχεται μετ' αὐτῶν ὁ Ἰησοῦς εἰς χωρίον λεγόμενον Then comes with them Jesus to a place called 'Γεθσημανῇ,⁴ καὶ λέγει τοῖς μαθηταῖς, Καθίσате αὐτοῦ, ἕως ὅτε Gethsemane, and he says to the disciples, Sit here, until

ἀπέλθω⁵ προσεύξωμαι ἐκεῖ. 37 Καὶ παραλαβὼν τὸν having gone away I shall pray yonder. And having taken with [him] Πέτρον καὶ τοὺς δύο υἱοὺς Ζεβεδαίου, ἤρξατο λυπεῖσθαι καὶ Peter and the two sons of Zebedee, he began to be sorrowful and

ἀδηνόμειν. 38 τότε λέγει αὐτοῖς, Περὶλυπός ἐστιν ἡ ψυχή μου deeply depressed. Then he says to them, Very sorrowful is my soul εἰς θάνατον· μένετε ὧδε καὶ γρηγορεῖτε μετ' ἐμοῦ. 39 Καὶ even to death; remain here and watch with me. And

προελθὼν⁶ μικρὸν ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ προσευχόμενος, καὶ λέγων, Πάτερ μου, εἰ δυνατόν ἐστιν παρελθέτω⁷ ing, and saying, my Father, if possible let it be let pass

ἀπ' ἐμοῦ τὸ ποτήριον τοῦτο· πλὴν οὐχ ὡς ἐγὼ θέλω, ἀλλ' ὡς from me this cup; nevertheless not as I will, but as

²⁸ For this is My blood of the new covenant which is being poured out for many, to remission of sins.

²⁹ But I say to you that I will not at all drink of this fruit of the vine after this, until that day when I drink it new with you in the kingdom of My Father.

³⁰ And having sung a hymn, they went out to the Mount of Olives.

³¹ Then Jesus said to them, All of you will be offended in Me during this night. For it has been written, "I will smite the shepherd and the sheep of the flock will be scattered abroad."

³² But after My resurrection, I will go before you into Galilee.

³³ And Peter answered and said to Him, Even if all will be offended in You, I will never be offended.

³⁴ Jesus said to him, Truly I say to you that during this night you will deny Me three times, before the cock crows.

³⁵ Peter said to Him, Even if it were necessary for me to die with You, I will never deny You. All the disciples said the same.

³⁶ Then Jesus comes with them to a place called Geth-sem-a-ne. And He said to the disciples, Sit here while I go away. I shall pray over there.

³⁷ And taking Peter and the two sons of Zeb-e-dee, He began to be sorrowful and deeply troubled.

³⁸ Then He said to them, My soul is very sorrowful, even to death. Stay here and watch with Me.

³⁹ And going forward a little He fell upon His face praying. And He said, O My Father, if it is possible let this cup pass from Me. Nevertheless, let it not be as I desire, but as You desire.

¹ — τὸ ΛΙΤΑ. ² — καινῆς ΤΙ(Α) ³ — ἐκχυνόμενον ΛΙΤΙΤΑ. ⁴ — ὅτι ΛΙΤΑ. ⁵ — γρηγόματος ΛΙΤΑ W. ⁶ — διασκορπισθήσονται ΛΙΤΑ. ⁷ — καὶ ΛΙΤΙΤΑ W. ⁸ — καὶ δὲ and (likewise) W. ⁹ — Γεθσημανεῖ ΛΙΤΑ W; Γεθσημανεῖ τ. ¹⁰ — αὐτοῦ of him L. ¹¹ — ἀν L. ¹² — ἐκεῖ προσεύξωμαι ΛΙΤΑ. ¹³ — ὁ Ἰησοῦς Jesus (says) W. ¹⁴ — προσελθὼν having come towards [them] ττ. ¹⁵ — μου my ΤΙΤ; ¹⁶ — παρελθέτω ΛΙΤΑ.

⁴⁰ And He came to the disciples and found them sleeping. And He said to Peter, So! Were you not able to watch one hour with Me?

⁴¹ Watch and pray that you do not enter into temptation. The spirit is indeed willing, but the flesh is weak.

⁴² Again, going away a second time, He prayed, saying, O My Father, if this cup cannot pass away from Me without My drinking it, let Your will be done.

⁴³ And coming back He found them sleeping again, for their eyes were heavy.

⁴⁴ And leaving them, He went away again and prayed the third time, saying the same word.

⁴⁵ Then He came to His disciples and said to them, Sleep on now and take your rest. Behold! The hour has come near and the Son of man is betrayed into the hands of sinners.

⁴⁶ Rise, let us go. Lo! He who is betraying Me has come.

⁴⁷ And while He was still speaking, Behold, Judas came, one of the twelve! And a great multitude with swords and staves came with him, being sent from the chief priests and elders of the people.

⁴⁸ And he who was betraying Him gave them a sign saying, Whomever I shall kiss, it is He. Seize Him.

⁴⁹ And he came up to Jesus immediately and said, Greetings, Master! And he kissed Him.

⁵⁰ But Jesus said to him, Friend, why have you come? Then they came up and laid hands on Jesus and held Him.

⁵¹ And behold! One of those with Jesus stretched out his hand and drew his sword. And striking a servant of the high priest, he took off his ear.

σὺ. 40 Καὶ ἔρχεται πρὸς τοὺς μαθητάς καὶ εὗρίσκει αὐτοὺς
thou. And he comes to the disciples and finds them
καθεύδοντας, καὶ λέγει τῷ Πέτρῳ, Οὕτως οὐκ ἰσχύσατε μίαν
sleeping, and says to Peter, Thus were ye not able one

ὥραν γρηγορῆσαι μετ' ἐμοῦ; 41 γρηγορεῖτε καὶ προσεύχεσθε,
hour to watch with me? Watch and pray,

ἵνα μὴ εἰσέλθῃτε εἰς πειρασμόν. τὸ μὲν πνεῦμα πρόθυμον,
that ye enter not into temptation: the indeed spirit (is) ready,

ἡ δὲ σὰρξ ἀσθενής. 42 Πάλιν ἐκ δευτέρου ἀπελθὼν προσ-
but the flesh weak. Again a second time having gone away he

ἤψατο, λέγων, Πάτερ μου, εἰ οὐ δύναται τοῦτο τὸ ποτήριον
prayed, saying, my Father, if cannot this cup
παρελθεῖν ἀπ' ἐμοῦ ἵνα μὴ αὐτὸ πίνω, γεννηθῇ τὸ θέλημα
pass from me unless it I drink, be done will

σου. 43 Καὶ ἐλθὼν εὗρίσκει αὐτοὺς πάλιν καθεύδοντας,
thy. And having come he finds them again sleeping,

ἦσαν γὰρ αὐτῶν οἱ ὀφθαλμοὶ βεβαρημένοι. 44 Καὶ ἀφίει
for were their eyes heavy. And leaving

αὐτοὺς, ἀπελθὼν πάλιν προσήειλε τὸ τρίτον, τὴν αὐτὴν
them, having gone away again he prayed a third time, the same

λόγον εἰπών. 45 τότε ἔρχεται πρὸς τοὺς μαθητάς αὐτοῦ,
thing saying. Then he comes to the disciples

καὶ λέγει αὐτοῖς, Καθεύδετε τὸ λοιπὸν καὶ ἀναπαύεσθε
and says to them, Sleep on now and take your rest;

ἰδοὺ. ἤγγικεν ἡ ὥρα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδο-
behold, has drawn near the hour, and the Son of man is delivered

ται εἰς χεῖρας ἀμαρτωλῶν. 46 ἐγείρεσθε, ἀγωμεν ἰδοὺ,
up into the hands of sinners. Rise up, let us go; behold,

ἤγγικεν ὁ παραδίδους με.
has drawn near he who is delivering up me.

47 Καὶ ἐπὶ αὐτῷ λαλῶντος, ἰδοὺ, Ἰούδας εἰς τῶν δώδεκα
And yet as he is speaking behold, Judas, one of the twelve,

ἦλθεν, καὶ μετ' αὐτοῦ ὄχλος πολλὸς μετὰ μαχαίρων καὶ ξύλων,
came, and with him a crowd great with swords and staves,

ἀπὸ τῶν ἀρχιερέων καὶ πρεσβυτέρων τοῦ λαοῦ. 48 ὁ δὲ
from the chief priests and elders of the people. And he who

παροπίδους αὐτὸν ἔδωκεν αὐτοῖς σημεῖον, λέγων, Ὁν ἂν
was delivering up him gave them a sign, saying, Whomsoever

φιλήσω, αὐτὸς ἐστίν· κρατήσατε αὐτόν. 49 Καὶ εὐθὺς
I shall kiss, he it is: seize him. And immediately

προσελθὼν τῷ Ἰησοῦ εἶπεν, Χαῖρε, ῥαββί, καὶ κατεφίλησεν
having come up to Jesus he said, Hail, Rabbi, and ardently kissed

αὐτόν. 50 ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, Ἐταῖρε, εἰ ᾧ
him. But Jesus said to him, Friend, for what proposest

πάρει; Τότε προσελθόντες ἐτίβαλον τὰς χεῖρας ἐπὶ
art thou come? Then having come to him they laid hands on

τὸν Ἰησοῦν, καὶ ἐκράτησαν αὐτόν. 51 Καὶ ἰδοὺ, εἰς τῶν
Jesus, and seized him. And behold, one of those

μετὰ Ἰησοῦ, ἐκτείνας τὴν χεῖρα ἀπέπασσεν τὴν μάχαι-
with Jesus, having stretched out his hand drew the sword

ραν αὐτοῦ, καὶ πατάξας τὸν δούλον τοῦ ἀρχιερέως ἀφείλεν
his, and smiting the bondman of the high priest took off

1 — τὸ ποτήριον LITTA.

2 — αὐτὸν (read the disciples) LITTA.

3 — ἀπ' ἐμοῦ [L] TITTA.

4 — ἐκ τρίτου [L] A.

5 — τὸ [L] A.

6 — ἐάν T.A.

7 — ἀπ' ἐμοῦ [L] TITTA.

8 — ἐκ τρίτου [L] A.

9 — τὸ [L] A.

10 — ἐάν T.A.

αὐτοῦ τὸ ὦτιον. 52 τότε λέγει αὐτῷ ὁ Ἰησοῦς, Ἀπόστρεψόν
his ear. Then says to him Jesus, Return
σου τὴν μάχαιραν¹ εἰς τὸν τόπον αὐτῆς· πάντες γὰρ οἱ λα-
thy sword to its place; for all who
βόντες μάχαιραν ἐν ῥμαίῳ² ἀπολούνται. 53 ἢ δο-
take [the] sword by [the] sword shall perish. Or think
κεῖς· ὅτι οὐ δύναμαι ἄρτι³ παρακαλεῖσαι τὸν πατέρα μου,
est thou that I am not able now to call upon my Father,
καὶ παραστήσει μοι ἅ πλείους⁴ ἢ δώδεκα λεγεῶνας⁵ ἀγ-
and he will furnish to me more than twelve legions of
γέλων; 54 πῶς οὖν πληρωθῶσιν αἱ γραφαὶ ὅτι οὕτως
angels? How then should be fulfilled the scriptures that thus
δεῖ γενέσθαι;
it must be?

55 Ἐν ἑκείνῃ τῇ ὥρᾳ εἶπεν ὁ Ἰησοῦς τοῖς ὄχλοις, Ὡς ἐπὶ
In that hour said Jesus to the crowds, As against
λῃσθῇ ἐξήλθετε⁶ μετὰ μαχαιρῶν καὶ ξυλῶν συλλαβεῖν με;
a robber are ye come out with swords and staves to take me?
καθ' ἡμέραν πρὸς ὑμᾶς⁷ ἑκαθεζόμεν διδάσκων ἐν τῷ ἱερῷ,⁸
Daily with you I sat teaching in the temple,
καὶ οὐκ ἐκρατήσατέ με. 56 τοῦτο δὲ ὅλον γέγονεν ἵνα πλη-
and ye did not seize me. But this all is come to pass that may
ρωθῶσιν αἱ γραφαὶ τῶν προφητῶν. Τότε οἱ μαθηταὶ πάντες
be fulfilled the scriptures of the prophets. Then the disciples all
ἀρίντες αὐτὸν ἔφυγον.
forsaking him fled.

57 Οἱ δὲ κρατήσαντες τὸν Ἰησοῦν ἀπάγαγον πρὸς Καί-
But they who had seized Jesus led him away to Cai-
ῶφαν τὸν ἀρχιερεῖα, ὅπου οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι
aphas the high priest, where the scribes and the elders
συνήχθησαν. 58 Ὁ δὲ Πέτρος ἠκολούθει αὐτῷ ἀπὸ μακρό-
were gathered together. And Peter followed him from afar
θεν, ἕως τῆς αὐλῆς τοῦ ἀρχιερέως· καὶ εἰσελθὼν ἔσω ἐκάθητο
even to the court of the high priest; and having entered within he sat
μετὰ τῶν ὑπηρετῶν ἰδεῖν τὸ τέλος. 59 Οἱ δὲ ἀρχιερεῖς καὶ οἱ
with the officers to see the end. And the chief priests and the
πρεσβύτεροι καὶ τὸ συνέδριον ὅλον ἐξήτουν ψευδομαρτυρίαν
elders and the sanhedrim whole sought false evidence
κατὰ τοῦ Ἰησοῦ, ὅπως αὐτὸν θανατώσωσιν.⁹ 60 καὶ οὐχ
against Jesus, so that him they might put to death, and not
εἶρον. καὶ¹⁰ πολλῶν ψευδομαρτύρων προσελθόντων· οὐχ
found [any]: even many false witnesses having come forward not
εἶρον.¹¹ 61 Ὑστερον δὲ προσελθόντες δύο ψευδομάρτυρες¹²
they found [any]. But at last having come forward two false witnesses
εἶπον, Οὗτος ἔφη, Δύναμαι καταλῦσαι τὸν ναὸν τοῦ θεοῦ,
said, This [man] said, I am able to destroy the temple of God,
καὶ ὡς τριῶν ἡμερῶν οἰκοδομησαι αὐτόν.¹³ 62 Καὶ ἀναστὰς
and in three days to build it. And having stood up
ὁ ἀρχιερεὺς εἶπεν αὐτῷ, Οὐδὲν ἀποκρίνη; τί οὗτοι σοι
the high priest said to him, Nothing answerest thou? What these
say against you?

⁵² Then Jesus said to him, Put your sword back into its place, for all who take the sword shall perish by the sword.

⁵³ Or do you think that I am not able now to call upon My Father, and He will place beside Me more than twelve legions of angels?

⁵⁴ How then would the Scriptures be fulfilled? For they say, it must happen like this.

⁵⁵ In that hour Jesus said to the multitudes, You have come out with swords and staves to take Me, as against a thief. I sat daily with you, teaching in the Temple, and you did not lay hands on Me.

⁵⁶ But this has all happened so that the Scriptures of the prophets may be fulfilled. Then all His disciples ran away, forsaking Him.

⁵⁷ And those who had seized Jesus led Him away to Cai-aphas, the high priest, where the scribes and the elders were gathered together.

⁵⁸ And Peter followed Him from a distance—even to the court of the high priest. And he went inside and sat with the officers to see the end.

⁵⁹ And the chief priests and the elders and the whole San-he-drin looked for false evidence against Jesus, so that they might put Him to death.

⁶⁰ But none was found: even though many false witnesses came forward, they did not find any. But at last two false witnesses came up,

⁶¹ saying, This one said, I am able to destroy the Temple of God, and in three days to build it.

⁶² And the high priest stood up, saying to Him, Do you answer nothing? What do these say against you?

¹ τὴν μάχαιραν σου ΛΤΤ.Α. ² ῥμαίῳ ΛΤΤ.Α. ³ ἄρτι ΤΤ. ⁴ ἅ πλείους ΤΤ. ⁵ ἅ πλείους ΤΤ. ⁶ ἐξήλθετε (than) [L] ΤΤ.Α. ⁷ ἐξήλθετε ΛΤΤ.Α. ⁸ ἐν τῷ ἱερῷ ἑκαθεζόμεν διδάσκων L; ἐν τῷ ἱερῷ ἑκαθεζόμεν διδάσκων ΤΤ.Α. ⁹ ὅπως αὐτόν θανατώσωσιν L; ὅπως αὐτόν θανατώσωσιν ΤΤ.Α. ¹⁰ καὶ πολλῶν ψευδομαρτύρων προσελθόντων· οὐχ εἶρον. ¹¹ καὶ πολλῶν ψευδομαρτύρων προσελθόντων· οὐχ εἶρον. ¹² δύο ψευδομάρτυρες. ¹³ οἰκοδομησαι αὐτόν. ¹⁴ οὐχ εἶρον G[L] ΤΤ.Α. ¹⁵ καὶ ἀναστὰς. ¹⁶ ἀναστὰς. ¹⁷ οὐδὲν ἀποκρίνη; τί οὗτοι σοι. ¹⁸ οὐδὲν ἀποκρίνη; τί οὗτοι σοι. ¹⁹ οὐδὲν ἀποκρίνη; τί οὗτοι σοι.

⁶³ But Jesus was silent. And the high priest said to Him, I command you by the living God that you tell us whether you are the Christ, the Son of God.

⁶⁴ Jesus said to him, You have said it! More than that I say to you, From this time you shall see the Son of man sitting on the right hand of power and coming on the clouds of heaven.

⁶⁵ Then the high priest tore his clothes, saying, He has blasphemed! Why do we have any more need to hear witnesses? Behold! Now you have heard his blasphemy.

⁶⁶ What do you think? And answering, they said, He is worthy of death.

⁶⁷ Then they spat in His face and beat Him. And some slapped Him,

⁶⁸ saying, Prophecy to us, O Christ, Who is he that slapped you?

⁶⁹ And Peter was sitting outside in the court. And a certain girl came to him, saying, And you were with Jesus the Galilean.

⁷⁰ But he denied it before all, saying, I do not know what you say.

⁷¹ And after he had gone out into the porch, Another saw him and said to those there, This one also was with Jesus the Nazarean.

⁷² And again he denied with an oath, I do not know the man.

⁷³ And after a little while those standing near came up and said to Peter, Indeed, you are also one of them, for even your speech betrays you.

⁷⁴ Then he began to curse and to swear, I do not know the man. And immediately the cock crowed.

⁷⁵ And Peter remembered the word of Jesus, who had said to him, Before the cock crow, you will deny Me three times. And he went out and cried bitterly.

καταμαρτυροῦσιν; ⁶³ Ὁ δὲ Ἰησοῦς ἠσώπα καὶ ἀποκριθεὶς ὁ
do witness against? But Jesus was silent. And answering the

ἀρχιερεὺς εἶπεν αὐτῷ, Ἐξορκίζω σε κατὰ τοῦ θεοῦ τοῦ ζῶντος,
high priest said to him, I adjure thee by God the living,
ἵνα ἡμῖν εἴπῃς. εἰ σὺ εἶ ὁ χριστός, ὁ υἱὸς τοῦ θεοῦ. ⁶⁴ Λέγει
that us thou tell if thou art the Christ, the Son of God. Says

αὐτῷ ὁ Ἰησοῦς, Σὺ εἶπας. πλὴν λέγω ὑμῖν, ἀπ' ἄρτι ὀψεσθε.
to him Jesus, Thou hast said. Moreover I say to you, Henceforth ye shall see
τὸν υἱὸν τοῦ ἀνθρώπου καθήμενον ἐκ δεξιῶν τῆς δυνάμεως καὶ
the Son of man sitting at the right hand of power, and
ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ. ⁶⁵ Τότε ὁ ἀρχιερεὺς
coming on the clouds of heaven. Then the high priest

διέρρηξεν τὰ ἱμάτια αὐτοῦ, λέγων, Ὅτι ἰβλασφήμησεν· τί
rent his garments, saying, He has blasphemed; why

ἔτι χρειάν ἔχομεν μαρτύρων; ἰδε, νῦν ἠκούσατε τὴν βλασ-
any more need have we of witnesses? lo, now ye have heard the blas-
φημίαν αὐτοῦ. ⁶⁶ τί ὑμῖν δοκεῖ; Οἱ δὲ ἀποκριθέντες εἶπον,
phemy of him. What do ye think? And they answering said,

Ἐνοχός θανάτου ἐστίν. ⁶⁷ Τότε ἐνέπυσαν εἰς τὸ πρῶτον
Deserving of death he is. Then they spat in the face

αὐτοῦ, καὶ ἐκολάφισαν αὐτόν, οἱ δὲ ἑτάροιμοι αὐτοῦ
his, and buffeted him, and some struck him with the palm of the

⁶⁸ λέγοντες, Προφῆτευσον ἡμῖν, χριστέ, τίς ἐστίν ὁ
hand, saying, Prophecy to us, Christ, who is he that

παῖσας σε;
struck thee?

⁶⁹ Ὁ δὲ Πέτρος ἔξω ἐκάθητο ἐν τῇ αὐλῇ, καὶ προσήλθεν
But Peter without was sitting in the court, and came

αὐτῷ μία παιδίσκη, λέγουσα, Καὶ σὺ ἦσθα μετὰ Ἰησοῦ τοῦ
to him a maid, saying, And thou wast with Jesus the

Γαλιλαίου. ⁷⁰ Ὁ δὲ ἠρνήσατο ἐμπροσθεν πάντων, λέγων, Οὐκ
Galilean. But he denied before all, saying, Not

οἶδά τί λέγεις. ⁷¹ Ἐξελεθόντα δὲ αὐτόν εἰς τὸν πυλῶνα
I know what thou sayest. And having gone out he into the porch

εἶδεν αὐτόν ἄλλην, καὶ λέγει τοῖς ἐκεῖ, Καὶ οὗτος
saw him another [maid], and says to those there, And this [man]

ἦν μετὰ Ἰησοῦ τοῦ Ναζωραίου. ⁷² Καὶ πάλιν ἠρνήσατο
was with Jesus the Nazarean. And again he denied

μεθ' ὅρκου, Ὅτι οὐκ οἶδα τὸν ἄνθρωπον. ⁷³ Μετὰ μικρὸν δὲ
with an oath, I know not the man. After a little also

προσελθόντες οἱ ἐστῶτες εἶπον τῷ Πέτρῳ, Ἀληθῶς
having come to [him] those who stood by said to Peter, Truly

καὶ σὺ ἐξ αὐτῶν εἶ; καὶ γὰρ ἡ γαλιλά σου δηλὸν σε ποιεῖ.
also thou of them art, for even thy speech manifest thee makes.

⁷⁴ Τότε ἤρξατο καταναθεματίζειν καὶ ὀμνύειν, Ὅτι οὐκ οἶδα
Then he began to curse and to swear, I know not

τὸν ἄνθρωπον. Καὶ εὐθέως ἀλέκτωρ ἐφώνησεν. ⁷⁵ καὶ
the man. And immediately a cock crew. And

ἐμνήσθη ὁ Πέτρος τοῦ ῥήματος τοῦ Ἰησοῦ εἰρηκότος αὐτοῦ,
remembered Peter the word of Jesus, who had said to him,

Ὅτι πρὶν ἀλέκτορα φωνῆσαι, τρίς ἀπαρνήσῃ με· καὶ
Before [the] cock crew, thrice thou wilt deny me. And

ἐξελεθὼν ἔξω ἐκλαπεν πικρῶς.
having gone out he wept bitterly.

* — ἀποκριθεὶς ττ. * — ὅτι λττ. * — αὐτοῦ [L] ττ. * ἐράπισαν λττ. * ἐκάθητο
ἔξω λττ. * + αὐτόν them G. * — αὐτόν [L] ττ. * αὐτοῖς to them AW. * — καὶ *
* μετὰ λττ. * καταναθεματίζειν GLTITW. * εὐθύς ττ. * — τοῦ λττ. * — αὐτὴ [L] ττ.

CHAPTER 27

27 Πρωτας δε γενομένης, συμβούλιον λαβόν πάντες οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ κατὰ τοῦ Ἰησοῦ, ὥστε θανατώσας αὐτόν· 2 καὶ ὄψαντες αὐτὸν ἀπήγαγον καὶ παρέδωκαν αὐτόν· 3 Ποντίῳ 4 Πιλάτῳ τῷ ἡγεμύνι.

3 Τότε ἰδὼν Ἰούδας ὁ παραδιδούς αὐτόν ὅτι κατεκρίθη, μεταμεληθεὶς ἀπίστρεψεν τὰ τριάκοντα ἀργύρια τοῖς ἀρχιερεῦσιν καὶ τοῖς πρεσβυτέροις, 4 λέγων, Ἡμάρτον παραδοὺς αἷμα ῥάθων· Οἱ δὲ εἶπον, Τί πρὸς ἡμᾶς; σὺ γάρ τοι· 5 καὶ ῥίψας τὰ ἀργύρια ἐν τῷ ναῷ ἀνεχώρησεν, καὶ ἀπελθὼν ἀπήγαγον. 6 Οἱ δὲ ἀρχιερεῖς λαβόντες τὰ ἀργύρια εἶπον, Οὐκ ἐξεστὶν βαλεῖν αὐτὰ εἰς τὸν κορβανᾶν, ἐπεὶ τιμὴ αἵματος ἐστίν· 7 Συμβούλιον δὲ λαβόντες, ἡγόρασαν ἐξ αὐτῶν τὸν ἀγρὸν τοῦ περὶ ταφῆν τοῖς ξένοις. 8 διὸ ἐκλήθη ὁ ἀγρὸς ἐκείνος ἀγρὸς αἵματος ἕως τῆς σήμερον. 9 τότε ἐπληρώθη τὸ ῥηθὲν διὰ Ἱερεμίου τοῦ προφήτου, λέγοντος· Καὶ λαβὼν τὰ τριάκοντα ἀργύρια, τὴν τιμὴν τοῦ τιμημένου, ὃν ἐτίμησαν ἀπὸ υἱῶν Ἰσραὴλ, 10 καὶ ἔδωκαν αὐτὰ εἰς τὸν ἀγρὸν τοῦ κεραμῆως, καθὰ συνέταξεν μοι κύριος.

11 Ὁ δὲ Ἰησοῦς ἔστη ἔμπροσθεν τοῦ ἡγεμόνος καὶ ἐπηρώτησεν αὐτόν· ὁ ἡγεμὼν, λέγων, Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; Ὁ δὲ Ἰησοῦς εἶπε αὐτῷ, Σὺ λέγεις. 12 Καὶ ἐν τῷ κατηγορεῖσθαι αὐτὸν ὑπὸ τῶν ἀρχιερέων καὶ τῶν πρεσβυτέρων, οὐδὲν ἀπεκρίνατο. 13 τότε λέγει αὐτῷ ὁ Πιλάτος,

1 And when morning came, all the chief priests and elders of the people plotted against Jesus, so that they might put Him to death.

2 And they tied Him up and led Him away and handed Him over to Pontius Pilate, the governor.

3 Then Judas, who had betrayed Him, seeing that He was condemned, being sorry, brought back the thirty pieces of silver to the chief priests and elders.

4 saying, I sinned. I have betrayed innocent blood. But they said, What is that to you? You will have to see to that!

5 And throwing down the pieces of silver in the Temple, he left and went away and hanged himself.

6 And the chief priests took the silver and said, It is not lawful to put them into the treasury, for it is the price of blood.

7 And after talking it over, they bought the potter's field with them, for the burial of strangers.

8 So that field was called Field of Blood until this day.

9 Then that which was spoken by Jeremiah the prophet was fulfilled, saying, "And I took the thirty pieces of silver, the price of Him who was priced, on whom they of the sons of Israel set a price,

10 and gave them for the potter's field, as the Lord commanded me."

11 And Jesus stood before the governor. And the governor questioned Him, saying, Are you the king of the Jews? And Jesus said to him, You say it.

12 And when He was accused by the chief priests and the elders, He answered nothing.

13 Then Pilate said to Him, Do you not

1 — αὐτόν ΛΤΓΑ. 2 — Ποντίῳ ΤΤΓ. 3 Πιλάτῳ Τ. 4 παραδοὺς had delivered up ΛΤΓ. 5 ἰστρεψεν ΤΤΓΑ. 6 — τοῖς ΛΤΓΑ. 7 ῥάθων ΛΤΑ. 8 ὄψην ΛΤΓΑ. 9 εἰς τὸν ναόν into the temple ΤΤΓ. 10 εἶπαν ΛΤΓΑ. 11 ἔσταθῃ ΛΤΓΑ. 12 — αὐτῷ Τ. 13 — τῶν ΤΓΑ. 14 Πιλάτος ΛΤΓ; Πιλάτος Τ.

hear how many things they say against you?

¹⁴ And He did not answer him even to one word, so that the governor greatly marveled.

¹⁵ Now at *this* feast-time the governor was accustomed to release to the people a prisoner, *anyone* whom they desired.

¹⁶ And they had then a noted prisoner, called Bar-ab-bas.

¹⁷ Then, when they were gathered together, Pilate said to them, Whom do you desire that I release to you, Bar-ab-bas or Jesus who is called Christ?

¹⁸ For he knew that they handed him over through envy.

¹⁹ But as he was sitting on the judgment seat, his wife sent to him, saying, *Let there be nothing between you and that righteous one, for I have suffered many things today in a dream because of him.*

²⁰ But the chief priests and elders persuaded the crowd that they should beg for Bar-ab-bas and should destroy Jesus.

²¹ And the governor answered and said to them, Which of the two do you desire that I release to you? And they said, Bar-ab-bas.

²² Pilate said to them, What then shall I do with Jesus who is called Christ?

²³ They all said to him, Let him be crucified! And the governor said, Why? What evil has he done? But they cried out the more, saying, Let him be crucified!

²⁴ And when Pilate saw that it gained nothing, but rather that an uproar was arising, he took water and washed his hands before the crowd, saying, I am innocent of the blood of this just one—you will see.

²⁵ And all the people answered and said, Let his blood be on us and on our children.

²⁶ Then he released Bar-ab-bas to them. But he had Jesus whipped and handed Him over that He might be crucified.

Οὐκ ἀκούεις πόσα σοὺ καταμαρτυροῦσιν; ¹⁴ Καὶ ἤκουσεν αὐτὸν οὐδὲ ἐν ῥήματι, ὥστε θαυμάζειν τὸν ἡγεμόνα λίαν.
Hearst thou not how many things ^{thee} they ^{witness} against? And he did not answer him to even one word, so that ^{wondered} the governor exceedingly.

¹⁵ Κατὰ δὲ ἑορτὴν εἰώθει ὁ ἡγεμὼν ἀπολύνει ἓνα. Now at [the] feast ^{was} accustomed the governor to release one τῷ ὄχλῳ δέσμον, ὃν ᾔθελον. ¹⁶ ἔχον δὲ τότε δίσ- ^{to} the multitude prisoner, whom they wished. And they had then a ^{prisoner} μιον ἐπίσημον, λεγόμενον Βαραββᾶν. ¹⁷ συνηγμένον ^{sober} notable, called Barabbas. ¹⁸ ὄντων αὐτῶν ἐπὶ τῷ βήματι παρέδωκεν αὐτόν. ¹⁹ Καθ- ^{therefore} they said ^{to} them ^{Pilate} Whom will ye [that] I

λύσω ὑμῖν; Βαραββᾶν, ἢ Ἰησοῦν τὸν λεγόμενον χριστόν; release to you? Barabbas, or Jesus who is called Christ? ¹⁸ ᾔδει γὰρ ὅτι διὰ φθόνον παρέδωκεν αὐτόν. ¹⁹ Καθ- ^{For} he knew that through envy they delivered up him. ¹⁹ ^{As} was μένον δὲ αὐτοῦ ἐπὶ τοῦ βήματος ἀπέστειλεν πρὸς αὐτόν ἡ

κρίσις· ¹⁹ ἡ γυνὴ αὐτοῦ, λέγουσα, Μὴ δέν σοι καὶ τῷ δικαίῳ ^{his} wife, saying, [Let there be] nothing between thee and ^{righteous} ἐκείνῳ. πολλὰ γὰρ ἐπαθὼν σήμερον κατ' ὄναρ δι' ^{that} [man]; for many things I suffered to-day in a dream because of αὐτόν. ²⁰ Οἱ δὲ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι ἐπεισαν τοὺς ^{him} him. But the chief priests and the elders persuaded the

ὄχλους ἵνα αἰτήσωνται τὸν Βαραββᾶν, τὸν δὲ Ἰησοῦν ἀπολ- ^{crowd} those that they should beg for Barabbas, and ^{Jesus} should εἶναι. ²¹ ἀποκριθεὶς δὲ ὁ ἡγεμὼν εἶπεν αὐτοῖς, Τίνα θέλετε ^{destroy}. And ^{answering} the governor said to them, Which will ye ἀπὸ τῶν δύο ἀπολύσω ὑμῖν; Οἱ δὲ εἶπον, Βαραββᾶν.

²² Λέγει αὐτοῖς ὁ Πιλάτος, Τί οὖν ποιήσω Ἰησοῦν, τὸν ^{of} the two [that] I release to you? And they said, Barabbas. ²² Λέγει αὐτοῖς ὁ Πιλάτος, Τί οὖν ποιήσω Ἰησοῦν, τὸν

λεγόμενον χριστόν; λέγουσιν αὐτῷ πάντες, Σταυρωθήτω. ^{is} called Christ? They say ^{to} him ^{all}, Let [him] be crucified. ²³ Οἱ δὲ ἡγεμῶν εἶπεν, Τί γὰρ κακὸν ἐποίησεν; Οἱ δὲ

ἔφη, ὅτι οὐδὲν ὠφέλει, ἀλλὰ μᾶλλον θόρυβος γίνεται, ^{And} the governor said, What ^{when} evil did he commit? But they ^{cried} out, saying, Let [him] be crucified. And ^{feeling} περισσῶς ἐκραζόν, λέγοντες, Σταυρωθήτω. ²⁴ Ἰδὼν δὲ ὁ

Πιλάτος ὅτι οὐδὲν ὠφέλει, ἀλλὰ μᾶλλον θόρυβος γίνεται, ^{Pilate} that nothing it availed, but rather a tumult is arising, λαβὼν ὕδωρ ἀπενίψατο τὰς χεῖρας ἀπέναντι τοῦ ὄχλου,

ἔγων, Ἐὰν ἄνθρωπος εἴμι ἀπὸ τοῦ αἵματος τοῦ δικαίου· ^{saying}, Guiltless I am of the blood of this righteous [man]; ὑμεῖς ὀφείθετε. ²⁵ Καὶ ἀποκριθεὶς πᾶς ὁ λαὸς εἶπεν, Τὸ

αἷμα αὐτοῦ ἐφ' ἡμᾶς καὶ ἐπὶ τὰ τέκνα ἡμῶν. ²⁶ Τότε ἀπέλυ- ^{ye} will say [to it]. And ^{answering} all the people said, αἷμα αὐτοῦ ἐφ' ἡμᾶς καὶ ἐπὶ τὰ τέκνα ἡμῶν. ²⁶ Τότε ἀπέλυ- ^{His} blood [be] on us and on our children. Then he re- ^{leased} to them Barabbas; but ^{Jesus} having scourged

παρέδωκεν ἵνα σταυρωθῇ. ^{he} delivered up [him] that he might be crucified.

¹ Πιλάτος LTR; Πελάτος T. ² εἶπαν TTR. ³ + τὸν TTR. ⁴ αὐτῷ LTR. ⁵ — ἡγεμῶν (read and he said) TTR. ⁶ κατέναντι LTR. ⁷ ἄνθρωπος LTR. ⁸ τούτου τοῦ δικαίου LTR; — τοῦ δικαίου (read of this [man]) TTR.

27 Τότε οἱ στρατιῶται τοῦ ἡγεμόνος, παραλαβόντες
Then the soldiers of the governor, having taken with [them]
τὸν Ἰησοῦν εἰς τὸ πραιτώριον, συνήγαγον ἐπ' αὐτὸν ὅλην
Jesus to the praetorium, gathered against him all

τὴν σπεῖραν· 28 καὶ ἐκδύσαντες^α αὐτὸν περιέθηκαν αὐτῷ
the band; and having stripped him they put round him

χλαμύδα κοκκίνην· 29 καὶ πλέξαντες στέφανον ἐξ ἀκανθῶν
a cloak scarlet; And having plaited a crown of thorns

ἐπέθηκαν ἐπὶ τὴν κεφαλὴν αὐτοῦ, καὶ κάλαμον^β ἐπὶ τὴν
they put [it] on his head, and a reed in

δεξιάν^γ αὐτοῦ· καὶ γονυπετήσαντες ἐμπροσθεν αὐτοῦ ἔνε-
right hand his; and bowing the knees before him they

παίζον^δ αὐτῷ, λέγοντες, Χαῖρε, ὡς βασιλεὺς^ε τῶν Ἰουδαίων·
mocked him, saying, Hail, king of the Jews!

30 καὶ ἐμπτύσαντες εἰς αὐτὸν ἔλαβον τὸν κάλαμον καὶ ἐτυπ-
And having spit upon him they took the reed and struck

τον εἰς τὴν κεφαλὴν αὐτοῦ. 31 Καὶ ὅτε ἐνέπαιξαν αὐτῷ
[him] on his head. And when they had mocked him

ἐξέδυσαν^α αὐτὸν τὴν χλαμύδα, καὶ^β ἐνέδυσαν αὐτὸν τὰ
they took off him the cloak, and they put on him

ἱμάτια αὐτοῦ· καὶ ἀπήγαγον αὐτὸν εἰς τὸ σταυρῶσαι.
his own garments; and led away him to crucify.

32 Ἐσπερχόμενοι δὲ ἔβρον ἄνθρωπον Κυρηναῖον, ὀνόματι
And going forth they found a man a Cyrenean, by name

Σίμωνα· τοῦτον ἠγγάρευσαν ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ.
Simon; this they compelled that he might carry his cross.

33 Καὶ ἐλθόντες εἰς τόπον λεγόμενον Γολγοθᾶ,^α ὅς ἐστιν
And having come to a place called Golgotha, which is

ῥεγόμενος κρανίου τόπος,^β 34 ἔδωκαν αὐτῷ^γ πίνειν ὕζον^δ
called of a skull place, they gave him to drink vinegar

μετὰ χολῆς μεμιγμένον· καὶ γευσάμενος οὐκ ᾔθελεν^ε πίνειν.^β
with gall mingled; and having tasted he would not drink.

35 Σταυρώσαντες δὲ αὐτὸν διεμερίσαντο τὰ ἱμάτια αὐτοῦ,
And having crucified him they divided his garments,

ᾧ^α ἄλλοντες^β κλήρον· ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ
cast a lot; that might be fulfilled that which was spoken by

τοῦ προφήτου, Διεμερίσαντο τὰ ἱμάτιά μου ἑαυτοῖς, καὶ
the prophet, They divided my garments among themselves, and

ἐπὶ τὸν ἱματισμόν μου ἐβαλον κλήρον.^γ 36 Καὶ καθήμενοι
for my vesture they cast a lot. And sitting down

ἐτήρουν αὐτὸν ἱκεῖ. 37 Καὶ ἐπέθηκαν ἐπάνω τῆς
they kept guard over him there. And they put up over

κεφαλῆς αὐτοῦ τὴν αἰτίαν αὐτοῦ γεγραμμένην, Οὗτός ἐστιν
his head his accusation written: This is

Ἰησοῦς ὁ βασιλεὺς τῶν Ἰουδαίων. 38 Τότε σταυροῦνται σὺν
Jesus the king of the Jews. Then are crucified with

αὐτῷ δύο λησται, εἷς ἐκ δεξιῶν καὶ εἷς ἐξ εὐωνύμων.
him two robbers, one at [the] right hand and one at [the] left.

39 Οἱ δὲ παραπορευόμενοι ἰβλασφῆμον αὐτόν, κινούντες
But those passing by blasphemed him, shaking

τὰς κεφαλὰς αὐτῶν, 40 καὶ λέγοντες, Ὁ καταλύων τὸν ναὸν
shaking their heads, and saying, Thou who destroyest the temple

27 Then the soldiers of the governor, taking
Jesus with them into the palace, gathered all
the band against Him.

28 And stripping Him, they put a scarlet
robe around Him.

29 And they plaited a crown of thorns and
put it on His head. And they put a reed in
His right hand. And bowing before Him,
they mocked Him, saying, Hail, king of the
Jews!

30 And after they spit upon Him, they took
the reed and struck Him on His head.

31 And when they had mocked Him, they
took the robe off of Him. And they put His
own clothes on Him and led Him away to
crucify Him.

32 And going out they found a man, a
Cyrenean named Simon. They forced him
to carry His cross.

33 And coming to a place called Golgotha
(which is called 'Place of a Skull').

34 they gave Him vinegar to drink, mixed
with gall. But He tasted it and would not
drink.

35 And when they had crucified Him, they
divided His garments, casting a lot (so that
that which was spoken by the prophet might
be fulfilled, "They divided My garments
among themselves, and for My clothing they
cast a lot").

36 And they sat down and watched Him
there.

37 And they put up over His head His
accusation, written, THIS IS JESUS THE
KING OF THE JEWS.

38 Then two thieves were crucified with
Him, one at His right hand and one at His left.

39 But those passing by blasphemed Him,
shaking their heads,

40 and saying, You who will destroy the

^α ἐνδύσαντες having clothed L. ^β χλαμύδα κοκκίνην περιέθηκαν αὐτῷ LTTA. ^γ τῆς
κεφαλῆς TTA. ^δ ἐν τῇ δεξιᾷ LTTA. ^ε ἐνέπαιξαν T. ^β βασιλεὺς O klog LTT.
^α ἐκδύσαντες having taken off T. ^β — καὶ T. ^γ Γολγοθᾶ T. ^δ ὅς O LTTA. W.
^ε κρανίου τόπος λεγόμενος LTTA. ^β πίνειν T. ^γ οἶνον wine LTT. ^δ ᾔθελεν LTT;
ᾔθέλησεν L. ^ε βλάντες having cast LTA. ^α — ἵνα πληρωθῇ to end of verse GLTTA.

ἐξελθόντες ἐκ τῶν μνημείων μετὰ τὴν ἐγερσιν αὐτοῦ, εἰσῆλ-
having gone forth out of the tombs after his arising, entered
θον εἰς τὴν ἁγίαν πόλιν καὶ ἐνεφανίσθησαν πολλοίς.
into the holy city and appeared to many.

54 Ὁ δὲ ἑκατόνταρχος¹ καὶ οἱ μετ' αὐτοῦ τηροῦντες
But the centurion and they who with him kept guard over
τὸν Ἰησοῦν, ἰδόντες τὸν σεισμόν καὶ τὰ² γεγόμενα,³
Jesus, having seen the earthquake and the things that took place,
ἐφοβήθησαν σφόδρα, λέγοντες, Ἀληθῶς⁴ θεοῦ υἱός⁵ ἦν οὗτος.
feared greatly, saying, Truly God's Son was this.

55 Ἦσαν δὲ ἐκεῖ γυναῖκες πολλαὶ ἀπὸ μακρόθεν θεωροῦ-
And there were there women many from afar off looking
σαι, αἵτινες ἠκολούθησαν τῷ Ἰησοῦ ἀπὸ τῆς Γαλιλαίας δια-
ο, who followed Jesus from Galilee min-
κονοῦσαι αὐτῷ, 56 ἐν αἷς ἦν Μαρία ἡ Μαγδαληνὴ, καὶ
istering to him, among whom was Mary the Magdalene, and
Μαρία ἡ τοῦ Ἰακώβου καὶ Ἰωσήφ⁶ μήτηρ, καὶ ἡ μήτηρ τῶν
Mary the of James and Joseph mother, and the mother of the
υἱῶν Ζεβεδαίου.
sons of Zebedee.

57 Ὁψίας δὲ γενομένης ἦλθεν ἄνθρωπος πλούσιος ἀπὸ
And evening being come came a man rich from
Ἀριμαθαίας⁷ τοῦνομα Ἰωσήφ. ὃς καὶ αὐτὸς ἐμαθήτευσεν⁸
Arimathea, by name Joseph, who also himself was discipled

τῷ Ἰησοῦ. 58 οὗτος προσελθὼν τῷ Πιλάτῳ⁹ ᾗτήσατο τὸ σῶμα
to Jesus. He having gone to Pilate begged the body
τοῦ Ἰησοῦ. τοτε ὁ Πιλάτος¹⁰ ἐκέλευσεν ἀποδοθῆναι τὸ σῶμα¹¹
of Jesus. Then Pilate commanded to be given up the body

59 καὶ λαβὼν τὸ σῶμα ὁ Ἰωσήφ ἐνετύλιξεν αὐτὸ¹² σινδόνι
And having taken the body Joseph wrapped it in a linen cloth
καθορᾷ. 60 καὶ ἐθηκεν αὐτὸ ἐν τῷ καινῷ αὐτοῦ μνημείῳ ὃ
clean, and placed it in his new tomb which

ἐκατομμύσεν ἐν τῇ πέτρᾳ καὶ προσκυλίσας λίθον μέγαν
he had hewn in the rock; and having rolled a stone great
ἐπὶ τὴν θύραν τοῦ μνημείου ἀπῆλθεν. 61 Ἦν δὲ ἐκεῖ Μαρία¹³
to the door of the tomb went away. And there was there Mary

ἡ Μαγδαληνὴ καὶ ἡ ἄλλη Μαρία, καθήμεναι ἀπέναντι τοῦ
the Magdalene and the other Mary, sitting opposite the
τάφου.
sepulchre.

62 Τῇ δὲ ἐσούριον, ἧτις ἐστὶν μετὰ τὴν παρασκευὴν,
Now on the morrow, which is after the preparation,
συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι πρὸς Πί-
were gathered together the chief priests and the Pharisees to Pi-

λάτον. 63 λέγοντες, Κύριε, ἐμνήσθημεν ὅτι ἐκείνος
late, saying, Sir, we have called to mind that that
ὁ πλάνος εἶπεν ἐτι ζῶν, Μετὰ τρεῖς ἡμέρας ἐγείρομαι. 64 ἐ-
deceiver said whilst living, After three days I arise.

64 Ἐπειὶ οὖν ἀπαλειθύναι τὸν τάφον ἕως τῆς τρίτης ἡμέρας¹⁴
maud therefore to be secured the sepulchre until the third day,
ὡς ἵνα ἐλθόντες οἱ μαθηταὶ αὐτοῦ¹⁵ ἰδοῦν αὐτόν,
lest coming his disciples by night see him,

53 and coming forth out of the tombs after
His resurrection, they went into the holy
city and appeared to many.

54 And the centurion, and they who
watched with him over Jesus, seeing the
earthquake and the things that took place,
feared greatly, saying, Truly this was the
Son of God!

55 And there were many women there
watching from afar off, who followed Jesus
from Galilee, ministering to Him,

56 among whom was Mary Mag-da-lene, and
Mary the mother of James and Joseph, and
the mother of the sons of Zeb-e-dee.

57 And when evening had come, a rich man
from Ar-i-ma-the-a, named Joseph, came
(who also himself was Jesus' disciple).

58 Going to Pilate, he begged the body of
Jesus. Then Pilate commanded the body to
be delivered.

59 And taking the body, Joseph wrapped it
in a clean linen cloth

60 and laid it in his own new tomb which
he had cut out in the rock. And when he
had rolled a great stone to the door of the
tomb, he departed.

61 And there was Mary Mag-da-lene and the
other Mary, sitting across from the grave.

62 Now on the next day, which is after the
preparation, the chief priests and the Phar-
i-sees were gathered together to Pilate.

63 saying, Sir, we have remembered that
that deceiver said, while he was living, After
three days I will arise.

64 Therefore command that the grave be
made secure until the third day, for fear
that his disciples may come by night and
steal him away and say to the people, He

¹ ἑκατόνταρχος τ. ² γεγόμενα were taking place LTTR. ³ υἱὸς θεοῦ LTTR. ⁴ Ἰωσήφ
Joseph LTTR. ⁵ Ἀριμαθαίας W. ⁶ ἐμαθήτευσεν LTTR. ⁷ Πιλάτος τ. ⁸ Πιλάτος LTTR.
Πιλάτος τ. ⁹ — τὸ σῶμα (read [it]) LTTR. ¹⁰ ἐν ἐν in (a linen cloth) τ. ¹¹ + ἐν
over (the door) L. ¹² Μαρία τ. ¹³ Πιλάτος LTTR; Πιλάτος τ. ¹⁴ — αὐτοῦ (read like
disciples) τ. ¹⁵ — νεκτὸς οὐκ LTTR.

Temple and build it in three days, save Yourself. If You are the Son of God, come down from the cross.

⁴¹ And in the same way also, the chief priests and the elders mocked, saying,

⁴² He saved others. He is not able to save himself. If he is the king of Israel, let him now come down from the cross, and we will believe him.

⁴³ He has trusted on God, let Him deliver him now, if He will have him. (For He said, I am the Son of God.)

⁴⁴ And in the same way the thieves who were together with Him also reviled Him.

⁴⁵ Now from the sixth hour there was darkness over all the land until the ninth hour.

⁴⁶ And about the ninth hour Jesus cried with a loud voice, saying, E-li, E-li, la-ma sa-bach-tha-ni, that is to say, My God, My God, why have You forsaken Me?

⁴⁷ And some of those who were standing there heard and said, He is calling Elijah.

⁴⁸ And immediately one of them ran and took a sponge. He filled it with vinegar and put it on a reed, giving it to Him to drink.

⁴⁹ But the rest said, Let Him alone! Let us see if Elijah will come to save him.

⁵⁰ And Jesus cried again with a loud voice, giving up His spirit.

⁵¹ And, behold, the veil of the Temple was torn into two from top to bottom! And the earth quaked, and the rocks were sheared!

⁵² And the tombs were opened, and many bodies of the saints who had fallen asleep arose,

καὶ ἐν τρισὶν ἡμέραις οἰκοδομῶν, σῶσον σεαυτὸν· εἰ υἱὸς τοῦ θεοῦ, κατάρθῃ ἀπὸ τοῦ σταυροῦ. 41 Ὁμοίως δὲ καὶ οἱ ἀρχιερεῖς ἐμπαίζοντες μετὰ τῶν γραμματέων καὶ πρεσβυτέρων ἔλεγον, 42 Ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύνάται σῶσαι. 43 βασιλεῦ, Ἰσραὴλ ἐστίν, καταβάτω νῦν ἀπὸ τοῦ σταυροῦ, καὶ πιστεύσωμεν αὐτῷ. 44 πείθοιεν ἐπὶ τὸν θεόν· ἡμεῖς υἱός. 45 Τὸ δ' αὐτὸ καὶ οἱ λησταὶ οἱ συσταυρωθέντες αὐτῷ. 46 Ἀπὸ δὲ ἑκτῆς ὥρας σκότος ἐγένετο ἐπὶ πᾶσαν τὴν γῆν ἕως ὥρας ἑβδόμη. 47 περὶ δὲ τὴν ἑννάτην ὥραν ἔβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ, λέγων, Ἡλί, Ἡλί, ὡσαύτως σαβαχθανί· τοῦτ' ἐστίν, θεέ μου, θεέ μου, ὧσαύτως με ἐγκατέλιπες; 48 τινες δὲ τῶν ἐκεῖ ἰστώντων ἀκούσαντες, ἔλεγον, Ὅτι Ἡλίας φωνεῖ οὗτος. 49 καὶ εὐθὺς ὅρα μὲν εἰς ἐξ αὐτῶν καὶ λαβὼν σπόγγον, πλησας τε ὄξους καὶ περιθεις καλὰμψ, ἐπότιζεν αὐτόν. 50 οἱ δὲ μετὰ τὸ πνεῦμα. 51 Καὶ ἰδοὺ, τὸ καταπέτασμα τοῦ ναοῦ ἑσχίσθη εἰς δύο ἀπὸ ἀνωθεν ἕως κάτω· καὶ ἡ γῆ ἐσεισθη, καὶ αἱ πέτραι ἑσχίσθησαν, 52 καὶ τὰ μνημεῖα ἀνεψέχθησαν, καὶ πολλὰ σώματα τῶν κεκοιμημένων ἁγίων ἠγέρθη. 53 καὶ αὐτὸν.

Now from [the] sixth [the] hour darkness was over all the land until [the] hour ninth; and about the ninth hour Jesus cried with a loud voice, saying, 'Heli, Heli, wosawthani; that is, My God, my God, why me I have forsaken? And some of those who there were standing having heard, said, 'Elias [this] [man]. And immediately one of them and taken a sponge, and filled [it] with vinegar and put [it] on a reed, gave to drink him. But the rest said, Let us see if Elias will come to save him.

50 Ὁ δὲ Ἰησοῦς πάλιν κράξας φωνῇ μεγάλῃ ἔφηνεν τὸ πνεῦμα. 51 Καὶ ἰδοὺ, τὸ καταπέτασμα τοῦ ναοῦ ἑσχίσθη εἰς δύο ἀπὸ ἀνωθεν ἕως κάτω· καὶ ἡ γῆ ἐσεισθη, καὶ αἱ πέτραι ἑσχίσθησαν, 52 καὶ τὰ μνημεῖα ἀνεψέχθησαν, καὶ πολλὰ σώματα τῶν κεκοιμημένων ἁγίων ἠγέρθη. 53 καὶ αὐτὸν.

7 θεοῦ εἰς L. * καὶ and LT. [δὲ] καὶ TTA; — δὲ καὶ [LT]. b — εἰ TTA.
 πιστεύωμεν we believe L; πιστεύσωμεν let us believe T. d ἐπ' αὐτόν on him TTT; ἐπ' αὐτῷ w.
 * τῷ θεῷ L. f — αὐτόν [T]. e συνσταυρωθέντες LTTA. h + σύν with (him) LTTA. i αὐτόν OLTTAW. j ἐνάτης LTTA. k ἐνάτην LTTA. l ἐβόησεν cried Tt. m Ἡλί ἡλί LA; Ἡλεὶ ἡλεὶ T. n λημά L; λημά TTA. p σαβαχθανί L; σαβαχθανεὶ TTr. q ἵνα τί α. r ἔστηκόντων TTr. s Ἡλείας T. t εἶπαν LTt. v Ἡλείας T. w εἰς δύο placed after κάτω TTA. x ἀν' Tt; — ἀπὸ T. y ἠγέρθησαν LTTA.

has risen from the dead. And the last error will be worse than the first.

⁶⁵ And Pilate said to them, You have a guard. Go away. Make it as secure as you know how.

⁶⁶ And they went away and made the grave secure, sealing the stone, together with the guard.

καὶ εἶπωσιν τῷ λαῷ, Ἡγέρθη ἀπὸ τῶν νεκρῶν· καὶ ἔσται
and say to the people, He is risen from the dead; and 'shall be
ἡ ἰσχυρὰ πλάνη χειρῶν τῆς πρώτης. ⁶⁵ Ἐφ' ᾧ αὐτοῖς
'the 'last 'deception worse than the first. And 'said 'to 'them
ὁ Ὑπλάτος, Ἐχετε κουστωδία· ὑπάγετε ασφαλίσασθε ὡς
'Pilate, Ye have a guard: Go make [it as] secure as
οἴδατε. ⁶⁶ Οἱ δὲ πορευθέντες ἡσφάλισαν τὸν τάφον
ye know [how]. And they having gone made 'secure 'the 'sepulchre
σφραγίσαντες τὸν λίθον, μετὰ τῆς κουστωδίας.
'sealing 'the 'stone, 'with 'the 'guard.

CHAPTER 28

¹ And at the end of the Sabbath, as it was dawning toward the first day of the week, Mary Mag-da-lene and the other Mary came to see the grave.

² And, behold, there had been a great earthquake! For an angel of the Lord came down out of Heaven and had rolled away the stone from the door and was sitting upon it.

³ And his face was as lightning, and his clothing white as snow.

⁴ And those keeping guard trembled from fear of him, becoming like dead men.

⁵ But answering, the angel said to the women, You must not fear, for I know that you seek Jesus who has been crucified.

⁶ He is not here, for He is risen, as He said. Come, see the place where the Lord was lying.

⁷ And go quickly, saying to His disciples that He has risen from the dead. And, lo, He goes before you into Galilee. There you shall see Him. See, I have told you.

⁸ And going out quickly from the tomb, with great joy and fear, they ran to tell His disciples.

⁹ But as they were going to tell His disciples—lo and behold! Jesus met them, saying, Greetings. And coming up to Him, they laid hold of His feet and worshiped Him.

¹⁰ Then Jesus said to them, Fear not, Go and tell My brothers that they should go

²⁸ Ὅψι δὲ σαββάτων, τῇ ἐπιφωσκούσῃ εἰς μίαν
Now late on Sabbath, as it was getting dusk toward [the] first [day]
σαββάτων, ἦλθεν Ἡ Μαρία· ἡ Μαγδαληνὴ καὶ ἡ ἄλλη Μαρία
of [the] week, came Mary the Magdalene and the other Mary
θεωρῆσαι τὸν τάφον.
to see the sepulchro.

² Καὶ ἰδοὺ, σεισμός ἐγένετο μέγας· ἄγγελος γὰρ κυρίου
And behold, 'a 'earthquake 'there 'was 'great; for an angel of [the] Lord
καταβὰς ἐξ οὐρανοῦ, προσελθὼν ἀπεκύλισεν τὸν λίθον
having descended out of heaven, having come rolled away the stone

ἀπὸ τῆς θύρας, καὶ ἐκάθιστο ἐπάνω αὐτοῦ. ³ Ἦν δὲ ἡ ὥδεια
from the door, and was sitting upon it. And 'was 'look
αὐτοῦ ὡς ἀστραπὴ, καὶ τὸ ἐνδυμασίον αὐτοῦ λευκὸν ὡσεὶ χιών.
'his as lightning, and his raiment white as snow.

⁴ Ἀπὸ δὲ τοῦ φόβου αὐτοῦ ἐσεισθήσαν οἱ τηροῦντες, καὶ ἐγένε-
And from the fear of him 'trembled 'those 'keeping 'guard, and 'be-
νοντο ὡσεὶ νεκροί. ⁵ Ἀποκριθεὶς δὲ ὁ ἄγγελος εἶπεν ταῖς
came as dead [men]. But 'answering 'the 'angel said to the

γυναῖξιν, Μὴ φοβεῖσθε ὑμεῖς· οἶδα γὰρ ὅτι Ἰησοῦς τὸν ἑσταυ-
women, Fear not ye; for I know that Jesus who has been
ρωμένον ζητεῖτε. ⁶ Οὐκ ἔστιν ὧδε· ἠγέρθη γὰρ, καθὼς εἶπεν.
crucified ye seek. He is not here, for he is risen, as he said.

ἔϋτε ἴδετε τὸν τόπον ὅπου ἔκειτο τὸ κύριος. ⁷ Καὶ ταχὺ
Come see the place where 'was 'lying 'the 'Lord. And 'quickly
πορευθεῖσαι εἰπατέ τοῖς μαθηταῖς αὐτοῦ, ὅτι ἠγέρθη ἀπὸ τῶν
'going say to his disciples, that he is risen from the

νεκρῶν· καὶ ἰδοὺ, προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν· ἐκεῖ
dead; and behold, he goes before you into Galilee; there
αὐτὸν ὄψεσθε. ἰδοὺ, εἶπον ὑμῖν. ⁸ Καὶ ἔξελθούσαι· ταχὺ
him ye shall see. Lo, I have told you. And having gone out quickly

ἀπὸ τοῦ μνημείου μετὰ φόβον καὶ χαρὰς μεγάλης, ἔδραμον
from the tomb with fear and 'joy 'great, they ran
ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ. ⁹ Ὅς δὲ ἐπορεύοντο
to tell [it] to his disciples. But as they were going

ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ, καὶ ἰδοὺ, ὁ Ἰησοῦς ἄπην-
to tell [it] to his disciples, 'also 'behold, Jesus was
τησεν· αὐταῖς, λέγων, Χαίρετε. Αἱ δὲ προσελθούσαι ἐκρά-
them, saying, Hail! And they having come to [him] seized

τησαν αὐτοῦ τοὺς πόδας, καὶ προσεκύνησαν αὐτῷ. ¹⁰ Τότε
hold of his feet, and worshiped him. Then

λέγει αὐταῖς ὁ Ἰησοῦς, Μὴ φοβεῖσθε· ὑπάγετε, ἀπαγγεῖλαι
'says 'to 'them 'Jesus, Fear not: Go, tell

ρ — δὲ and οὐττω. ὁ Ὑπλάτος LTr; Πειλάτος T. Ἡ Μαρία T. * — καὶ and ττ.
* — ἀπὸ τῆς θύρας LTrA. * εἶδεα LTr. * ὡς LTrA. * ἐγένεθσαν ὡς LTrA. * — ὁ
κύριος (read he was lying) TTrA. * ἀπελθούσαι having departed TTrA. * — ὡς δὲ
ἐπορεύοντο ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ LTrA. * — ὁ τα. * ὑπήνησεν TTr.

τοῖς ἀδελφοῖς μου ἵνα ἀπέλθωσιν εἰς τὴν Γαλιλαίαν, ἡ κακεῖ¹ με
my brethren that they go into Galilee, and there me
ὄψονται.
shall they see.

11 Πορευομένων δὲ αὐτῶν, ἰδοὺ, τινὲς τῆς κουστῳδίας ἐλ-
And as ¹were ²going ³they, lo, some of the guard hav-
θύντες εἰς τὴν πόλιν ἀπήγγειλαν⁴ τοῖς ἀρχιερεῦσιν ἅπαντα
ing gone into the city reported to the chief priests all things
τὰ γενόμενα. 12 καὶ συναχθέντες μετὰ τῶν πρεσ-
that you done. And having been gathered together with the el-
βυτέρων, συμβουλιόν τε λαβόντες, ἀργύρια ἱκανὰ ἔδωκαν
ders, and counsel having taken, money ⁵much they gave
τοῖς στρατιώταις, 13 λέγοντες, Εἰπατε ὅτι οἱ μαθηταὶ αὐτοῦ
to the soldiers, saying, Say that his disciples
νυκτὸς ἐλθόντες ἔκλεψαν αὐτὸν ἡμῶν κοιμωμένων. 14 καὶ
by night having come stole him, we being asleep. And
ἐὰν ἀκουσῇ τοῦτο ἐπὶ⁶ τοῦ ἡγεμόνος, ἡμεῖς πείσομεν ἑαυτὸν⁷
if ⁸be heard ⁹this by the governor, we will persuade him
καὶ ὑμᾶς ἀμερίμους ποιήσομεν. 15 Οἱ δὲ λαβόντες τὰ
and you free from care will make. And they having taken the
ἀργύρια ἵπποισαν ὡς ἐδιδάχθησαν. καὶ ἠ διεφθίμθη¹⁰ ὁ λόγος
money did as they were taught. And ¹¹is spread abroad ¹²report
οὗτος παρὰ¹³ Ἰουδαίοις μέχρι τῆς σήμερον.
this among [the] Jews until the present.

16 Οἱ δὲ ἑνδεκα μαθηταὶ ἵπορεύθησαν εἰς τὴν Γαλιλαίαν,
But the eleven disciples went into Galilee,
εἰς τὸ ὄρος οὗ ἐτάξατο αὐτοῖς ὁ Ἰησοῦς. 17 καὶ ἰδόντες
to the mountain whither appointed them Jesus. And seeing
αὐτὸν προσεκύνησαν αὐτῷ. οἱ δὲ ἐδίστασαν. 18 καὶ προσ-
him they worshipped him: but some doubted. And having
ελθὼν ὁ Ἰησοῦς ἐλάλησεν αὐτοῖς, λέγων, Ἐδόθη μοι
come to [them] Jesus spoke to them, saying, Has been given to me
πᾶσα ἐξουσία ἐν οὐρανῷ καὶ ἐπὶ¹ γῆς. 19 πορευθέντες² ὅυν³
all authority in heaven and on earth. Going therefore
μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες⁴ αὐτοὺς εἰς τὸ
disciple all the nations, baptizing them to
ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος,
name of the Father and of the Son and of the Holy Spirit;
20 διδάσκοντες αὐτοὺς τηρεῖν πάντα ὅσα ἐνετειλάμην
teaching them to observe all things whatsoever I commanded
ὑμῖν· καὶ ἰδοὺ, ἐγὼ μεθ' ὑμῶν εἰμι πάσας τὰς ἡμέρας ἕως τῆς
you. And lo, I with you am all the days until the
συντελείας τοῦ αἰῶνος. Ὁ Ἀμήν.⁵ P
completion of the age. Amen.

into Galilee. And there they shall see Me.

¹¹ And as they were going, behold, some of the guard went into the city and reported to the chief priest all things that were done.

¹² And gathering together with the elders, and talking it over, they gave large sums of money to the soldiers,

¹³ saying, Say that his disciples came by night and stole him, we being asleep.

¹⁴ And if this is heard by the governor, we will persuade him and will make you free from care.

¹⁵ And taking the money, they did as they were taught. And this saying is spread among the Jews until the present day.

¹⁶ And the eleven disciples went into Galilee, to the mountain where Jesus commanded them.

¹⁷ And seeing Him, they worshiped Him. But some doubted.

¹⁸ And coming up to them, Jesus spoke to them, saying, All authority has been given to Me in Heaven and on earth.

¹⁹ Go therefore and teach all nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit,

²⁰ teaching them to observe all things, whatever I commanded you. And lo, I am with you all the days until the end of the world. Amen.

⁴ καὶ ἐκεῖ τ. * ἀνήγγειλαν announced τ. ⁵ ὑπὸ Ltr. ⁶ — αὐτὸν (read [him]) τ[τ].
⁷ ἐφθίμθη is spoken of τ. ⁸ + ἡμέρας day LTr. ⁹ — αὐτῷ LTr. ¹⁰ + τῆς the LTr. ¹¹ — οὖν ἐ[πὶ] τ[τ]. ¹² βαπτίζοντες having baptized τ. ¹³ — Ἀμήν ο[μ]ν[ι]α. ¹⁴ P + κατὰ
Matthaeion according to Matthew τ[τ].

ΤΟ ΚΑΤΑ ΜΑΡΚΟΝ ΑΓΙΟΝ ΕΥΑΓΓΕΛΙΟΝ.¹
THR 'ACCORDING TO 'MARK 'HOLY 'GLAD 'TIDINGS.

KING JAMES VERSION —
TWENTIETH CENTURY EDITION
CHAPTER I

¹The beginning of the gospel of Jesus Christ, the Son of God,

²as it has been written in the prophets, "Behold! I send My messenger before Your face, who shall prepare Your way before You,

³the voice of one crying in the wilderness, Prepare the way of the Lord. Make His paths straight."

⁴John came baptizing in the wilderness, and preaching the baptism of repentance for remission of sins.

⁵And all the country of Judea and of Jerusalem went out to him. And all were baptized by him in the Jordan River, confessing their sins.

⁶And John was clothed in camel's hair and a girdle of leather about his loins. And he was eating locusts and wild honey.

⁷And he preached, saying, He who comes after me is mightier than I, of whom I am not fit to stoop down to untie the latchet of His sandals.

⁸I indeed baptize you with water, but He will baptize you with the Holy Spirit.

⁹And in those days Jesus came from Nazareth of Galilee and was baptized by John in the Jordan.

¹⁰And immediately as He came up from the water He saw the heavens opened and the Spirit as a dove coming down upon Him.

¹ΑΡΧΗ τοῦ εὐαγγελίου Ἰησοῦ χριστοῦ, υἱοῦ τοῦ θεοῦ.² ὥς ἔγγραπται ἐν τοῖς προφήταις, Ἰδοὺ, ἐγὼ ἀποστέλλω τὸν ἀγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδόν σου ἔμπροσθέν σου.³ Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, ἑτοιμάσατε τὴν ὁδὸν κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ.

⁴Ἐγένετο Ἰωάννης βαπτίζων ἐν τῇ ἐρήμῳ, καὶ κηρύσσων βάπτισμα μετάνοιᾶς εἰς ἄφεσιν ἁμαρτιῶν. ὁ καὶ ἔξεπορεύετο πρὸς αὐτὸν πᾶσα ἡ Ἰουδαία χώρα, καὶ οἱ Ἱεροσολυμίται, καὶ ἐβαπτίζοντο πάντες ἐν τῇ Ἰορδάνῃ ποταμῷ ὑπὸ αὐτοῦ, ἔξομολογούμενοι τὰς ἁμαρτίας αὐτῶν.⁶ ἦν δὲ Ἰωάννης ἐνδεδυμένος τρίχας καμήλου, καὶ ζώνην δερματίνην περὶ τὴν ὀσφύν αὐτοῦ, καὶ ᾠσθίων ἄκριδας καὶ μέλι ἄγριον.

⁷Καὶ ἐκήρυσσεν, λέγων, Ἐρχεται ὁ ἰσχυρότερός μου ὀπίσω μου, οὗ οὐκ εἰμὶ ἰκανὸς κύψας λῦσαι τὸν ἱμάντα μου, οὗ ἐκ τῶν ἰσχυρῶν ἐστίν. Ἐγὼ μὲν ἡβάπτισα ὑμᾶς ἐν ὕδατι, αὐτὸς δὲ βαπτίσει ὑμᾶς ἐν πνεύματι ἁγίῳ.

⁹Καὶ ἐγένετο ἐν ἐκείναις ταῖς ἡμέραις ἦλθεν Ἰησοῦς ἀπὸ Ναζαρετ τῆς Γαλιλαίας, καὶ ἐβαπτίσθη ὑπὸ Ἰωάννου ἐν τῇ Ἰορδάνῃ.¹⁰ Καὶ εὐθὺς ἀναβαίνων τοῦ ὕδατος, εἶδεν σχιζομένους τοὺς οὐρανοὺς, καὶ τὸ πνεῦμα ὡσεὶ περιστερὰν καταβαῖνον ἐπ' αὐτόν.¹¹ Καὶ φωνὴ ἐγένετο

¹ Εὐαγγέλιον κατὰ Μάρκον ΟΛΤ.Α.Υ.; κατὰ Μάρκον Τ. — υἱοῦ τοῦ θεοῦ τ. — τοῦ ΛΥΤ.Α. ² καθὼς according to τττ. ³ ὥς (— τῷ [τῷ] τττ.) Ἦσαί τῷ προφῆτῃ Ἰσαΐα the prophet ΟΛΤ.Α.Υ. ⁴ — ἔγω (read αποσ. I send) ΛΥΤ.Α. ⁵ — ἔμπροσθέν σου ΟΛΤ.Α.Υ. ⁶ — καὶ [τῇ] τττ. ⁷ Ἱεροσολυμίται τ. ⁸ πάντες, καὶ ἐβαπτίζοντο ΟΛΤ.Α.Υ. ⁹ ὑπὸ αὐτοῦ ἐν τῇ Ἰορδάνῃ ποταμῷ τττ.Α. ¹⁰ καὶ ἦν ΛΥΤ.Α. ¹¹ — ὁ τττ.Α. ¹² ἐσθων τττ.Α. ¹³ — μὲν [τῇ] τττ.Α. ¹⁴ — ἐν (read ὕδατι with water) τ[ττ]Α. ¹⁵ — ἐν (read πνεύματι with [the] Spirit) [ΛΥΤ]Α. ¹⁶ [καὶ] Λ. ¹⁷ Ναζαρεθ ΟΛΤ.Α.Υ. ¹⁸ εἰς τὸν Ἰορδάνην ὑπὸ Ἰωάννου ΛΥΤ.Α. ¹⁹ ἐνθὺς τττ.Α. ²⁰ ἐκ out of ΛΥΤ.Α. ²¹ ὥς ΟΛΤ.Α.Υ. ²² οἱ οἱ ΛΥΤ.Α. ²³ — ἐγένετο (read [came]) τ. ²⁴ — τῷ [τῷ] τττ.Α. ²⁵ — ἔμπροσθέν σου ΟΛΤ.Α.Υ. ²⁶ — καὶ [τῇ] τττ.Α. ²⁷ Ἱεροσολυμίται τ. ²⁸ πάντες, καὶ ἐβαπτίζοντο ΟΛΤ.Α.Υ. ²⁹ ὑπὸ αὐτοῦ ἐν τῇ Ἰορδάνῃ ποταμῷ τττ.Α. ³⁰ καὶ ἦν ΛΥΤ.Α. ³¹ — ὁ τττ.Α. ³² ἐσθων τττ.Α. ³³ — μὲν [τῇ] τττ.Α. ³⁴ — ἐν (read ὕδατι with water) τ[ττ]Α. ³⁵ — ἐν (read πνεύματι with [the] Spirit) [ΛΥΤ]Α. ³⁶ [καὶ] Λ. ³⁷ Ναζαρεθ ΟΛΤ.Α.Υ. ³⁸ εἰς τὸν Ἰορδάνην ὑπὸ Ἰωάννου ΛΥΤ.Α. ³⁹ ἐνθὺς τττ.Α. ⁴⁰ ἐκ out of ΛΥΤ.Α. ⁴¹ ὥς ΟΛΤ.Α.Υ. ⁴² οἱ οἱ ΛΥΤ.Α. ⁴³ — ἐγένετο (read [came]) τ.

το⁸ ἐκ τῶν οὐρανῶν, Σὺ εἶ ὁ υἱός μου ὁ ἀγαπητός, ἐν ᾧ⁹
out of the heavens, Thou art my Son the beloved, in whom
εὐδόκησα.
I have found delight.

12 Καὶ ἐυθύς¹⁰ τὸ πνεῦμα αὐτὸν ἐκβάλλει εἰς τὴν ἔρη-
And immediately the Spirit¹¹ him drives out into the wilder-
μον. 13 καὶ ἦν ἐκεῖ¹² ἐν τῇ ἐρήμῳ ἡμέρας τεσσαράκοντα,¹³
neat. And he was there in the wilderness days forty,
πειράζομενος ὑπὸ τοῦ σατανᾶ, καὶ ἦν μετὰ τῶν θηρίων· καὶ
tempted by Satan, and was with the beasts; and
οἱ ἄγγελοι διακονοῦν αὐτῷ.
the angels ministered to him.

14 Μετὰ δὲ¹⁴ τὸ παραδοθῆναι τὸν Ἰωάννην ἦλθεν ὁ Ἰησοῦς
And after¹⁵ was delivered up¹⁶ John came Jesus
εἰς τὴν Γαλιλαίαν, κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας¹⁷
into Galilee, proclaiming the glad tidings of the kingdom of
τοῦ θεοῦ, 15 καὶ λέγων, "Ὅτι πεπλήρωται ὁ καιρὸς, καὶ ἤγ-
of God, and saying, "Has been fulfilled the time, and has
γικεν ἡ βασιλεία τοῦ θεοῦ· μετανοεῖτε, καὶ πιστεῦετε ἐν τῷ
drawn near the kingdom of God; repent, and believe in the
εὐαγγελίῳ. 16 Περιπατῶν δὲ¹⁸ παρὰ τὴν θάλασσαν τῆς Γαλι-
glad tidings. And walking by the sea¹⁹ of Ga-
λαιας εἶδεν Σίμωνα καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ²⁰ βάλ-
lilee he saw Simon and Andrew the brother of him cast-
λοντας²¹ ἀμφίβληστρον²² ἐν τῇ θαλάσσῃ· ἦσαν γὰρ ἄλεις²³
ing a large net in the sea; for they were fishers.

17 καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς, Δεῦτε ὅπισω μου, καὶ ποιήσω
And said to them Jesus, Come after me, and I will make
ὑμᾶς γενέσθαι ἄλεις²⁴ ἀνθρώπων. 18 Καὶ ἐυθύς²⁵ ἀφέντες
you to become fishers of men. And immediately having left
τὰ ἔκτνα²⁶ αὐτῶν²⁷ ἠκολούθησαν αὐτῷ. 19 Καὶ προβάς
their nets they followed him. And having gone on
ἐκεῖθεν²⁸ ὀλίγον εἶδεν Ἰάκωβον τὸν τοῦ Ζεβεδαίου, καὶ
thence a little he saw James the [son] of Zebedee, and
Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, καὶ αὐτοὺς ἐν τῷ πλοίῳ²⁹
John his brother, and these [were] in the ship
καταρτίζοντας τὰ δίκτυα. 20 καὶ ἐυθύς³⁰ ἐκάλεσεν αὐτούς³¹
mending the nets. And immediately he called them;
καὶ ἀφέντες τὸν πατέρα αὐτῶν Ζεβεδαῖον ἐν τῷ πλοίῳ μετὰ
and having left their father Zebedee in the ship with
τῶν μισθωτῶν, ἀπῆλθον ὅπισω αὐτοῦ.
the hired servants, they went away after him.

21 Καὶ εἰσπορεύονται εἰς Καπερναούμ³² καὶ ἐυθύς³³ τοῖς
And they go into Capernaum; and immediately on the
σάββασιν³⁴ εἰσελθὼν³⁵ εἰς τὴν συναγωγὴν ἐδίδασκεν.³⁶ 22 καὶ
sabbaths having entered into the synagogue he taught. And
ἐξέπλησσοντο³⁷ ἐπὶ τῇ διδασκίᾳ αὐτοῦ³⁸· ἦν γὰρ διδάσκων αὐτοὺς
they were astonished at his teaching: for he was teaching them
ὡς ἐξουσίαν³⁹ ἔχων, καὶ οὐχ ὡς οἱ γραμματεῖς⁴⁰. 23 Καὶ ἦν
as authority having, and not as the scribes. And there was

¹¹ And a voice came out of Heaven, You are My Son, the Beloved, in whom I am well-pleased.

¹² And immediately the Spirit drove Him out into the wilderness.

¹³ And He was there in the wilderness forty days, tempted by Satan. And He was with the wild animals. And the angels waited upon Him.

¹⁴ And after John was delivered up, Jesus came into Galilee, preaching the gospel of the kingdom of God.

¹⁵ And He was saying, The time has been fulfilled, and the kingdom of God has come near. Repent and believe in the gospel.

¹⁶ And walking by the sea of Galilee, He saw Simon and his brother Andrew casting a net into the sea, for they were fishers.

¹⁷ And Jesus said to them, Come after Me and I will make you fishers of men.

¹⁸ And immediately they left their nets and followed Him.

¹⁹ And going on a little further, He saw James the son of Zeb-e-dee, and his brother John. And they were in the ship mending their nets.

²⁰ And immediately He called them. And leaving their father Zeb-e-dee in the ship with the hired servants, they went away after Him.

²¹ And they went into Ca-per-na-um. And He immediately entered into the synagogue and taught on the sabbaths.

²² And they were astonished at His teaching. For He was teaching them as One who had authority, and not as the scribes.

⁸ σοὶ θεὸς LITTA. ⁹ ἐυθύς LW. ¹⁰ ἐκεῖ GLTTRAW. ¹¹ τεσσαράκοντα ἡμέρας TTR; ἡμέρας TTR. ¹² καὶ μετὰ LTR. ¹³ — τῇ βασιλείᾳ [L]TTR. ¹⁴ — καὶ λέγων T; — καὶ A. ¹⁵ καὶ παρὰ γων and passing on LITRA. ¹⁶ τοῦ Σίμωνος of Simon L; Σίμωνος TTRAW. ¹⁷ ἀμ-φιβάλωντας casting around GLTTRAW. ¹⁸ — ἀμφίβληστρον [read a net] TTR. ¹⁹ ἄλεις TA. ²⁰ ἐν τῷ πλοίῳ T. ²¹ — αὐτὸν [read the nets] LITTA. ²² ἐκεῖθεν [L]TTR. ²³ ἐυθύς TTR. ²⁴ Καπερναούμ LITTRAW. ²⁵ ἐυθύς T. ²⁶ — εἰσελθὼν [L]TTR. ²⁷ ἐδίδασκεν εἰς τὴν συναγωγὴν TA; — τὴν E. ²⁸ + [αὐτῶν] [read their scribes] L. ²⁹ + ἐυθύς immediately TA.

ἀπῆλθεν εἰς ἔρημον τόπον, ὡς κακεῖ ἡ προσήχητο. 36 καὶ
departed into desert a place, and there was praying. And
ἦκεν αὐτὸν ὁ Σίμων καὶ οἱ μετ' αὐτοῦ. 37 καὶ
"went after him Simon and those with him; and
εὐρόντες αὐτόν λέγουσιν αὐτῷ, "Οτι πάντες ζητοῦσιν σε.
having found him they say to him, All seek thee.
38 Καὶ λέγει αὐτοῖς, Ἀγωμεν εἰς τὰς ἐκχόμενας κωμοπόλεις,
And he says to them, Let us go into the neighbouring country towns,
ἵνα ὡς κακεῖ κηρύξω εἰς τοῦτο γὰρ ἐξεληλυθα. 39 Καὶ
that there also I may preach; for this because have I come forth. And
ἦν κηρύσσων ἐν ταῖς συναγωγαῖς αὐτῶν εἰς ὅλην τὴν Γαλι-
he was preaching in their synagogues in all Ga-
λαίαν, καὶ τὰ δαιμόνια ἐκβάλλων.
lilee, and the demons casting out.

40 Καὶ ἔρχεται πρὸς αὐτὸν λεπρός, παρακαλῶν αὐτόν καὶ
And comes to him a leper, beseeching him and
γονυπετῶν αὐτόν, καὶ λέγων αὐτῷ, "Οτι ἐὰν θέλῃς δύνασαι
kneeling down to him, and saying to him, If thou wilt thou art able
με καθαρίσαι. 41 Ὁ δὲ Ἰησοῦς σπλαγχνηθεὶς, ἔκ-
me to cleanse. And Jesus being moved with compassion, having
τείνας τὴν χεῖρα ἥψατο αὐτοῦ, καὶ λέγει αὐτῷ,
stretched out [his] hand he touched him, and says to him,
Θέλω, καθαρῶς ἔσθαι. 42 Καὶ εἰπόντος αὐτοῦ, "Εὐθέως ἀπῆλ-
I will, be thou cleansed. And he having spoken, immediately depart-
θεν ἀπ' αὐτοῦ ἡ λέπρα, καὶ ἑκαθαρίσθη. 43 Καὶ ἐμβριμησά-
from him the leprosy, and he was cleansed. And having strictly
μενος αὐτῷ, πρὸς αὐτὸν ἐξέβαλεν αὐτόν, 44 καὶ λέγει αὐτῷ,
charged him, immediately he sent away him, And says to him,
"Ορα μηδὲν ἡμῶν εἰπεῖς. Ἄλλ' ὅτι ὅτι παγε, σεαυτὸν δεῖξον
See to no one anything thou speak; but go, thyself shew
(lit. nothing)
τῷ ἱερεῖ, καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου ἃ προσ-
to the priest, and offer for thy cleansing what thou
ἔταξεν Μωσῆς, εἰς μαρτύριον αὐτοῖς. 45 Ὁ δὲ ἐξελθὼν
dared Moses, for a testimony to them. But he having gone out
ἤρξατο κηρύσσειν πολλὰ καὶ διαφημίζειν τὸν λόγον, ὥστε
began to proclaim [it] much and to spread abroad the matter, so that
μηκέτι αὐτὸν δύνασθαι φανερώς εἰς πόλιν εἰσελθεῖν
no longer he was able openly into [the] city to enter;
ἄλλ' ἔξω ἦν ἐν ἐρήμοις τόποις ἦν, καὶ ἤρχοντο πρὸς αὐτόν
but without in desert places was, and they came to him
ἐκ πανταχοθεν.
from every quarter.

2 Καὶ πάλιν εἰσῆλθεν εἰς Καπερναούμ δι' ἡμερῶν,
And again he entered into Capernaum after [some] days,
καὶ ἦκουσεν ὅτι ἐν οἴκῳ ἔστιν. 2 καὶ εὐθέως συνα-
and it was heard that in [the] house he is; and immediately were
χθρσαν πολλοί, ὥστε μηκέτι χωρεῖν μηδὲ τὰ
gathered together many, so that there was no longer any room not even

a desert place. And He was there praying.

36 And Simon and those with him went after Him.

37 And finding Him, they said to Him, All are looking for You.

38 And He said to them, Let us go into the next towns so that I may preach there also, because for this I have come.

39 And He was preaching in their synagogues in all Galilee. And He was casting out the demons.

40 And a leper came to Him, begging Him. And he kneeled down to Him, saying to Him, If you desire You are able to make me clean.

41 And Jesus, being moved with compassion, put forth His hand and touched him. And He said to him, I desire it! Be clean!

42 And when He had spoken, the leprosy instantly left him, and he was made clean.

43 And strictly commanding him, He at once sent him away.

44 And He said to him, See that you say nothing to anyone. But go show yourself to the priest and offer for your cleansing those things which Moses commanded, for a witness to them.

45 But after he had left, he began to speak of it and very much to publicize it—so that Jesus was no longer able to enter into the city openly, but was outside in deserted places. And they came to Him from every quarter.

CHAPTER 2

1 And again He entered Ca-per-na-um after some days. And it was heard that He was in the house.

2 And immediately many were gathered together, so that there was no longer any room (not even at the door). And He spoke

α καὶ ἐκεῖ L. α κατεδύωεν T. γ — ο ἱ [Τι] A. ε εὐρον αὐτόν καὶ found him and TTA.
α σὺν ζήτοσιν LW. β + ἀλλὰ οὐ ἐλθόντων TTA. α καὶ ἐκεῖ GW. δ ἐξῆλθον I came forth
TTA. ε ἦλθεν he went TTA. ε εἰς τὰς συναγωγὰς LTTTAW. ζ — καὶ γονυπετῶν
αὐτόν [Τι] A; — αὐτόν T. — καὶ [Τι] A. καὶ and LTTT. η αὐτοῦ ἡσάω LTTTA.
ι — αὐτῷ T. ι — εἰπόντος αὐτοῦ LTTT. ι εὐθέως TTA. κ ἑκαθάρσθη TTA. λ εὐθέως
LTTTA. μ — μηδὲν [Τι] T. ν ἀλλὰ LTTTAW. ο Μωσῆς LTTTAW. π εἰς πόλιν φανερώς T.
ρ ἀλλὰ LTTA. ς ἐν TTA. ζ (ἦν) L. η πάντοθεν LTTTAW. θ εἰσῆλθεν πάλιν LW;
εἰσελθὼν πάλιν he having entered again TTA. ια Καπερναούμ LTTTAW. ιβ — καὶ
LTTTA. ιγ ἐν οἴκῳ LTTT. ιδ — εὐθέως [Τι] T.

the word to them.

³ And they came to Him, bringing a paralytic, carried by four men.

⁴ And not being able to come near Him on account of the crowd, they uncovered the roof where He was. And breaking through, they let down the bed on which the paralytic was lying.

⁵ And Jesus, seeing their faith, said to the paralytic, Son, your sins have been forgiven you.

⁶ But there were some of the scribes sitting there. And they were questioning in their hearts,

⁷ Why does this one speak blasphemies this way? Who is able to forgive sins, except One, that is, God?

⁸ And instantly, knowing in His spirit that they were thinking this way inside themselves, Jesus said to them, Why do you question these things in your hearts?

⁹ Which is easier, to say to the paralytic, Your sins have been forgiven you! or to say, Arise, take up your bed and walk?

¹⁰ But that you may know that the Son of man has authority on earth to forgive sins, He said to the paralytic,

¹¹ I say to you, Arise and take up your bed and go to your house.

¹² And he immediately rose up and took up the bed and went forth before them all, so that they were all amazed. And they glorified God, saying, Never did we see it so.

πρὸς τὴν θύραν· καὶ ἐλάλει αὐτοῖς τὸν λόγον. ³ Καὶ ἔρχονταί
at the door; and he spoke to them the word. And they come
πρὸς αὐτόν, παραλυτικὸν φέροντες, ἁιρόμενον ὑπὸ τεσσάρων.
to him, ^a "paralytic" bringing, borne by four.

⁴ καὶ μὴ δυνάμενοι προσεγγίσειν αὐτῷ διὰ τὸν ὄχλον,
And not being able to come near to him on account of the crowd,
ἀπεστέγασαν τὴν στέγην ὅπου ἦν, καὶ ἐξορύξαντες χα-
they uncovered the roof where he was, and having broken up [it] they
λῶσιν τὸν ἑκράββατον· ἢ εἴ' ὃ παραλυτικὸς κατέκειτο.
let down the couch on which the paralytic was lying.

⁵ ἰδὼν δὲ ὁ Ἰησοῦς τὴν πίστιν αὐτῶν λέγει τῷ παραλυτικῷ,
And seeing Jesus their faith says to the paralytic,

Τέκνον, ἁφίενται ἱσοὶ αἱ ἁμαρτίαι σου. ⁶ Ἦσαν δὲ τινες
Child, have been forgiven thee thy sins. But there were some

τῶν γραμματέων ἐκεῖ καθήμενοι, καὶ διαλογιζόμενοι ἐν ταῖς
of the scribes there sitting, and reasoning in

καρδίαις αὐτῶν, ⁷ τί οὗτος οὕτως λαλεῖ βλασφημίας;
their hearts, Why this [man] thus does speak blasphemies?

τίς δύναται ἀφίεναι ἁμαρτίας, εἰ μὴ εἷς, ὁ θεός; ⁸ Καὶ
who is able to forgive sins, except one, [that is] God? And

εὐθὺς ἔπιγινους ὁ Ἰησοῦς τῷ πνεύματι αὐτοῦ ὅτι οὕτως
immediately knowing Jesus in his spirit that thus

διαλογίζονται ἐν ἑαυτοῖς, ἔειπεν αὐτοῖς, τί ταῦτα δια-
they are reasoning within themselves, said to them, Why these things rea-

λογίζεσθε ἐν ταῖς καρδίαις ὑμῶν; ⁹ τί ἐστὶν εὐκοπώτερον,
son ye in your hearts? which is easier,

εἰπεῖν τῷ παραλυτικῷ, ἁφίενται ἱσοὶ αἱ ἁμαρτίαι,
to say to the paralytic, Have been forgiven thee [thy] sins,

ἢ εἰπεῖν, Ἐγείρεαι, καὶ ἄρον σου τὸν ἐκράββατον· καὶ
or to say, Arise, and take up thy couch and

περιπάτει; ¹⁰ ἵνα δὲ εἰδῇτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ
walk? but that ye may know that authority has the Son

ἀνθρώπου ἵαφίεναι ἐπὶ τῆς γῆς ἁμαρτίας, λέγει τῷ παρα-
of man to forgive on the earth sins, he says to the para-

λυτικῷ, ¹¹ Σοὶ λέγω, ἔγειραι, καὶ ἄρον τὸν ἐκράββατόν σου
lytic, To thee I say, arise, and take up couch

καὶ ὑπάγε εἰς τὸν οἶκόν σου. ¹² Καὶ ἡγήθη εὐθὺς, καὶ
and go to thy house. And he arose immediately, and

ἄρας τὸν ἐκράββατον ἔξηλθεν ἐναντίον πάντων,
having taken up the couch went forth before all,

ὥστε ἐξίστασθαι πάντας, καὶ δοξάζειν τὸν θεόν, ἄλυνοντας,
so that were amazed all, and glorified God, saying,

Ὅτι οὐδέποτε οὕτως ἔειδομεν.
Never thus did we see [it].

¹³ Καὶ ἔξηλθεν πάλιν ἐκ παρὰ τὴν θάλασσαν, καὶ πᾶς ὁ
And he went forth again by the sea, and all the

ὄχλος ἤρχετο πρὸς αὐτόν, καὶ ἐδίδασκεν αὐτούς. ¹⁴ Καὶ
crowd came to him, and he taught them. And

¹³ And He went forth again by the seaside.

And all the multitude came to Him. And He taught them.

* πρὸς αὐτὸν φέροντες παραλυτικὸν LTR; φέροντες πρὸς αὐτὸν παραλυτικὸν TA. ἱ προσ-
εγγίγει to bring near T. ἑκράββατον LTRAW. ἡ οὐρα where LTR. ἱ καὶ ἰδὼν T.

ἡ ἀφίενται are forgiven LTR. ἱ σου αἱ ἁμαρτίαι σπτ.α; σοὶ αἱ ἁμαρτίαι [σου] L.

ἡ; βλασφημεί (read Why does this [man] thus speak? he blasphemes.) LTR. ἡ εὐθὺς
LTR. α. — οὕτως L. P + αὐτοὶ they (are reasoning) OJAW. ἡ λέγει says TTR.

ἡ ἀφίενται are forgiven LTR. ἡ σου thy (sins) GTRAW. ἡ ἔγειρε OJTW; ἡ γείρου TR.

ἡ — καὶ O(T)AW. ἡ τὸν ἐκράββατον σου LTRAW. ἡ ὑπάγε G(T). ἡ ἐπὶ τῆς γῆς ἀφίεναι
OLTTW. ἡ ἔγειρε OJTW. ἡ — καὶ O(L)TRAW. ἡ καὶ εὐθὺς TTR. ἡ ἐμπροσθεν T.

ἡ — λέγοντας [L]A. ἡ οὕτως οὐδέποτε TTR. ἡ εἶδομεν LTR. ἡ εἰς to T.

becomes worse.

²² And no one puts new wine into old wineskins. Otherwise the new wine bursts the wineskins and the wine is poured out—and the wineskins will be ruined. But the new wine is to be put into new wineskins.

²³ And He went through the grain fields on the Sabbath. And His disciples began to make a way, plucking the ears.

²⁴ And the Pharisees said to Him, Behold, why do they do that which is not lawful on the Sabbath day?

²⁵ And He said to them, Have you never read what David did when he had need and was hungry, he and those with him?

²⁶ How he entered into the house of God in the days of Abiathar the high priest and ate the showbread, which it is not lawful to eat, except for the priests? And he even gave to those who were with him.

²⁷ And He said to them, The sabbath was made for man, and not man for the sabbath.

²⁸ So, then, the Son of man is Lord also of the sabbath.

CHAPTER 3

¹ And He entered again into the synagogue. And there was a man there who had a withered hand.

² And they were watching Him to see if He would heal him on the Sabbath (so that they might accuse Him).

³ And He said to the man who had the withered hand, Get up and come into the middle.

⁴ And He said to them, Is it lawful to do good on the sabbath days, or to do evil, to save life or to kill? But they were silent.

⁵ And looking around on them with anger,

χείρον σχίσμα γίνεται. ²² καὶ οὐδεὶς βάλλει οἶνον
worse a rent takes place. And no one puts wine
ἀσκούς παλαιούς· εἰ δὲ μή, ῥήσσει ὁ οἶνος ὁ νέος τ.
skins old; otherwise, bursts the wine new
κοῦς, καὶ ὁ οἶνος ἔκχεται καὶ οἱ ἀσκοὶ ἀπολοῦνται.
and the wine is poured out, and the skins will be destroyed
οἶνον νέον εἰς ἀσκούς καινοὺς βλητέον.
wine new into skins new is to be put.

²³ Καὶ ἐγένετο παραπορεύεσθαι αὐτὸν ἐν τοῖς σά
And it came to pass that he went on the
διὰ τῶν σπορίμων, καὶ ᾤρξαντο οἱ μαθηταὶ αὐτοῦ
through the corn-fields, and began his disciples
ποιεῖν τὸν δρόμον τοῦ στάχυος. ²⁴ καὶ οἱ Φαρισαῖοι
to make, plucking the ears. And the Pharisees
αὐτῷ, Ἰδε, τί ποιοῦσιν ἐν τοῖς σάββασιν ὁ οὐκ.
to him, Behold, why do they on the sabbath that which is n
²⁵ Καὶ αὐτοῖς ἐλέγεν αὐτοῖς, Οὐδέποτε ἀνέγνωτε τι
And he said to them, Never did I read wh
σεν Δαβὶδ, ὅτε ᾤρεیان ἐσθῆν καὶ ἐπείνασεν, αὐτὸς
David, when need he had and hungared, he
μετ' αὐτοῦ; ²⁶ πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ
with him? how he entered into the house of
Abiathar τοῦ ἀρχιερέως, καὶ τοὺς ἄρτοι
[the days of] Abiathar the high priest, and the loaves
προθέσεως ἔφαγεν, οὓς οὐκ ἔξεστιν φαγεῖν εἰ μὴ τοῖς
presentation ate, which it is not lawful to eat except for th
σιν, καὶ ἔδωκεν καὶ τοῖς σὺν αὐτῷ ὄσιν; ²⁷ Κα
and gave even to those who with him were? And
αὐτοῖς, Τὸ σάββατον διὰ τὸν ἄνθρωπον ἐγένετο
to them, The sabbath on account of man was made
ἄνθρωπος διὰ τὸ σάββατον. ²⁸ ὥστε κύριός
man on account of the sabbath: so then Lord

οὗτος τοῦ ἀνθρώπου καὶ τοῦ σαββάτου.
Son of man also of the sabbath.
³ Καὶ εἰσῆλθεν πάλιν εἰς τὴν συναγωγὴν, καὶ ἦ
And he entered again into the synagogue, and there
ἄνθρωπος ἐξηραμένην ἔχων τὴν χεῖρα, ² καὶ
a man withered having this hand, and
ἐτήρουν αὐτὸν εἰς τοῖς σάββασιν ἄθεραπεύσει
were watching him whether on the sabbath he will heal
ἵνα κατηγορήσωσιν αὐτοῦ. ³ καὶ λέγει τῷ
in order that they might accuse him. And he says to the
τῷ ἐξηραμένην ἔχοντι τὴν χεῖρα, ⁴ Ἐγείραι
who withered had the hand, Arise [and come
μέσον. ⁴ Καὶ λέγει αὐτοῖς, Ἐξέστιν τοῖς σάββασιν
midst. And he says to them, Is it lawful on the sabbaths
ποιῆσαι, ἢ κακοποιῆσαι; ψυχὴν σώσαι, ἢ ἀποκτείνειν
good, or to do evil? life to save, or to kill?
ἐσώπων. ⁵ καὶ περιβλεψάμενος αὐτοὺς μετ' ὀργῆς
were silent. And having looked around on them with anger,

ῥήξει will burst LITTA. ὁ νέος LITTA. ἀπόλλυται καὶ οἱ ἀσκοὶ is d
and the skins LITTA. — ἀλλὰ... βλητέον LITTA. αὐτὸν ἐν τοῖς σάββασ
πορεύεσθαι (διαπορεύεσθαι) LITTA. οἱ μαθηταὶ αὐτοῦ ᾤρξαντο LITTA. ῥήσσει
ἐν LITTA. — αὐτοῖς LITTA. λέγει he says LITTA. Δαυὶδ LITTA; Δ
πῶς LITTA. — τοῦ LITTA W. τοὺς ἱερεῖς LITTA. — καὶ αὐτὸν LITTA. —
[the] LITTA. — ἦν (read [was]) LITTA. παρετρώοντο LITTA. — ἐν (the) T
ἐν; he heals LITTA. κατηγοροῦσιν they shall accuse LITTA. τὴν χεῖρα ἔχοντι ἐξη
τὴν ξηρὰν χεῖρα ἔχοντι LITTA. ἔγειραι LITTA. ἀγαθὸν ποιῆσαι LITTA. συνελθόντων

λυπούμενος¹ ἐπὶ τῇ πωρώσει τῆς καρδίας αὐτῶν, λέγει τῷ
grieved at the hardness of their heart, he says to the
ἀνθρώπῳ, Ἔκτεινον τὴν χεῖρά σου.² Καὶ ἐξέτεινεν, καὶ
man, Stretch out thy hand. And he stretched out [it], and
ἀποκατεστάθη³ ἡ χεὶρ αὐτοῦ ὡς ἡ ἄλλη.⁴ 6 καὶ ἐξελ-
was restored this hand sound as the other. And having
θόντες οἱ Φαρισαῖοι ἐυθέως⁵ μετὰ τῶν Ἡρῳδιανῶν συμβούλιον
gone out the Pharisees immediately with the Herodians counsel

οἱ ποιοῦν⁶ κατ' αὐτοῦ, ὅπως αὐτὸν ἀπολέσωσιν.
took against him, how him they might destroy.

7 Καὶ ὁ Ἰησοῦς ἀνεχώρησεν μετὰ τῶν μαθητῶν αὐτοῦ⁷ ἄπρὸς⁸
And Jesus withdrew with his disciples to
τὴν θάλασσαν· καὶ πολλὴ πλῆθος ἀπὸ τῆς Γαλιλαίας
the sea; and great a multitude from Galilee
ἠκολούθησαν· αὐτῷ, καὶ ἀπὸ τῆς Ἰουδαίας, 8 καὶ ἀπὸ Ἱε-
followed him, and from Judea, and from Je-

ροσολύμῳ, καὶ ἀπὸ τῆς Ἰδουμαίας, καὶ πέραν τοῦ Ἰορδάνου·
rusalem, and from Idumea, and beyond the Jordan; and
καὶ τοῖς⁹ περὶ Τύρον καὶ Σιδῶνα, πλῆθος πολὺ, ἀκούσαντες¹⁰
and they around Tyre and Sidon, a multitude great, having heard
ὅσα ἔποιε· ἦλθον πρὸς αὐτόν. 9 καὶ ἔειπεν τοῖς μαθη-
how much he was doing came to him. And he spoke to his dis-
ταῖς αὐτοῦ, ἵνα πλοίαριον προσκατερῶ αὐτῷ διὰ τὸν
ciples, that a small ship might wait upon him, on account of the
ὄχλον, ἵνα μὴ θλιβῶσιν αὐτόν. 10 πολλοὺς γὰρ ἰθερά-
crowd, that they might not press upon him. For many he

πευσεν, ὥστε ἐπιπίπτειν αὐτῷ, ἵνα αὐτοῦ ἄψωνται, ὅσοι
healed, so that they besot him, that him they might touch, as many as
εἶχον μάρτυρας· 11 καὶ τὰ πνεύματα τὰ ἀκάθαρτα, ὅταν αὐτὸν
had scourges; and the spirits the unclean, when him
ἴθεώρει, προσέπιπτον αὐτῷ, καὶ ἔκραζον, ἔλεοντα, ὅτι σὺ
they beheld, fell down before him, and cried, saying, Thou
εἰ ὁ υἱὸς τοῦ θεοῦ. 12 Καὶ πολλὰ ἐπετίμα αὐτοῖς, ἵνα μὴ
art the Son of God. And much he rebuked them, so that not

αὐτὸν φανερὸν¹¹ ποιήσωσιν·¹²
him manifest they should make.

13 Καὶ ἀναβαίνει εἰς τὸ ὄρος, καὶ προσκαλεῖται¹³ οὓς
And he goes up into the mountain, and calls to [him] whom
ἤθελεν αὐτός· καὶ ἀπῆλθον πρὸς αὐτόν. 14 καὶ ἰποῖσεν
would he; and they went to him. And he appointed
δώδεκα ἵνα ὦσιν μετ' αὐτοῦ, καὶ ἵνα ἀποστέλλῃ αὐτούς
twelve that they might be with him, and that he might send them
ἐπὶ τὴν αὐτὴν ἐξουσίαν, ὅπως αὐτοῖς νόσους καὶ
to preach, and to have authority to heal diseases and
ἐκβάλλειν τὰ δαιμόνια. 16 καὶ ἐπέθηκεν ἰψὶ Σίμωνι ὄνομα¹⁵
to cast out demons. And he added to Simon (the) name

Πέτρον· 17 καὶ Ἰάκωβον τὸν τοῦ Ζεβεδαίου, καὶ Ἰωάννην
Peter; and James the [son] of Zebedee, and John
τὸν ἀδελφὸν τοῦ Ἰακώβου· καὶ ἐπέθηκεν αὐτοῖς ὀνόματα
the brother of James; and he added to them [the] names

being saddened at the hardness of their heart, He commanded the man, Stretch out your hand! And he stretched it out. And his hand was restored whole like the other.

⁶ And the Pharisees left, immediately plotting with the Herodians against Him, as to how they might destroy Him.

⁷ And Jesus retired to the sea with His disciples. And a great crowd from Galilee and from Judea followed Him.

⁸ And also they were from Jerusalem and from I-du-me-a and beyond the Jordan. And when those around Tyre and Sidon heard what great things He was doing, a great crowd came to Him.

⁹ And He spoke to His disciples, that they might have a boat ready for Him (on account of the crowd, that they might not press upon Him).

¹⁰ For He healed many, so that they threw themselves upon Him, that they might touch Him, all that had torments.

¹¹ And when the unclean spirits saw Him, they fell down before Him and cried out, saying, You are the Son of God!

¹² And He warned them many times, so that they would not make Him known.

¹³ And He went up into the mountain and called those He wanted. And they went to Him.

¹⁴ And He appointed twelve to be with Him, and that He might send them forth to preach.

¹⁵ and that they might have authority to heal diseases and to evict demons.

¹⁶ And He added to Simon the name Peter.

¹⁷ And there was James the son of Zebedee, and John the brother of James (and He added to their names Bo-an-er-ges, which is,

¹ — σου (read (thy)) hand (τῆς).

² ἀπεκατεστάθη GLTΓΛW.

³ — ὡς ἡ ἄλλη

GLTΓΛW. ⁴ εὐθέως TΓΛ.

⁵ ἰποῖσαν T; εἶδον GVL TΓΛ.

⁶ μετὰ τῶν μαθητῶν αὐτοῦ

ἠκολούθησαν OLITΓΛ.

⁷ εἰς GLT.

⁸ ἠκολούθησαν placed after

Ἰουδαίας T.

⁹ — αὐτῷ [εἰ] TΓΛ.

¹⁰ — οἱ [L] TΓΛ.

¹¹ ἀκούοντες hearing LTΓΛ.

¹² ποιεῖ he is doing TΓΛ.

¹³ ἰθεώρουν, προσέπιπτον LTΓΛW.

¹⁴ ἐκραζόν LTΓΛW.

¹⁵ ἔλεοντα TΓΛ.

¹⁶ ὅτι ᾗδεσαν τὸν χριστὸν αὐτὸν εἶνα

because they had known him to be the Christ L.

¹⁷ — θεραπεύειν τὰς νόσους καὶ TΓΛ.

¹⁸ + καὶ ἰποῖσαν τοὺς δώδεκα, and he appointed the twelve T.

¹⁹ ὄνομα τῷ Σίμωνι TΓΛ.

growing up and increasing, bearing fruit. And one bore thirty, and one sixty and one a hundred times.

⁹ And He said to them, He that has ears to hear let him hear.

¹⁰ And when He was alone the twelve and those around Him asked Him about the parable.

¹¹ And He said to them, To you it has been given to know the mystery of the kingdom of God. But to those who are on the outside, all things are done in parables,

¹² "that seeing they may see and not perceive; and hearing they may hear and not understand; lest they should be converted and their sins should be forgiven them."

¹³ And He said to them, Do you not know this parable? Then how will you know all the parables?

¹⁴ The sower sows the word.

¹⁵ And these are the ones by the roadside where the word is sown—and when they hear, Satan comes immediately and takes away the word that has been sown in their hearts.

¹⁶ And in the same way, these are the ones who are sown on the stony ground—who when they hear the word receive it immediately with joy.

¹⁷ But having no root in themselves, these last only a little while. Then when trouble or torment has arisen on account of the word, they are immediately scandalized.

¹⁸ And these are the ones who are sown among the thorns—these are the ones who hear the word,

¹⁹ but the cares of this world and the false promises of riches and the lusts of other things enter in and choke the word. And it becomes unfruitful.

²⁰ And these are the ones who are sown on

καλὴν¹ καὶ ἐδίδου καρπὸν ἀναβαίνοντα καὶ αὐξάνοντα,² καὶ ἔφερον³ ἑνὶ⁴ τριάκοντα, καὶ ἑνὶ⁵ ἐξήκοντα, καὶ ἑνὶ⁶ ἑκατόν, and bore one thirty, and one sixty, and one a hundred.

⁹ Καὶ ἔλεγεν αὐτοῖς,⁷ ὁ ἔχων⁸ ὦτα ἀκοῦειν ἀκούτω. And he said to them, He that has ears to hear let him hear.

¹⁰ Ὃτε δὲ⁹ ἔγένετο¹⁰ καταμόνας,¹¹ ῥῆρωτήσαν¹² αὐτὸν οἱ περὶ αὐτὸν σὺν τοῖς δώδεκα¹³ ἡρῶν παραβολὴν.¹⁴ And when he was alone, asked him those about him the twelve a parable.

¹¹ καὶ ἔλεγεν αὐτοῖς; Ὑμῖν¹⁵ δίδεται γινῶναι τὸ μυστήριον¹⁶ τῆς βασιλείας τοῦ θεοῦ¹⁷· ἐκείνοις δὲ τοῖς ἔξω, ἐν παραβολαῖς¹⁸ τὰ πάντα¹⁹ γίνονται.²⁰ And he said to them, To you has been given to know the mystery of the kingdom of God: but to those who are without, in parables all things are done.

¹² ἵνα βλέποντες βλέπωσιν, καὶ μὴ ἴδωσιν²¹; καὶ ἀκούοντες ἀκούωσιν, καὶ μὴ συνιῶσιν²² μήποτε ἐπιστρίψω- hearing they may hear, and not understand, lest they should be con- verted, and should be forgiven them their sins.²³

¹³ Καὶ λέγει αὐτοῖς, Οὐκ οἴδατε τὴν παραβολὴν ταύτην; καὶ πῶς he says to them, Perceive ye not this parable? and how

πάσας τὰς παραβολὰς γινώσσετε; ¹⁴ ὁ σπείρων τὸν λόγον all the parables will ye know? The sower the word

σπείρει. ¹⁵ οὗτοι δὲ εἰσιν οἱ παρὰ τῇ ὁδῷ, ὅπου σπείρεται sows. And these are they by the way, where is sown

ὁ λόγος, καὶ ὅταν ἀκούσωσιν, ἐνθίως²⁴ ἔρχεται ὁ σατανᾶς the word, and when they hear, immediately comes Satan

καὶ αἶρει τὸν λόγον τὸν ἐσπαρμένον²⁵ ἐν ταῖς καρδίαις αὐ- and takes away the word that has been sown in their hearts.

τῶν.²⁶ ¹⁶ καὶ οὗτοι²⁷ εἰσιν ὁμοίως²⁸ οἱ ἐπὶ τὰ πετρώδη And these are in like manner they who upon the rocky places

σπειρόμενοι, οἱ, ὅταν ἀκούσωσιν τὸν λόγον, ἐνθίως²⁹ μετὰ are sown, who, when they hear the word, immediately with

χαρᾶς λαμβάνουσιν αὐτόν, ¹⁷ καὶ οὐκ ἔχουσιν ῥίζαν ἐν ἐνυ- joy receive it, and have not root in them-

τοῖς, ἀλλὰ πρόσκαιροί εἰσιν³⁰· εἴτα γενομένης θλίψεως ἢ selves, but temporary are; then having arisen tribulation or

διωγμοῦ διὰ τὸν λόγον, ἐνθίως³¹ σκανδαλίζονται. ¹⁸ καὶ persecution on account of the word, immediately they are offended. And

οὗτοι³² εἰσιν οἱ ἐν³³ ταῖς ἀκάνθαις σπειρόμενοι, οὗτοι these are they who among the thorns are sown, these

εἰσιν οἱ τὸν λόγον³⁴ ἀκούοντες,³⁵ ¹⁹ καὶ αἱ μέριμναι τοῦ are they who the word hear, and the cares

αἰῶνος³⁶ τούτου³⁷ καὶ ἡ ἀπάτη τοῦ πλούτου καὶ αἱ περὶ of this life and the deceit of riches and the

τὰ λοιπὰ ἐπιθυμίαι εἰσπορεύονται³⁸ συμπνίγειν³⁹ τὸν λόγον, other things desires entering in choke the word;

καὶ ἀκαρπὸς γίνεται. ²⁰ καὶ οὗτοι⁴⁰ εἰσιν οἱ ἐπὶ τὴν γῆν and unfruitful it becomes. And these are they who upon the ground

¹ αὐξανόμενον LITTA.W. ² εἰς A; εἰς UNTO TT. ³ — αὐτοῖς GLITTA.W. ⁴ ὅς ἐχει LITTA.W. ⁵ καὶ ὅτε LITTA. ⁶ κατὰ μόνας LITTA. ⁷ ἡρώτων LITTA; ἡρώτων T. ⁸ τὰς παραβολὰς the parables TT.A. ⁹ — γινῶναι LITTA; τὸ μυστήριον δέδοται TT.A. ¹⁰ — τὰ T. ¹¹ — τὰ ἀμαρτήματα (read [their sins]) [LITTA. ¹² εὐθύς TT.A. ¹³ ἐν αὐτοῖς in them T; εἰς αὐτοὺς in them TT.A. ¹⁴ ὁμοίως εἰσιν T. ¹⁵ εὐθύς LITTA. ¹⁶ ἄλλοι others GLITTA.W. ¹⁷ ἐπὶ αὐτοῖς T. ¹⁸ ἀκούσαντες heard TT.A. ¹⁹ — τούτου this GLITTA. ²⁰ συμπνίγειν TA ²¹ ἐκείνοι TT.A.

τὴν καλὴν σπαρέντες, οἵτινες ἀκούουσιν τὸν λόγον καὶ
the good have been sown, such as hear the word and
παράδichονται, καὶ καρποφοροῦσιν, ἔν^τ τριάκοντα, καὶ ἔν^τ
receive [it], and bring forth fruit, one thirty, and one
ἑξήκοντα, καὶ ἔν^τ ἑκατόν. 21 Καὶ ἔλεγεν αὐτοῖς, ὁ Μῆτις ὁ
sixty, and one a hundred. And he said to them, The
λύχνος ἔρχεται ἵνα ὑπὸ τὸν μόδιον τεθῇ ἢ ὑπὸ τὴν
lamp comes that under the corn measure it may be put or under the
ἐλίνην; οὐχ ἵνα ἐπὶ τὴν λυχνίαν ἵπιτεθῇ; 22 οὐ γάρ
couch? [Is it] not that upon the lampstand it may be put? for not
ἵστιν ἑτι^ς κρυπτόν, ὅ^ς ἐάν μὴ^ς φανερωθῇ^ς οὐδὲ
is anything hidden, unless it should be made manifest, nor
ἰγίγνετο ἀποκρύφον, ἀλλ' ἵνα εἰς φανερόν ἔλθῃ.
becometh place a secret thing, but that to light it should come.
23 εἰς τοῦτο ἔχει ὅσα ἀκούειν, ἀκούετω. 24 Καὶ ἔλεγεν αὐτοῖς,
it is for this he has ears to hear, let him hear. And he said to them,
βλέπετε τί ἀκούετε. ἐν ᾧ μέτρῳ μετρεῖτε μετρηθήσεται
Take heed what ye hear: with what measure ye mete it shall be measured
ὑμῖν, καὶ προστεθήσεται ὑμῖν^ς πρὸς ἀκούουσιν. 25 ὅς γάρ ἂν
to you, and it shall be added to you who hear; for whoever
ἔχῃ^ς δοθήσεται αὐτῷ^ς καὶ ὅς οὐκ ἔχει, καὶ ὁ ἔχει
may have, shall be given to him; and he who has not, even that which he has
ἀρῶθήσεται ἀπ' αὐτοῦ.
shall be taken from him.

26 Καὶ ἔλεγεν, Οὕτως ἐστὶν ἡ βασιλεία τοῦ θεοῦ, ὥς ἔάν^ς
And he said, Thus is the kingdom of God, as if
ἀνθρώπος βάλλῃ τὸν σπῆρον ἐπὶ τῆς γῆς, 27 καὶ καθύδῳ^ς
a man should cast the seed upon the earth, and should sleep
καὶ ἐγείρηται νύκτα καὶ ἡμέραν, καὶ ὁ σπῆρος βλαστάνῃ^ς
and rise night and day, and the seed should sprout
καὶ μήκύνῃται ὥς οὐκ οἶδεν αὐτός. 28 αὐτομάτῃ γάρ ἡ γῆ
and be lengthened how it knows not he; of itself for the earth
καρποφορεῖ, πρῶτον χόρτον, ἔπειτα στάχυν, ἔπειτα πληρῇ
brings forth fruit, first a blade, then an ear, then full
σίτον ἐν τῷ στάχυϊ. 29 ὅταν δὲ παρὰδῷ^ς ὁ καρπός,
corn in the ear. And when offers itself the fruit,
ἰεὺθῶς ἀποστῆλκει τὸ δρέπανον, ὅτι παρίστηκεν ὁ θερισμός.
immediately he sends the sickle, for has come the harvest.

30 Καὶ ἔλεγεν, Τίνι^ς ὁμοιωσώμεν τὴν βασιλείαν τοῦ θεοῦ;
And he said, To what shall we liken the kingdom of God?
ἢ ἐν ποίᾳ παραβολῇ παραβάλλωμεν αὐτήν; 31 ὥς κόκκῳ^ς
or with what parable shall we compare it? As to a grain
σινάπεως, ὅς, ὅταν σπαρῇ ἐπὶ τῆς γῆς, μικρότερος^ς
of mustard, which, when it has been sown upon the earth, is less than all
πάντων τῶν σπερμάτων ἐστίν. 32 ὥς ἐπὶ τῆς γῆς 33 καὶ
than all the seeds is which [are] upon the earth, and
ὅταν σπαρῇ, ἀναβαίνει, καὶ γίνεται πάντων τῶν λαχάνων
when it has been sown, it grows up, and becomes than all the herbs
μεῖζων^ς καὶ ποιεῖ κλάδους μεγάλους, ὥστε δύνασθαι ὑπὸ
greater, and produces branches great, so that are able under

good ground—they who hear the word and receive it and bring forth fruit, one thirty, one sixty and one a hundred times.

21 And He said to them, Do they come with the lamp in order to put it under a basket, or under the bed? Or, is it not that it may be put on the lampstand?

22 For nothing is hidden which shall not be made clear. Nor has any secret thing taken place except that it should come to light.

23 If anyone has ears to hear, let him hear.

24 And He said to them, Be careful what you hear. With whatever measure you measure, the same shall be measured to you. And to you who hear, more shall be added.

25 For whoever has, to him shall be given. And he who has not, even that which he has shall be taken away from him.

26 And He said, This is the way the kingdom of God is—as if a man should throw the seed on the ground,

27 then should sleep, but rising night and day; and the seed should spring up and grow, in a way he does not know,

28 for of itself the earth brings forth fruit—first a blade, then an ear, then full grain in the ear.

29 And when the fruit yields itself, immediately he sends out the sickle, because the harvest has come.

30 And He said, To what shall we compare the kingdom of God? Or with what parable shall we compare it?

31 It is like a grain of mustard. For when it has been sown on the earth, it is less than all the seeds which are on the earth.

32 But when it has been sown, it grows up and becomes larger than all the plants. And it produces great branches, so that the birds

ἔν in TT. ὁ δὲ that TA. ἔρχεται ὁ λύχνος LTTA. τεθῇ LTTA. ἡ — τὴ (read it is not) LTTA. ἡ — ὁ LTTA. ἡ — ἡ that LTTA. ἡ — εἰς φανερόν TT. ὁ — καὶ προσ. ὑμῖν G. π — τοῖς ἀκούουσιν LTTA. ἔχει has LTTA. ἡ — ἐάν TT. βλαστῇ LTTA. ἡ — γάρ LTTA. ἔλεγε T. πλήρης σίτος LTTA. παραδοῖ LTTA. εὐθύς TT. πῶς how TT. τίνι αὐτὴν παραβολῇ ὁμοιωσώμεν what parable shall we represent it? LTTA. κόκκον a grain LTTA. μικρότερον ὅν being less LTTA. ἡ — ἐστίν LTTA. [τὸν ἐπὶ τῆς γῆς] L. μεῖζων (μεῖζον T) πάντων τῶν λαχάνων LTTA.

of the air are able to rest under its shadow.

³³ And with many such parables He spoke to them the word, as much as they were able to hear.

³⁴ But He did not speak to them except in a parable. And He explained all things to His disciples alone.

τὴν σκιάν αὐτοῦ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνούν.
 the "shadow" of "it the birds of the heaven to roost.
 33 Καὶ τοιαύταις παραβολαῖς πολλαῖς ἐλάλει αὐτοῖς τὸν
 And with "such" "parables" "many" he spoke to them the
 λόγον, καθὼς ἠδύναντο¹ ἀκοῦειν, 34 χωρὶς δὲ παραβολῆς
 word, as they were able to hear, but without a parable
 οὐκ ἐλάλει αὐτοῖς² κατ' ἰδίαν δὲ τοῖς μαθηταῖς αὐτοῦ³ ἐπέλεγε
 spoke he not to them; and apart to his disciples he explained
 πάντα.
 all things.

³⁵ And when evening had come on that day, He said to them, Let us cross to the other side.

³⁶ And as He was in the ship, they dismissed the crowd and took Him with them. And other small ships were also with Him.

³⁷ Then there came a great storm of violent wind. And the waves beat into the ship, so that it was already filled.

³⁸ And He was on the stern, sleeping on a pillow. And they awakened Him and said to Him, Master! Do You not care that we are about to die?

³⁹ And being awake, He commanded the wind and said to the sea, Peace! Be still! And the wind ceased, and there was a great calm.

⁴⁰ And He said to them, Why are you so afraid? How does it happen that you have no faith?

⁴¹ And they feared with very great fear, saying to one another, Who then is this, that even the wind and sea obey Him?

35 Καὶ λέγει αὐτοῖς ἐν ἐκείνῃ τῇ ἡμέρᾳ, ὁψίας γενομένης,
 And he says to them on that day, evening being come,
 Διέλθωμεν εἰς τὸ πέραν. 36 Καὶ ἀφέντες τὸν ὄχλον,
 Let us pass over to the other side. And having dismissed the crowd,
 παραλαμβάνουσιν αὐτὸν ὡς ἦν ἐν τῷ πλοίῳ¹ καὶ ἄλλα
 they take with [them] him as he was in the ship; "also" other
 ἰδὲ² "πλοῖαρία"³ ἦν⁴ μετ' αὐτοῦ. 37 καὶ γίνεται λαίλαψ⁵
 "but" small ships were with him. And comes a "storm"
 ἀνέμου μεγάλη⁶, "τὰ δὲ"⁷ κύματα ἐπιβαλλέν⁸ εἰς τὸ πλοῖον,
 "of" "wind" "violent", and the waves beat "into the ship,"
 ὥστε αὐτὸ ἤδη γεμίεσθαι.⁹ 38 καὶ ἦν αὐτὸς ῥηπὶ¹⁰ τῇ πρύ-
 so that - it already - was filled. And "was" he on the stern
 μνῃ ἐπὶ τὸ προσκεφάλαιον καθεύδων¹¹ καὶ διεγείρουσιν¹²
 on the cushion - sleeping. And they arouse
 αὐτόν, καὶ λέγουσιν αὐτῷ, Διδάσκαλε, οὐ μέλει σοι ὅτι
 him, and say to him, Teacher, is it no concern to thee that
 ἀπολλύμεθα; 39 Καὶ διεγερθεὶς ἐπετίμησεν τῷ ἀνέμῳ,
 we perish? And having been aroused he rebuked the wind,
 καὶ εἶπεν τῇ θαλάσσῃ, Σιώπα, περίμωσο. Καὶ ἐκόπασεν ὁ
 and said to the sea, Silence, be quiet. And "fell" the
 ἀνέμος, καὶ ἐγένετο γαλήνη μεγάλη. 40 καὶ εἶπεν αὐτοῖς,
 "wind", and there was a "calm" "great". And he said to them,
 τί δειλοί ἐστε οὕτως; πῶς οὐκ¹³ ἔχετε πίστιν; 41 Καὶ ἐφο-
 Why fearful are ye thus? How "not" have ye faith? And they
 βήθησαν φόβον μέγαν, καὶ ἔλεγον πρὸς ἀλλήλους, Τίς
 feared [with] "fear" "great", and said one to another, Who
 ἄρα οὗτός ἐστιν, ὅτι καὶ ὁ ἀνέμος καὶ ἡ θάλασσα ὑπακούου-
 then "this" "is", that even the wind and the sea obey
 σιν αὐτῷ;
 him?

CHAPTER 5

¹ And they came to the other side of the sea, to the country of the Gad-a-renes.

² And when He came out of the ship, a man with an unclean spirit immediately met Him, coming out of the tombs,

³ for he had his home in the tombs. And no one was able to tie him up, not even with chains:

5 Καὶ ἦλθον εἰς τὸ πέραν τῆς θαλάσσης, εἰς τὴν χώραν
 And they came to the other side of the sea, to the country
 τῶν "Γαδαρηκῶν". 2 καὶ ἐξελθόντι αὐτῷ¹ ἐκ τοῦ πλοίου,
 of the Gadarenes. And on his having gone forth out of the ship,
 "εὐθέως"² "ἀπήντησεν"³ αὐτῷ ἐκ τῶν μνημείων ἄνθρωπος
 immediately met him out of the tombs a man
 ἐν πνευματικᾷ ὀρθάρτῃ, 3 ὃς τὴν κατοίησιν εἶχεν ἐν τοῖς
 with an unclean spirit, who [he] dwelling "had in the
 "μνημείοις"⁴ καὶ τοῦτε⁵ "ἀλύσειν"⁶ οὐδεὶς ἠδύνατο⁷ αὐτόν
 tombs; and not even with chains anyone was able him
 (id. no one)

¹ εἰδύναντο LXX. ² τοῖς ἰδίοις μαθηταῖς to his own disciples TA. ³ - δὲ LXX[A]. ⁴ πλοῖα ships OLTTA. ⁵ ἦσαν T. ⁶ μεγάλη ἀνέμου LTTA. ⁷ καὶ τὰ LTTA. ⁸ ἦδη γεμίεσθαι τὸ πλοῖον already was filled the ship LTTA. ⁹ ἦν ἐν OLTTA.W. ¹⁰ ἐγείρουσιν they awake TTA. ¹¹ ; οὐπω "not" yet LTT. ¹² αὐτῷ ὑπακούει T; ὑπακούει αὐτῷ TTA. ¹³ Γερασηνῶν Gerasenes LTT; Γεργεσηνῶν Gergesenes A. ¹⁴ ἐξαλθόντος αὐτοῦ LTT. ¹⁵ - εὐθέως L; εὐθὺς TTTA. ¹⁶ ὑπήστησεν LTT. ¹⁷ μνημασιν (-ν GW) OLTTA.W. ¹⁸ οὐδὲ LTTA.W. ¹⁹ ἀλύσει with a chain LTTA. ²⁰ + οὐκέτι any longer (id. no longer) LTTA.W. ²¹ ἠδύνατο LTTA.

δέσαι, 4 διὰ τὸ αὐτὸν πολλάκις πidais καὶ ἀλύσειν δε-
to bind, because that he often with fetters and chains had
δέσθαι, καὶ διεσπᾶσθαι ὑπ' αὐτοῦ τὰς ἀλύσεις, καὶ
been bound, and 'had 'been 'torn 'asunder' by 'him 'the 'chains, and
τὰς πidais συντετριφθαι, καὶ οὐδεὶς αὐτὸν ἰσχυεῖν δαμάσαι·
the 'fettors had been shattered, and no one him was able to subdue.

5 καὶ ὁ διαπαντός¹ νυκτὸς καὶ ἡμέρας ἐν τοῖς ὄρεσιν καὶ ἐν
And continually night and day in the mountains and in
τοῖς μνήμασιν² ἦν κρᾶζων καὶ κατακόπτων ἑαυτὸν λίθοις.
the tombs he was crying and cutting himself with stones.

6 Ἰδὼν δὲ τὸν Ἰησοῦν ἀπὸ μακρόθεν, ἐδραμεν καὶ προσ-
And having seen Jesus from afar, he ran and did
εὐκύνησεν αὐτῷ.³ 7 καὶ κράζας φωνῇ μεγάλῃ⁴ ἔλεπεν.⁵ Τί μοι
brought to him, and crying with a 'voice 'loud he said, What to me

καὶ σοί, Ἰησοῦ, υἱὲ τοῦ θεοῦ τοῦ ὑψίστου; ὀρκίζω σε τὸν
and to thee, Jesus, Son of God the Most High? I adjure thee
θεόν, μὴ με βασανίσῃς. 8 ἔλεγε· γὰρ αὐτῷ, Ἐξέλθε, τὸ
'me 'me 'tortment. For he was saying to him, Come forth, the

πνῦμα τὸ ἀκάθαρτον, ἐκ τοῦ ἀνθρώπου. 9 καὶ ἐπηρώτα
spirit the unclean, out of the man. And he asked
αὐτόν, Τί σοι ὀνομα⁶; καὶ ἀπεκρίθη, λέγων,⁷ Ἐλεγον⁸
him, What [is] thy name? And he answered, saying, Legion

ὀνομά· μοι, ὅτι πολλοὶ ἔσμεν. 10 καὶ παρεκάλει αὐτόν
my name [is], because many we are. And he besought him
πολλά, ἵνα μὴ αὐτοῦς⁹ ἀποστείλῃ ἐξω τῆς χώρας. 11 ἦν δὲ
much, that not them he would send out of the country. Now there was

ἐκεῖ πρὸς ὅτ' αὐτὸν ἀγέλη χοίρων μεγάλῃ βοσκομένη· 12 καὶ
there just at the mountains a 'herd 'of 'wine 'great feeding; and
παρεκάλεσαν αὐτόν πάντες οἱ δαίμονες,¹⁰ λέγοντες, Πέμψον
'besought 'him 'all 'the 'demons, saying, Send

ἡμᾶς εἰς τοὺς χοίρους, ἵνα εἰς αὐτοὺς εἰσέλθωμεν. 13 καὶ
as into the swine, that into them we may enter. And
ἐπέτρεψεν αὐτοῖς ἐνθῆς¹¹ ὁ Ἰησοῦς· καὶ ἐξελθόντα τὰ
'allowed 'them 'immediately 'Jesus. And having gone out the

πνεύματα τὰ ἀκάθαρτα εἰσῆλθον εἰς τοὺς χοίρους· καὶ ὥρμησεν
spirits the unclean entered into the swine, and 'rushed
ἡ ἀγέλη κατὰ τοῦ κρημνοῦ εἰς τὴν θάλασσαν· ἦσαν δὲ¹²
'the 'herd down the steep into the sea, (now they were

ὡς δισχίλιοι· καὶ ἐπνίγοντο ἐν τῇ θαλάσσῃ. 14 οἱ δὲ¹³
about two thousand, and they were choked in the sea. And those who
βόσκοντες τοὺς χοίρους¹⁴ ἔφυγον, καὶ ἀνήγγειλαν¹⁵ εἰς τὴν
fed the swine fled, and announced [it] to the

πόλιν καὶ εἰς τοὺς ἀγρούς. καὶ ἰξῆλθον¹⁶ ἰδεῖν τί ἐστὶν τὸ
city and to the country. And they went out to see what it is that
γεγονός· 15 καὶ ἔρχονται πρὸς τὸν Ἰησοῦν, καὶ θεωροῦσιν
has been done. And they come to Jesus, and see

τὸν δαιμονιζόμενον καθήμενον καὶ ἱματισμένον καὶ σωφρο-
the possessed by demons sitting and clothed and of sound
νούντα, τὸν ἰσχυρότα τὸν λέγεοντα¹⁷ καὶ φοβήθησαν. 16 καὶ
mind, him who had the legion: and they were afraid. And

⁴ Because he had often been bound with shackles and chains. And he had torn the chains apart, and the shackles had been broken in pieces. And no one was able to tame him.

⁵ And night and day in the mountains and in the tombs, he was always crying and cutting himself with stones.

⁶ And seeing Jesus from a distance, he ran and bowed down to Him.

⁷ And with a loud voice he cried and said, What do I have to do with You, Jesus, Son of the most high God? I implore You by God not to torment me.

⁸ For He said to him, Unclean spirit, come out of the man!

⁹ And He asked him, What is your name? And he answered, saying, My name is Legion for we are many.

¹⁰ And he begged Him very much that He would not send them out of the country.

¹¹ Now there was a great herd of pigs feeding near the mountains.

¹² And all the demons begged Him, saying, Send us into the pigs, that we may enter into them.

¹³ And Jesus immediately gave them permission. And the unclean spirits left and entered into the pigs. And the herd rushed down a steep place into the sea. And they were about two thousand. And they were choked in the sea.

¹⁴ And those who fed the pigs ran and told it to the city and to the countryside. And they went out to see what had been done.

¹⁵ And they came to Jesus. And they saw the one who had been demon-possessed, sitting and clothed and of sound mind—the one who had the legion. And they were afraid.

¹ ἰσχυεῖν αὐτὸν LITTAW. ² διὰ παντός AL. ³ μνήμασιν (— y ow) καὶ ἐν τοῖς ὄρεσιν OLITTAW.

⁴ καὶ ἰδὼν τὸν A. ⁵ αὐτόν A. ⁶ λέγει he says LITTAW. ⁷ ὀνομα σοι LITTA. ⁸ λέγει αὐτῷ he says to him LITTAW.

⁹ τῷ ὄρει the mountain LITTAW. ¹⁰ πάντες αὐτοῖς LITTA. ¹¹ ἐπνίγοντο LITTA. ¹² ἦσαν δὲ LITTA.

¹³ καὶ οἱ LITTA. ¹⁴ αὐτοὺς thom OLITTAW. ¹⁵ ἀπήγγειλαν told OLITTAW. ¹⁶ ἦλθον LITTA.

¹⁷ λέγεοντα LITTA. ¹⁸ — καὶ LITTA. ¹⁹ φοβήθησαν LITTA.

¹⁶ And those who had seen it told them how it happened to the one who had been demon-possessed, and also about the pigs.

¹⁷ And they began to beg Him to go away from their borders.

¹⁸ And as He was entering into the ship, he who had been demon-possessed begged Him, that he might be with Him.

¹⁹ But Jesus did not allow him to go, but said to him, Go away to your house, to your own, and tell them how much the Lord pitied you and worked for you.

²⁰ And he went away and began to preach in De-cap-o-lis how much Jesus had done for him. And all greatly wondered.

²¹ And when Jesus had gone over to the other side again in the ship, a great crowd was gathered to Him, and He was by the sea.

²² And behold, one of the rulers of the synagogue, named Jai-rus, came up. And when he saw Him, he fell at His feet.

²³ And he begged Him fervently, saying, My little daughter is at the very end. O that You would come and lay Your hands on her so that she may be cured, then she shall live.

²⁴ And He went with him. And a great crowd followed Him and thronged Him.

²⁵ And a certain woman came, who had been sick with a flow of blood for twelve years.

²⁶ And she had suffered much under many physicians. And she had spent all her means, yet had gained in no way. But instead she had become worse.

²⁷ She had heard about Jesus and came in the crowd behind Him and touched His clothes.

²⁸ For she said, If I shall but touch His clothes I shall be cured.

διηγήσαντο αὐτοῖς οἱ ἰδόντες, πῶς ἐγένετο τῷ δαιμονιζομένῳ, καὶ περὶ τῶν χοίρων. 17 καὶ ἤρξαντο παρακαλεῖν αὐτὸν ἀπελθεῖν ἀπὸ τῶν ὁρίων αὐτῶν. 18 Καὶ ἀκούσας αὐτοῦ εἰς τὸ πλοῖον, παρεκάλει αὐτὸν ὁ δαιμονισθεὶς, ἵνα ᾗ μετ' αὐτοῦ. 19 ὁ δὲ ἔειπεν αὐτῷ, οὐκ ἀφήκεν αὐτόν, ἀλλὰ λέγει αὐτῷ, Ὑπάγε εἰς τὸν οἶκόν σου πρὸς τοὺς σούς, καὶ ἀνάγγειλον αὐτοῖς ὅσα ἔσονται σοὶ ἐκ τούτων, καὶ ἡγήσονται αὐτῷ ὅτι ὁ κύριος ἐποίησεν ἐν τῇ δεκαπόλει, ὅσα ἐποίησεν αὐτῷ ὁ ἰησοῦς· καὶ πάντες ἐθαύμαζον.

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^a ἐμβαίνοντος [was] entering LITTAW.

^b μετ' αὐτοῦ ἢ LITTAW.

^c καὶ and GLTTAW.

^d — Ἰησοῦς (read he did not suffer) GLTTAW.

^e ἀπαγγέλλων tell LITTAW.

^f ὁ κύριος

^g σοὶ TTΔ.

^h εἰς τὸ πέραν πάλιν T.

ⁱ — ἰδοὺ [LITTAW.

^j παρακαλεῖ he beseeches TTΔ.

^k τὰς χεῖρας αὐτῇ LITTAW.

^l ἵνα in order that LITTAW.

^m ζῆση may live LITTAW.

ⁿ — τις LITTAW.

^o δώδεκα ἐτὶ T.

^p + τὰ the things TTΔ.

^q εἰδὼν ἄψωμαι κἀν τῶν ἱματίων αὐτοῦ TTΔ.

^r αὐτῆς OLTTAW.

*εὐθὺς¹ ἔξηράνθη ἡ πηγὴ τοῦ αἵματος αὐτῆς, καὶ ἔγνω² immediately was dried up the fountain of her blood, and she knew
τῷ σώματι ὅτι ἴαται ἀπὸ τῆς μάστιγος. 30 καὶ *εὐθὺς³ in [her] body that she was healed from the scourge. And immediately
ὁ Ἰησοῦς, ἐπιγινούς ἐν ἑαυτῷ τὴν ἐξ αὐτοῦ δύναμιν Jesus, knowing in himself [that] the 'out' of 'him 'power

ἔξελθούσαν, ἐπιστραφεὶς ἐν τῷ ὄχλῳ, ἔλεγεν, Τίς μου ἥψατο had gone forth, having turned in the crowd, said, Who of me touched τῶν ματιῶν; 31 Καὶ ἔλεγον αὐτῷ οἱ μαθηταὶ αὐτοῦ, Βλέπεις the garments? And *said, *to 'him 'his 'disciples, Thou seest τὸν ὄχλον συνθλίβοντά σε, καὶ λέγεις, Τίς μου ἥψατο; the crowd pressing on thee, and sayest thou, Who me touched?

32 Καὶ περιβλέπετο ἰδεῖν τὴν τοῦτο ποιήσαν. 33 ἡ δὲ And he looked round to see her who 'this had done. But the

γυνὴ φοβηθεῖσα καὶ τρέμουσα, εἰδυῖα ὁ γέγονεν ἐπ' αὐτῇ woman being frightened and trembling, knowing what had been done upon her, came and fell down before him, and told him all

τὴν ἀλήθειαν. 34 ὁ δὲ *εἶπεν αὐτῇ, *Θύγατερ, ἡ πίστις σου, the truth. And he said to her, Daughter, thy faith

σώσων σε· ὕπαγε εἰς εἰρήνην, καὶ ἴσθι ὑγιὴς ἀπὸ τῆς μάστιγος cured thee; go in peace, and be sound from 'scourge

γός σου. 35 *Ἐτι αὐτοῦ λαλοῦντος, ἔρχονται ἀπὸ τοῦ ἀρχι- 'thy. [While] yet he is speaking, they come from the ruler of

συναγωγῶν, λέγοντες, *Οἱ ἡθυναῖοι σου ἀπέθανεν· τί ἐτι the synagogue's [house], saying, Thy daughter is dead; why still

σκώλλεις τὸν διδάσκαλον; 36 Ὁ δὲ Ἰησοῦς *εὐθὺς⁴ ἰακού- troublest thou the teacher? But Jesus immediately, having

σας⁵ τὸν λόγον λαλοῦμενον λέγει τῷ ἀρχισυναγῶγῃ, Μὴ heard the word spoken, says to the ruler of the synagogue, *Not

φοβοῦ· μόνον πίστευε. 37 Καὶ οὐκ ἀφῆκεν οὐδένα *αὐτῷ⁶ 'fear; only believe. And he suffered no one him

*συνακολουθεῖσαι, εἰ μὴ⁷ Πέτρον καὶ Ἰακώβον καὶ Ἰωάννην to accompany, except Peter and James and John

τὸν ἀδελφὸν Ἰακώβου. 38 καὶ *ἔρχεται⁸ εἰς τὸν οἶκον τοῦ the brother of James. And he comes to the house of the

ἀρχισυναγῶγῃ, καὶ θεωρεῖ θόρυβον, κλαίοντας καὶ ruler of the synagogue, and he beholds a tumult, [people] weeping and

ἀλαλάζοντας πολλά. 39 καὶ εἰσελθὼν λέγει αὐτοῖς, Τί wailing greatly. And having entered he says to them, Why

θορυβεῖσθε καὶ κλαίετε; τὸ παιδίον οὐκ ἀπέθανεν, ἀλλὰ make ye a tumult and weep? the child is not dead, but

καθεύδει. 40 Καὶ κατεγέλων αὐτοῦ. ὁ δὲ ἐκβαλὼν ἵπαν- sleeps. And they laughed at him. But he having put out all,

τας, παραλαμβάνει τὸν πατέρα τοῦ παιδίου καὶ τὴν takes with [him] the father of the child and the

μητέρα καὶ τοὺς μετ' αὐτοῦ, καὶ εἰσπορεύεται ὅπου ἦν τὸ mother and those with him, and enters in where 'was' the

παιδίον ἀνακείμενον. 41 καὶ κρατήσας τῆς χειρὸς τοῦ 'child lying. And having taken the hand of the

παιδίου, λέγει αὐτῇ, Ταλιθά, κοῦμι· ὁ ἔστιν μεθερμηνεύ- child, he says to her, Talitha, koumi; which is, being inter-

29 And instantly the fountain of her blood was dried up, and she knew in her body that she was healed from the torment.

30 But Jesus, immediately knowing within Himself that the power had gone forth out of Him, turning in the crowd, said, Who touched My clothes?

31 And His disciples said to Him, You see the multitude thronging You. And do You say, Who touched Me?

32 And He looked around to see who had done this thing.

33 But knowing what had been done to her, being afraid and trembling, the woman came and fell down before Him and told Him all the truth.

34 And He said to her, Daughter, your faith has cured you. Go in peace and be well from your torment.

35 As He yet was speaking, they came from the synagogue ruler's house saying, Your daughter is dead. Why do you still trouble the Teacher?

36 But Jesus heard what was said and immediately said to the ruler of the synagogue, Do not be afraid, only believe.

37 And He did not allow anyone to go with Him except Peter and James and John, the brother of James.

38 And He came to the house of the ruler of the synagogue. And He saw a tumult, much weeping and wailing.

39 And going in, He said to them, Why do you make a noise and weep? The child is not dead, but sleeps.

40 And they laughed at Him. But putting them all out, He took the father and mother of the child, and those with Him, and He went in where the child was lying.

41 And taking the hand of the child, He said to her, Tal-ith-a kou-mi (which translated

¹ εὐθὺς TITa. ² — ἐπ' (read to her) [I]TITa. ³ + Ἰησοῦς JESUS L. ⁴ Θυγάτηρ LITa.
⁵ — εὐθὺς [I]TITa. ⁶ παρακούσας having disregarded TITa. ⁷ μετ' αὐτοῦ with him TITa.
⁸ ἀκολουθεῖσαι to follow L. ⁹ + τὸν TITa. ¹⁰ ἔρχονται they come LITa, W.
¹¹ + καὶ and CLITa, W. ¹² αὐτὸς LITa. ¹³ πῶτας CLITa, W. ¹⁴ — ἀνακείμενον CLITa, W.
¹⁵ κοῦμι T; κοῦμι TITa.

⁴³ And very distinctly He commanded that no one should know this. And He asked that *something* be given her to eat.

μενον, Τὸ κοράσιον, σοὶ λέγω, ἔχειται.^a 42 Καὶ εὐθὺς^b
 προεν, Damsel, to thee I say, arise. And immediately
 ἀνίστη τὸ κοράσιον καὶ περιεβάτει, ἡν.γρ. ἰδὼν διδουκα.
 arose the damsel and walked, for she saw 'twice [old].
 καὶ ἔβρισαν^c ἱκανοῦς μεγάλῃ. 43 καὶ διστοῦνται^d
 And they were amazed with amazement 'great. And
 αὐτοὺς πολλὰ ἵνα μὴ οἶδεις^e τούτου^f καὶ εἶπεν^g
 them much that ye do not know this; and he said [that some-
 θὲν] οὐκ ἔστιν αὐτῇ φαγεῖν.
 thing] should be given to her eat.

⁸ And He commanded them not to take anything for their trip except a staff—no bag, no bread, no money in the belt.

6 Καὶ ἐξῆλθεν ἐκεῖθεν, καὶ ἦλθεν¹ εἰς τὴν πατρίδα αὐτοῦ²
 And he went out thence, and came into his [own] country;
 καὶ ἀκούουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ³ 2 καὶ γενομένοι
 and follow⁴ him⁵ his⁶ disciples, And⁷ being⁸ so
 σαββάτου ἤρξατο ἐν τῇ συναγωγῇ διδάσκειν⁹ καὶ πολλοὶ
 sabbath he began in the synagogue to teach; and many
 ἀκούοντες ἐξεπλήσσοντο, λέγοντες, Πόθεν τούτῳ ταῦτα
 hearing were astonished, saying, Whence to this [man] these things;
 καὶ τίς ἡ σοφία ἡ δοθεῖσα αὐτῷ,¹⁰ ὅτι¹¹ καὶ δυνάμεις
 and what the wisdom that has been given to him, that even works to¹² power
 τοιαῦτα διὰ τῶν χειρῶν αὐτοῦ¹³ γίνονται¹⁴; 3 οὗ οὗτος ἐστίν
 such by his hands are done? not¹⁵ this is
 ὁ τέκνον, ὁ υἱὸς¹⁶ Μαρίας, ἀδελφὸς δὲ¹⁷ Ἰακώβου καὶ¹⁸ Ἰωσήφ
 the carpenter, the son of Mary, and brother of James and Joses
 καὶ¹⁹ Ἰούδα καὶ Σίμωνος; καὶ οὐκ εἰσὶν αἱ ἀδελφαὶ αὐτοῦ ὡδε
 and Judas and Simon? and are not his sisters here
 πρὸς ἡμᾶς; Καὶ ἐκκαθαλίζοντο ἐν αὐτῷ. 4 Ἐλεγεν δὲ²⁰ αὐτοῖς
 with us? And they were offended in him. But said²¹ to them
 ὁ Ἰησοῦς, Ὅτι οὐκ ἐστὶν προφήτης ἄτιμος, εἰ μὴ ἐν τῇ²²
 Jesus, Not²³ is²⁴ a prophet without honour, except in
 πατρίδι αὐτοῦ²⁵ καὶ ἐν τοῖς συγγενεῖς²⁶ καὶ ἐν τῇ
 his [own] country and among [his] kinsmen and in
 οἰκίᾳ αὐτοῦ²⁷. 5 Καὶ οὐκ ᾔδοντο²⁸ ἐκεῖ οὐδέμιαν δυνάμιν
 his [own] house. And he was²⁹ able there not any work of power
 ποιῆσαι³⁰, εἰ μὴ ολίγους ἀρρώστους ἐπιθεῖν³¹ τὰς χεῖρας
 to do, except on a few infirm having laid [his] hands
 ἐθεράπευσεν. 6 καὶ ἑθαίμακεν³² διὰ τὴν ἀπίστιαν αὐ-
 he healed [them]. And he wondered because of their unbelief.
 τῶν καὶ περιῆγεν τὰς κώμας κύκλῳ διδάσκων.
 And he went about the villages in a circuit teaching.
 7 Καὶ προσκαλεῖται τοὺς δώδεκα, καὶ ἤρξατο αὐτοὺς
 And he calls to [him] the twelve, and began them
 ἀποστέλλειν δύο δύο, καὶ ἰδοὺ αὐτοὺς ἑξουσίαν τῶν πνευμα-
 to send forth two and two, and gave to them authority over the spirits
 των τῶν ἀκαθάρτων³³. 8 καὶ παρήγγειλεν αὐτοῖς ἵνα μὴδὲν
 the unclean; and he charged them that nothing
 αἴρωσιν εἰς τὸν ὁδόν, ἐκτὸς ῥάβδου μόνο³⁴· μὴ ἵππῳ,
 they should take for [the] way, except a staff only; no provision ung,
 μὴ ἄρτον,³⁵ μὴ εἰς τὴν ζώνην χαλκόν³⁶. 9 Ἄλλ³⁷ ὑποδεξιόμενοι
 nor bread, nor in the belt money; but to shod

¹ ἔγχευε GLITRAW. ² εὐδὸς TTA. ¹ + εὐδὸς immediately T[TA]. ³ ὕνοι LITRA.
⁴ ἐργεταί καὶςς TTAW. ⁵ διδάσκων τῇ συναγωγῇ T[TA]. P + oi the T[1]. ⁶ τούτῳ
 ἐπὶ τῇ [man] TTA. ⁷ — οἱ GLITRAW. ⁸ γινόμενα T. ⁹ + τῆς TTA. ¹⁰ καὶ
 ἀδελφοὺς LITRAW. ¹¹ ὡς ποτὸς LITRA. ¹² καὶ ἔλεγεν καὶ ¹³ αἰδ LITRA. ¹⁴ αὐτοῦ LITRAW; ¹⁵
 ἐαυτοῦ T. ¹⁶ συγγενέων T[TA]. ¹⁷ + αὐτοῦ his (kinsmen) [LITRA] ¹⁸ αὐτοῦ LITRAW; ¹⁹
²⁰ ἐδύνατο TTA. ²¹ ποιῆσαι οὐδεμίαν δύναμιν LITRA. ²² θανάτου T. ²³ ἄρτον, μὴ
 κῆρας TTA. ²⁴ ἀλλὰ LITRA.

many things. And he heard him gladly.

²¹ And a day of opportunity came, when Herod made a feast to great men on his birthday (also to the chief captains and to the leaders of Galilee).

²² And the daughter of He-ro-di-as herself came in and danced. And she pleased Herod and those at table with him. The king said to the girl, Ask me whatever you desire, and I will give it to you,

²³ And he swore to her, Whatever you may ask me, I will give it to you, to half of my kingdom.

²⁴ And she went out and said to her mother, What shall I ask? And she said, The head of John the Baptist.

²⁵ And immediately hurrying in to the king she asked, saying, I want you to give to me at once the head of John the Baptist on a platter.

²⁶ And the king was full of sorrow. But because of the oaths and those who were at table with him, he would not refuse her.

²⁷ And immediately the king sent a guard and commanded his head to be brought. And he went out and beheaded John in the prison.

²⁸ And he brought his head on a platter and gave it to the girl. And the girl gave it to her mother.

²⁹ And when his disciples heard, they came and took up his body and laid it in the grave.

³⁰ And the apostles had met Jesus. And they told Him all the things that they had done, and what they had taught.

³¹ And He said to them, You yourselves come aside into a deserted place and rest a little. For those coming and going were very many. And they did not even have time to eat.

ἠδώς αὐτοῦ ἤκουεν. ²¹ καὶ γενομένης ἡμέρας·εὐκαίρου, ὅτε^ε gladly him heard. And "being" come "am" opportune day, when Herod^ε Ἡρώδης τοῖς·γενεαῖσις·αὐτοῦ δείπνον ἄποιε^ε τοῖς μεγιστάνιν Herod on his birthday a supper made to "great" men αὐτοῦ καὶ τοῖς χιλιάρχοις καὶ τοῖς πρώτοις τῆς Γαλιλαίας, his and to the chief captains and to the first [men] of Galilee;

²² καὶ εἰσελθούσης τῆς θυγατρὸς αὐτῆς τῆς Ἡρωδιάδος, καὶ and "having" come in "the" daughter of "herself" Herodias, and ὀρχησαμένης, "καὶ ἀρεσάσης" τῷ Ἡρώδῃ καὶ τοῖς συνανα- having danced, and pleased Herod and those reclining

κειμένοις, εἶπεν ὁ βασιλεὺς^ε τῷ κορασίῳ, Αἰτήσόν με [at table] with [him], said "the" king to the damsel, Ask me

ὃ·ὃν θέλῃς, καὶ δώσω σοί· ²³ καὶ ὤμωσεν αὐτῇ, "Ὅτι whatever thou wilt, and I will give to thee. And he swore to her,

ὃ·ὃν με αἰτήσῃς, δώσω σοί, ἕως ἡμισίου τῆς βασιλείας Whatever me thou mayest ask, I will give thee, to half of "kingdom" μου. ²⁴ "Ἡ·δὲ" ἐξελθούσα εἶπεν τῇ·μητρὶ·αὐτῆς, Τί αἰτή- "my. And she having gone out said to her mother, What shall I

σομαι;" Ἡ·δὲ εἶπεν, Τὴν·κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ. ask? And she said, The head of John the Baptist.

²⁵ Καὶ εἰσελθούσα "εὐθέως" μετὰ σπουδῆς πρὸς τὸν βασιλεῖα, And having entered immediately with haste to the king,

ᾗτήσατο, λέγουσα, Θέλω ἵνα μοι δῷς ἐξ·αὐτῆς^ε ἐπὶ πίνακι she asked, saying, I desire that to me thou give at once upon a dish

τὴν κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ. ²⁶ Καὶ περιλυπὸς the head of John the Baptist. And "very" sorrowful

γενόμενος ὁ βασιλεὺς, διὰ τοὺς ὅρκους καὶ τοὺς [while] made "the" king, on account of the oaths and those who

συνανακειμένοις^ε οὐκ ἠθέλησεν αὐτὴν ἀθετῆσαι. ²⁷ καὶ reclined [at table] with [him], would not "her" reject. And

εὐθέως^ε ἀποστείλας ὁ βασιλεὺς ῥαπεσουλάτωρα^ε ἐπέταξεν immediately "having" sent "the" king a guardsmen ordered

ἵνα·εἰσέλθῃ^ε τὴν·κεφαλὴν·αὐτοῦ^ε. ²⁸ ὁ·δὲ^ε ἀπελθὼν ἀπέκε- to be brought his head, And he having gone be-

φάλισεν αὐτὸν ἐν τῇ φυλακῇ, καὶ ἤνεγκεν τὴν·κεφαλὴν·αὐτοῦ headed him in the prison, and brought τὴν·κεφαλὴν·αὐτοῦ

ἐπὶ πίνακι, καὶ ἔδωκεν αὐτὴν τῷ κορασίῳ^ε καὶ τὸ κοράσιον upon a dish, and gave it to the damsel, and the damsel

ἔδωκεν αὐτὴν τῇ·μητρὶ·αὐτῆς. ²⁹ Καὶ ἀκούσαντες οἱ μαθηταὶ gave it to her mother. And having heard [it] "disciples

αὐτοῦ ἦλθον," καὶ ἦραν τὸ·πῶμα·αὐτοῦ, καὶ ἔθηκαν αὐτῷ^ε "his came, and took up his corpse, and laid it

ἐν τῷ^ε μνημείῳ. in the tomb.

³⁰ Καὶ συνάγονται οἱ ἀπόστολοι πρὸς τὸν Ἰησοῦν, καὶ And "are" gathered together the "apostles" to Jesus, and

ἀπήγγειλαν αὐτῷ πάντα, καὶ^ε ὅσα ἐποίησαν καὶ ὅσα they related to him all things, both what they had done and what

ἐδίδασκαν. ³¹ καὶ εἶπεν^ε αὐτοῖς, Δεῦτε ὑμεῖς αὐτοὶ they had taught. And he said to them, Come ye yourselves

^ε ὅτε L. ^δ ἐποίησεν LTTA. ^ε ἡρεσεν she pleased LTTA. ^ε εἶπεν δὲ ὁ βασιλεὺς L; ὁ δὲ βασι-
λεὺς εἶπεν and the king said TT A. ^ε καὶ αὐτὸν TT A. ^ε αἰτήσωμαι should I ask LTTA. ^ε
βαπτιστοῦ TT A. ^ε εὐθύς LTTA. ^ε ἐξῆλθης δὲ μοι LTTA. ^ε ἀνακειμένοις reclined
[at table] TT A. ^ε ἀθετῆσαι αὐτὴν TT A. ^ε εὐθύς TT A. ^ε ῥαπεσουλάτωρα LTT A. ^ε
ἐνέγκαι [him] to bring TT A. ^ε + [ἐπὶ πίνακι] on a dish L. ^ε καὶ [read and having
gone he beheaded] LTTA. ^ε ἦλθον TT A. ^ε αὐτὸν him T. ^ε — τῷ [read a tomb]
εἰς LTTA. ^ε — καὶ LTTA. ^ε — ὅσα T. ^ε λέγει he says TT A. ^ε W.

κατ' ἰδίαν εἰς ἔρημον τόπον, καὶ ἀναπαύεσθε³² ὀλίγον. Ἦσαν
 apart into desert a place, and rest a little. Were
 γὰρ οἱ ἐρχόμενοι καὶ οἱ ὑπάγοντες πολλοὶ, καὶ οὐδὲ φαγεῖν
 for these coming and those going many, and not even to eat
 ἔηκαίρουν.³³ 32 καὶ ἀπῆλθον βεῖς ἔρημον τόπον τῷ
 had they opportunity. And they went away into desert a place by the
 πλοίῳ³⁴ κατ' ἰδίαν. 33 Καὶ εἶδον αὐτοὺς ὑπάγοντας τοὶ ὄχλοι,³⁵
 ship apart. And saw them going the crowds,
 καὶ ἐπέγνωσαν³⁶ αὐτὸν πολλοὶ, καὶ περὶ ἀπὸ πασῶν τῶν
 and recognized him many, and on foot from all the
 πόλεων συνέδραμον ἐκεῖ, καὶ προῆλθον αὐτούς, καὶ συνήλ-
 cities ran together there, and went before them, and came to-
 θον πρὸς αὐτόν.³⁷ 34 καὶ ἐξελθὼν εἶδεν ὁ Ἰησοῦς πολὺν
 gather to him. And having gone out saw Jesus great
 ὄχλον, καὶ ἱσπλαγχνίσθη ἐπ' αὐτοῖς, ὅτι ἦσαν
 crowd, and was moved with compassion towards them, because they were
 ὡς πρόβατα μὴ ἔχοντα ποιμένα· καὶ ἤρξατο διδάσκειν αὐτούς
 as sheep not having a shepherd. And he began to teach them
 πολλά. 35 Καὶ ἤδη ὥρα πολλῆς γενομένης, προσε-
 many things. And already a late hour being, com-
 θόντες αὐτῷ οἱ μαθηταὶ αὐτοῦ λέγουσιν, Ὅτι ἐρημὸς ἐστιν
 ing to him his disciples say, Desert is
 ὁ τόπος, καὶ ἤδη ὥρα πολλή· 36 ἀπόλυσον αὐτούς, ἵνα
 the place, and already [it is] a late hour; dismiss them, that
 ἀπελθόντες εἰς τοὺς κύκλῳ ἀγροὺς καὶ κώμας, ἀγοράσωσιν
 having gone to the place, to buy bread, and villages, they may buy
 ἑαυτοῖς ἄρτους· τί γὰρ φάγουσιν οὐκ ἔχουσιν.³⁸
 for themselves bread; something for to eat they have not.
 37 Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Δότε αὐτοῖς ὑμεῖς φαγεῖν.
 But he answering said to them, Give to them ye to eat.
 Καὶ λέγουσιν αὐτῷ, Ἀπελθόντες ἀγοράσωμεν διακοσίων
 And they say to him, Having gone shall we buy two hundred
 ἡναρίων ἄρτους, καὶ δώμεν αὐτοῖς φαγεῖν; 38 Ὁ δὲ λέγει
 denarii of bread, and give them to eat? And he says
 αὐτοῖς, Πόσους ἄρτους ἔχετε; ὑπάγετε καὶ ἴδετε. Καὶ γινόν-
 to them, How many loaves have ye? go and see. And having
 τες λέγουσιν, Πέντε, καὶ δύο ἰχθύες. 39 Καὶ πέταξεν αὐτοῖς
 known they say. Five, and two fishes. And he ordered, them
 ἀνακλινάσαι πάντας συμπόσια συμπόσια ἐπὶ τῷ χλωρῷ χόρτῳ.
 to make recline all by companies on the green grass.
 40 καὶ ἀνέπεσον⁴¹ πρᾶσαι πρᾶσαι, ἑκατὸν καὶ ἑκατὸν
 And they sat down in ranks, by hundreds and by
 πενήκοντα. 41 καὶ λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο
 fifty. And having taken the five loaves and the two
 ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησεν καὶ κατέκλα-
 fishes, having looked up to the heaven he blessed and broke
 σεν τοὺς ἄρτους, καὶ ἐδίδου τοῖς μαθηταῖς αὐτοῦ ἵνα παρα-
 the loaves, and gave to his disciples that they might

³² And they went away by ship into a deserted place, alone.

³³ And the people saw them going away, and many recognized Him. And they ran together on foot from all the cities and went before them. And they met Him.

³⁴ And Jesus went out and saw a great crowd. And He was moved with pity toward them, because they were as sheep having no shepherd. And He began to teach them many things.

³⁵ And it having become late already, His disciples came to Him and said, The place is deserted, and now the hour is late.

³⁶ Send them away so that they may buy bread for themselves by going to the surrounding farms and villages. For they have nothing to eat.

³⁷ And answering He said to them, You give them something to eat. And they said to Him, Shall we go and buy two hundred silver pieces' worth of bread and give them something to eat?

³⁸ And He said to them, How many loaves do you have? Go and see. And when they knew, they said, Five, and two fish.

³⁹ And He commanded them to make everyone sit down in companies on the green grass.

⁴⁰ And they sat down by rows, by hundreds and by fifties.

⁴¹ And taking the five loaves and the two fish, looking up to Heaven, He blessed. And He broke the loaves and gave to His disciples so that they might serve

³² ἀναπαύεσθε TTR. ³³ εὐκαίρουν LTR. ³⁴ ἐν τῷ πλοίῳ εἰς ἔρημον τόπον L. ³⁵ οἱ ὄχλοι (read they saw) GLTR. ³⁶ ἐγνωσαν κησ LTR. ³⁷ αὐτοὺς them T; — αὐτὸν GLTR. — καὶ προῆλθον αὐτοῖς G. ³⁸ καὶ συνῆλθον πρὸς αὐτὸν GLTR. ³⁹ οἱ Ἰησοῦς (read he saw) OTTR. ⁴⁰ ὁ Ἰησοῦς εἶδεν L. ⁴¹ αὐτοῖς LTR. ⁴² γενομένης T. ⁴³ αὐτῷ T. ⁴⁴ αὐτοῦ L. ⁴⁵ ἐλέγον said TTR. ⁴⁶ ὁ ἄρτους [L] LTR. ⁴⁷ γὰρ [L] LTR. ⁴⁸ οὐκ ἔχουσιν (read buy for themselves something to eat) [L] LTR. ⁴⁹ ἡναρίων διακοσίων GLTR. ⁵⁰ δώσωμεν shall we give LTR; δώσωμεν T. ⁵¹ καὶ [L] LTR. ⁵² ἀνακλινάσαι L. ⁵³ ἀνέπεσον TTR. ⁵⁴ κατὰ LTR. ⁵⁵ αὐτοῦ (read the disciples) TTR. ⁵⁶ παρατίθωσιν TA.

them. And the two fish He divided among all.

⁴² And they all ate and were filled.

⁴³ And they took up twelve baskets full of the pieces, and of the fish.

⁴⁴ And those that ate of the loaves were about five thousand men.

⁴⁵ And immediately He made His disciples enter into the ship and to go to the other side, to Beth-sai-da, until He should send away the people.

⁴⁶ And leaving them, He went away into a mountain to pray.

⁴⁷ And when evening had come, the ship was in the middle of the sea. And He was alone on the land.

⁴⁸ And He saw them laboring in rowing, for the wind was contrary to them. And about the fourth watch of the night He came to them, walking on the sea. And He would have gone by them.

⁴⁹ But when they saw Him walking on the sea, they thought it was a ghost. And they cried out.

⁵⁰ For they all saw Him and were afraid. And He immediately spoke to them and said to them, Be comforted! I am He! Do not be afraid.

⁵¹ And He went up into the ship to them. And the wind stopped. And they were greatly amazed within themselves, beyond measure. And they wondered.

⁵² For they did not understand about the loaves, because their hearts were hardened.

⁵³ And when they had crossed over, they came to the land of Gen-nes-a-ret and drew near to the shore.

⁵⁴ And when they came out of the ship, immediately He was recognized.

⁵⁵ And running all around through that country, they began to carry those that

θύσιν¹ αὐτοῖς²· καὶ τοὺς δύο ἰχθύας ἡμέριπεν πᾶσιν³· 42 καὶ

ἔφαγον πάντες, καὶ ἰχορτάσθησαν⁴· 43 καὶ ἦσαν⁵ κλασμί-

των⁶ δώδεκα⁷ κοφίνους⁸ πλήρεις⁹, καὶ ἀπὸ τῶν ἰχθύων¹⁰. 44 καὶ

ἦσαν οἱ φαγόντες τοὺς ἄρτους¹¹ ὥστε¹² πεντακισχίλιους¹³

ἄνδρες¹⁴. 45 Καὶ εὐθέως¹⁵ ἠνάγκασεν τοὺς μαθητάς αὐτοῦ

εἰσβῆναι εἰς τὸ πλοῖον, καὶ προάγειν εἰς τὸ πέραν πρὸς Βηθ-

σαϊδάν, ὥς αὐτὸς ἑαπαλύσῃ¹⁶ τὸν ὄχλον. 46 καὶ ἀποταξάμενος¹⁷

αὐτοῖς, ἀπῆλθεν εἰς τὸ ὄρος προσεύχασθαι. 47 Καὶ ὀψίας¹⁸

γενομένης, ἦν τὸ πλοῖον ἐν μέσῳ τῆς θαλάσσης, καὶ αὐτὸς

μόνος ἐπὶ τῆς γῆς. 48 Καὶ βεῖδεν¹⁹ αὐτοὺς βασανιζομένους

ἐν τῷ ἐλαύνειν, ἦν γὰρ ὁ ἄνεμος ἐναντίος αὐτοῖς²⁰· καὶ²¹ περὶ

τετάρτην φη²² λακὴν τῆς νυκτὸς ἔρχεται πρὸς αὐτοὺς, περιπα-

τῶν ἐπὶ τῆς θαλάσσης, καὶ ἤδεν²³ παρελθεῖν αὐτούς. 49 οἱ δὲ

ἰδόντες αὐτὸν²⁴ περιπατοῦντα ἐπὶ τῆς θαλάσσης, ἔδοξαν²⁵

φαντάσμα²⁶ εἶναι, καὶ ἀνέκραζαν. 50 πάντες γὰρ αὐτὸν

εἶδον, καὶ ἐταράχθησαν. 51 καὶ εὐθέως²⁷ ἐλάλησεν μετ' αὐτῶν,

καὶ λέγει αὐτοῖς, Θαρσείτε· ἐγὼ εἰμι, μὴ φοβείσθε.

51 Καὶ ἀνέβη πρὸς αὐτοὺς εἰς τὸ πλοῖον, καὶ ἐκόπασεν ὁ

ἄνεμος· καὶ λίαν ἥκπερισσοῦ²⁸ ἐν αὐτοῖς ἐξίσταντο,

καὶ ἐθαύμαζον²⁹. 52 οὐ γὰρ συνήκαν³⁰ ἐπὶ τοῖς ἄρτοις· ἦν γὰρ

καὶ λέγει αὐτοῖς, Θαρσείτε· ἐγὼ εἰμι, μὴ φοβείσθε.

53 Καὶ διαπερῶσαντες ἤλθον ἐπὶ τὴν γῆν³¹ Ἰερουσαλὴμ,

καὶ προσωρμίσθησαν. 54 καὶ ἐξελεύσωνται αὐτῶν ἐκ τοῦ

πλοίου, εὐθέως³² ἐπιγινόντες αὐτὸν³³, 55 περιδραμόντες³⁴

ὅλην τὴν³⁵ περίχωρον³⁶ ἐκείνην· ἤρξαντο ἐπὶ τοῖς κραιβάτοις³⁷

πάντες γὰρ αὐτοὺς ἐκείνην τὴν γῆν³⁸ Ἰερουσαλὴμ.

¹ κλάσματα Λ. ² κοφίνους ΤΑ. ³ πληρώματα ΤΤΑ. ⁴ ὥστε GLTTA. ⁵ εὐθέως ΤΤΑ.
⁶ ἀπολύει dismisses LT. ⁷ ἰδὼν seeing LT. ⁸ — καὶ LT. ⁹ ἐπὶ τῆς θαλάσσης
¹⁰ περιπατοῦντα Τ. ¹¹ ὅτι that Τ. ¹² ὅστις it is Τ. ¹³ εἶδαν TT. ¹⁴ καὶ εὐθέως LT. ¹⁵ οἱ δὲ εὐθέως Τ.
¹⁶ ἐκ περισσοῦ Τ. ¹⁷ — καὶ εὐθέως [L] ΤΤΑ. ¹⁸ ἀλλ' ἦν but was TT. ¹⁹ αὐτὸν ἢ καρδία LT. ²⁰ ἐπὶ τὴν γῆν ἤλθον εἰς Τ. ²¹ Ἰερουσαλὴμ LT. ²² + [οἱ
²³ ἄνδρες τοῦ τόπου ἐκείνου] the men of that place L. ²⁴ περιδραμόντες they ran through TT. ²⁵ νῆρας (οὐκ) around ΤΤΑ. ²⁶ + καὶ and TT. ²⁷ κραιβάτοις LT. ²⁸ ΤΤΑ.

τοὺς κακῶς ἔχοντας περιφέρειν, ὅπου ἡκούον ὅτι
those that were ill to carry about, where they were hearing that
ἔκειτ' ἔστιν. 56 καὶ ὅπου ἄν εἰσπορεύετο εἰς κώμας ἢ
there he was. And wherever he entered into villages or
(Nt. he is.)

πόλεις ἢ ἀγρούς, ἐν ταῖς ἀγοραῖς ἐτίθουν τοὺς ἀσθενούν-
cities or holds, in the marketplaces they laid those who were sick,
τας, καὶ παρεκάλουν αὐτὸν ἵνα κἄν τοῦ κρασπίδου τοῦ
and besought him that if only the border
ἱματίου αὐτοῦ ᾤψωνται· καὶ ὅσοι ἄν ἤπτοντο αὐτοῦ
of his garment they might touch; and as many as touched him
ἰσώζοντο.
were healed.

7 Καὶ συνάγονται πρὸς αὐτὸν οἱ Φαρισαῖοι καὶ τινες
And are gathered together to him the Pharisees and some
τῶν γραμματέων, ἐλθόντες ἀπὸ Ἱερουσαλὴμ· 2 καὶ ἰδόντες
of the scribes, having come from Jerusalem; and having seen
τινὲς τῶν μαθητῶν αὐτοῦ ἃ κοιναῖς χερσίν, τούτ' ἔστιν
some of his disciples with defiled hands, that is
ἀνίπτοις, ἰσθιόντας¹ ἄρτους, ἐμέμψαντο² 3 οἱ γὰρ Φαρι-
unwashed, eating bread, they found fault; for the Phari-
σαῖοι καὶ πάντες οἱ Ἰουδαῖοι, ἰὰν μὴ πυνγμῇ νίψωνται τὰς
sees and all the Jews, unless with the fist they wash the
χεῖρας, οὐκ ἰσθιουσιν, κρατοῦντες τὴν παράδοσιν τῶν πρεσ-
hands, eat not, holding the tradition of the el-
βυτέρων· 4 καὶ ἀπὸ ἀγορᾶς, ἰὰν μὴ βαπτίσωται
ders; and [on coming] from the market, unless they wash themselves
οὐκ ἰσθιουσιν· καὶ ἄλλα πολλά ἔστιν ἃ παρέλαβον
they eat not; and other things many there are which they received
κρατεῖν, βαπτισμοὺς ποτηρίων καὶ ξεστῶν καὶ χαλκίων καὶ
to hold, washings of cups and vessels and brassen utensils and
κλινῶν· 5 ἔπειτα³ ἐπερωτῶσιν αὐτὸν οἱ Φαρισαῖοι καὶ οἱ
pouches: then question him the Pharisees and the
γραμματεῖς, Διὰ τί οἱ μαθηταί σου οὐ περιπατοῦσιν⁴ κατὰ
scribes, Why thy disciples walk not according to
τὴν παράδοσιν τῶν πρεσβυτέρων, ἀλλὰ ἀνίπτοις⁵ χερσίν
the tradition of the elders, but with unwashed hands
ἰσθιουσιν τὸν ἄρτον; 6 Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Ὅτι⁶
eat bread? But he answering said to them,
καλῶς προεφήτευσεν⁷ Ἡσαίας περὶ ὑμῶν τῶν ὑποκριτῶν,
Well prophesied Esaias concerning you, hypocrites,
ὡς γέγραπται, Ὁ δὲ ὅλας τοῖς χεῖρεσιν με τιμᾷ,
as it has been written, This people with the lips me honour,
ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ. 7 μάτην δὲ εἰσβου-
but their heart far is away from me. But in vain they wor-
ταί με, διδάσκοντες διδασκαλίας ἐντάλματα ἀνθρώπων.
ship me, teaching [as] teachings injunctions of men.
8 Ἀφέντες γὰρ τὴν ἐντολὴν τοῦ θεοῦ, κρατεῖτε τὴν παρά-
For, leaving the commandment of God, ye hold the tra-
δοσιν τῶν ἀνθρώπων, βαπτισμοὺς ξεστῶν καὶ ποτηρίων, καὶ
dition of men, washings of vessels and cups, and

were ill on beds, wherever they heard that He was.

56 And wherever He entered into villages or cities or countryside, they laid those who were sick in the market-places. And they begged Him, that they might touch only the hem of His robe. And as many as touched Him were healed.

CHAPTER 7

1 And the Pharisees and some of the scribes came to Him as He came from Jerusalem.

2 And they found fault as they saw some of His disciples eating bread with defiled, that is, unwashed hands.

3 For the Pharisees and all the Jews do not eat unless they wash the hands with the fist, holding the tradition of the elders.

4 And as they come from market, they do not eat unless they wash themselves. And many other things there are which they have agreed to keep: washings of cups and pots and brass vessels and beds.

5 Then the Pharisees and the scribes asked Him, Why is it that your disciples do not walk according to the tradition of the elders, but eat bread with unwashed hands?

6 But answering He said to them, Well did Isaiah prophesy about you hypocrites, as it has been written, "This people honor Me with the lips, but their heart is far from Me.

7 But in vain they worship Me, teaching as doctrines the commandments of men."

8 For laying aside the commandments of God, you hold the tradition of men: washing of pots and cups. And you do many other

c — ἐκεῖ LT¹. 4 ἰὰν τ. * + εἰς into [L] T¹ A. 5 ἐτίθεισαν T¹ A. 6 ἤψαντο LT¹.
b + ὅτι that T¹. 7 τούτεστιν L A. 8 ἰσθιουσιν they eat T¹. 9 + τοὺς LT¹ A.
10 — ἐμέμψαντο (read versus 3 and 4 in parenthesis) OL T¹ A W. 11 πυνγᾷ ὅσην τ. * αἶ' LT¹ A.
12 — καὶ κλινῶν T. 13 καὶ ἀντ' LT¹ A. 14 διὰ τί LT¹ A. 15 οὐ περιπατοῦσιν οἱ μαθηταί σου T¹ A.
16 κειναῖς with defiled OL T¹ A W. 17 — ἀποκριθεὶς T¹ A. 18 — Ὅτι [L] T¹ A. 19 ἐπροφήτευσεν
LT¹ A. 20 + ὅτι T. 21 Ὁ λαὸς οὗτος L. 22 — γὰρ for LT¹ A. 23 — βαπτισμοὺς
ποιεῖτε T¹ A.

such things.

⁹ And He said to them, Truly you reject the commandment of God, so that you may keep your own tradition.

¹⁰ For Moses said, "Honor your father and your mother," and, "He who speaks evil of father or mother, let him die the death."

¹¹ But you say, If a man shall say to father or mother, "Whatever you may gain by me, Corban! (that is, A gift to God!)." ¹² And you no longer allow him to do anything for his father or his mother,

¹³ setting aside the word of God by your tradition which you have delivered. And many such things you do.

¹⁴ And calling all the crowd to Him, He said to them, Everyone listen to me and understand.

¹⁵ There is nothing from outside a man which can enter into a man and defile him. But the things that go out from him are the things which defile the man.

¹⁶ If anyone has ears to hear, let him hear.

¹⁷ And when He went into a house away from the people, His disciples asked Him about the parable.

¹⁸ And He said to them, So you also are without understanding? Do you not see that everything which enters from outside into a man is not able to defile him?

¹⁹ It is because it does not enter into his heart but into the belly. And then it goes out into the waste-bowl, purifying all the food.

²⁰ And He said, That which comes out of the man is that which defiles the man.

²¹ For from within, out of the heart of men, come forth evil thoughts, adulteries, fornications, murders,

ἄλλα παρόμοια τοιαῦτα πολλὰ πωεῖτε. ⁹ Καὶ ἔλεγεν αὐτοῖς, Καλῶς ἀθετεῖτε τὴν ἐντολήν, τοῦ θεοῦ, ἵνα τὴν

παράδοσιν ὑμῶν τηρήσῃτε. ¹⁰ Μωσῆς γὰρ εἶπεν, Ἱτίμα τὸν πατέρα σου καὶ τὴν μητέρα σου· καί, Ὁ καταλογὼν πατέρα

ἢ μητέρα θανάτῳ τελεντάτω. ¹¹ Ὑμεῖς δὲ λέγετε, Ἐάν εἰπῃ

ἄνθρωπος τῷ πατρὶ ἢ τῇ μητρὶ, Κορβάν ὃ ἐστίν, δῶρον, ὃ ἐάν ἐξ ἐμοῦ ὠφεληθῇ· ¹² καὶ οὐκ ἐτι ἀφίετε

αὐτὸν οὐδὲν ποιῆσαι τῷ πατρὶ αὐτοῦ ἢ τῇ μητρὶ αὐτοῦ, ἢ

ἀκυροῦντες τὸν λόγον τοῦ θεοῦ τῇ παραδόσει ὑμῶν

παρεδώκατε· καὶ παρόμοια τοιαῦτα πολλὰ ποιεῖτε.

¹⁴ Καὶ προσκαλεσάμενος πάντα τὸν ὄχλον, ἔλεγει αὐτοῖς, Ἐκούστέ μου πάντες, καὶ ὁυνίετε. ¹⁵ οὐδὲν ἐστὶν ἔξω-

θεν τοῦ ἀνθρώπου εἰσπορευόμενον εἰς αὐτόν, ὃ δύναται

αὐτὸν κοινῶσαι· ἀλλὰ τὰ ἐκπορευόμενα ἀπ' αὐτοῦ, ἃ

ἐκείνα ἐστὶν τὰ κοινῶντα τὸν ἄνθρωπον. ¹⁶ εἴ τις ἔχει ὦτα

ἀκούειν, ἀκούτω. ¹⁷ Καὶ ὅτε εἰσῆλθεν εἰς οἶκον ἀπὸ τοῦ ὄχλου, ἐπρώτων αὐτὸν οἱ μαθηταὶ αὐτοῦ περὶ τῆς

παραβολῆς. ¹⁸ καὶ λέγει αὐτοῖς, Οὕτως καὶ ὑμεῖς ἀσύνε-

τοί ἐστε; οὐ νοεῖτε ὅτι πᾶν τὸ ἐξῶθεν εἰσπο-

ρευόμενον εἰς τὸν ἄνθρωπον οὐ δύναται αὐτὸν κοινῶσαι;

οὐ γὰρ εἰσπορεύεται αὐτοῦ εἰς τὴν καρδίαν, ἀλλ' εἰς τὴν

κοιλίαν καὶ εἰς τὸν ἀφελῶνα ἐκπορεύεται, καθαρίζον πάντα

τὰ βρώματα. ²⁰ Ἐλεγεν δέ, Ὅτι τὸ ἐκ τοῦ ἀνθρώπου

ἐκπορευόμενον, ἐκείνο κοινῶν τὸν ἄνθρωπον. ²¹ ἐσωθεν γὰρ

ἐκ τῆς καρδίας τῶν ἀνθρώπων οἱ διαλογισμοὶ οἱ κακοὶ ἐκ-

πορεύονται, μοιχεύει, πορνεία, φόνοι, κλοπαί, πλεον-

⁹ Μωσῆς ΛΤΓΑΩ. ¹⁰ — καὶ ΛΤΓ[Α]. ¹¹ — αὐτοῦ (read [his]) ΛΤΓΑ.

ΛΤΓΑ. ¹² ἀκούσατέ ΛΤΓΑ. ¹³ σὺνέτε ΛΤΓΑ. ¹⁴ κοινῶσαι αὐτόν Τ.

ἐκπορευόμενα from the man go out ΛΤΓΑ. ¹⁵ — ἐκείνα ἱΤΓ.

¹⁶ + τὸν τὴν (the house) Τ. ¹⁷ τὴν παραβολὴν the parable ΛΤΓΑ.

¹⁸ πορνεία, κλοπαί, φόνοι, μοιχεύει ΛΤΓΑ.

¹⁹ πάλιν ἀνθρώπου ²⁰ ἐκ τοῦ ἀνθρώπου

²¹ — νεῖσε 16 ἱΤΓΑ.

²² πλεονεξίαι ΛΤΓΑ.

ἐξεία, πονηρίαί, δόλος, ἀσέλγεια, ὀφθαλμός πονηρός,
desires, wickednesses, guile, licentiousness, an eye wicked,
βλασφημία, ὑπερηφάνια, ἀρροσύνη· 23 πάντα ταῦτα τὰ
blasphemy, haughtiness, folly: all these
πονηρὰ ἔσωθεν ἱκπορεύεται, καὶ κοινοὶ τὸν ἄνθρωπον.
evils from within go forth, and defile the man.

24 *Καὶ ἐκείθεν ἄνασας ἀπῆλθεν εἰς τὰ *μεθόρια¹
And thence having risen up he went away into the borders
Τύρου *καὶ Σιδῶνος², καὶ εἰσελθὼν εἰς τὴν οἰκίαν, οὐδεὶς
of Tyre and Sidon; and having entered into the house, no one
ᾤθελεν³ γνῶναι, καὶ οὐκ ᾔδυνήθη⁴ λαθεῖν. 25 Ἰακούσασα
he wished to know [it], and he could not be hid. *Having heard
γὰρ⁵ γυνὴ περὶ αὐτοῦ, ἧς εἶχεν τὸ θυγάτριον αὐτῆς πνεῦμα
for a woman about him, of whom had her little daughter a spirit
ἀκαθάarton, ἔλθοῦσα⁶ προσέπεσεν πρὸς τοὺς πόδας αὐτοῦ.
unclean, having come fell at his feet,

26 ἦν δὲ ἡ γυνὴ Ἑλληνίς, Συροφοίνισσα⁷ τῷ γένει⁸ καὶ
(now was the woman a Greek, Syrophenician by race), and
ἠρώτα αὐτὸν ἵνα τὸ δαμόνιον ἐκβάλῃ⁹ ἐκ τῆς θυγατρὸς
asked him that the demon he should cast forth out of daughter
αὐτῆς. 27 ὁ δὲ Ἰησοῦς εἶπεν αὐτῇ, Ἀφες πρῶτον χορτασ-
her. But Jesus said to her, Suffer first to be satis-

θῆναι τὰ τέκνα· οὐ γὰρ καλὸν ἐστὶν¹⁰ λαθεῖν τὸν ἄρτον τῶν
feed the children; for not good is it to take the bread of the
τέκνων, καὶ βαλεῖν τοῖς κυναρίοις¹¹. 28 Ἡ δὲ ἀπεκρίθη καὶ
children, and cast [it] to the dogs. But she answered and
λέγει αὐτῷ, Naί, κύριε· καὶ γὰρ¹² τὰ κυνάρια ὑποκάτω τῆς
says to him, Yea, Lord; for even the little dogs under the
τραπέζης¹³ ἐσθίει¹⁴ ἀπὸ τῶν ψιχίων τῶν παιδίων. 29 Καὶ εἶπεν
table eat of the crumbs of the children. And he said

αὐτῇ, Διὰ τούτου τὸν λόγον ὑπάγε· ἐξέληλυθεν ἡ δαί-
to her, Because of this word go; has gone forth the dai-
μόνιον ἐκ τῆς θυγατρὸς σου¹⁵. 30 Καὶ ἀπελθοῦσα εἰς τὸν
mon out of thy daughter. And having gone away to
οἶκον αὐτῆς, εἶρεν ἡ δαίμων ἐξεληλυθός, καὶ τὴν θυγα-
bar house, she found the demon had gone forth, and the daugh-
τέρα βεβλημένην ἐπὶ τῆς κλίνης¹⁶.
ter laid on the bed.

31 Καὶ πάλιν ἐξελθὼν ἐκ τῶν ὁρίων Τύρου καὶ Σιδῶνος,
And again having departed from the borders of Tyre and Sidon,
ἦλθεν¹⁷ πρὸς¹⁸ τὴν θάλασσαν τῆς Γαλιλαίας, ἀνὰ μέσον
he came to the sea of Galilee, through [the] midst
τῶν ὁρίων Δεκαπόλεως. 32 καὶ φέρουσιν αὐτῷ κωφὸν¹⁹
of the borders of Decapolis. And they bring to him a deaf man
μογιάλον²⁰, καὶ παρακαλοῦσιν αὐτὸν ἵνα ἐπιθῇ²¹
who spoke with difficulty, and they beseech him that he might lay
αὐτῷ τὴν χεῖρα. 33 καὶ ἀπολαβόμενος αὐτὸν ἀπὸ τοῦ
on him [his] hand. And having taken away him from the

22 thefts, greedy desires, wickednesses, de-
ceit, lustful desires, a wicked eye, blasphemy,
pride, foolishness—

23 all these evil things come from within
and defile the man.

24 And He rose up from there and went
away into the borders of Tyre and Sidon.
And entering into the house, He wanted no
one to know. But He could not be hidden.

25 For hearing about Him, a certain woman
whose little daughter had a vicious spirit
came and fell down at His feet.

26 Now the woman was a Greek, a Syro-
phenician by race. And she begged Him
that He should throw the demon out of
her daughter.

27 But Jesus said to her, Let the children
first be filled, for it is not good to take the
children's bread and throw it to the dogs.

28 But she answered and said to Him, Yes,
Lord, for even the little dogs under the table
eat of the children's crumbs.

29 And He said to her, Because of these
words, Go! The demon has left your daughter.

30 And going away to her house, she found
the demon had left. And her daughter lay
upon the bed.

31 And again, He left the borders of Tyre
and Sidon and came to the sea of Galilee,
through the middle of the borders of
Decapolis.

32 And they brought a deaf man to Him,
one who spoke with difficulty. And they
asked Him to lay His hand on him.

33 And taking him away from the crowd,

* Ἐκείθεν δὲ τα. * Ἐρεα ΛΤΤ. † — καὶ Σιδῶνος τα. ‡ — τὴν (read a house) ΛΤΤ+ΑΛ.
§ ᾤθελεν τ. ¶ ᾔδυνήθη τ. † ἄλλ' εὐθὺς ἀκούσασα but immediately having heard
ΤΤΑ. ‡ εἰσελθοῦσα having come in τ. § ἡ δὲ γυνὴ ἦν ΛΤΑ. ¶ ἡ γυνὴ δὲ ἦν τ. † Συρο-
φοινικίσσα G; Συροφοίνικίσσα ΛΤΛ; Σύρα Φοινικίσσα ΤΑ. ‡ ἐκβάλῃ ΓΛΤΤΑ. § — καὶ
εἶπεν and he said ΛΤΤΑ. ¶ ἐστὶν καλὸν ΛΤΤΑ. † τοῖς κυναρίοις βαλεῖν ΤΤΑ. § — γὰρ
for ΛΤΤ. ‡ ἐσθίουσιν ΛΤΤΑ. † ἐκ τῆς θυγατρὸς σου τὸ δαμόνιον τα. ‡ τὸ παιδίον
(the child) βεβλημένην ἐπὶ τὴν κλίνην καὶ τὸ δαμόνιον ἐξεληλυθός ΛΤΤΑ. † ἦλθεν διὰ
Σιδῶνος he came through Sidon ΛΤΤΑ. ‡ εἰς ὑπερὶ ΓΛΤΤΑ. † + καὶ αὐτὸν ΛΤΤ.
° μογιάλον τ.

He put His fingers to his ears. And He spit and touched his tongue.

³⁴ And looking up to Heaven, He groaned, saying to him, Eph-pha-tha! (meaning, Be opened!).

³⁵ And immediately his ears were opened, and the band on his tongue was removed. And he spoke plainly.

³⁶ And He commanded them that they should tell no one. But as much as He commanded them, that much more they publicized it.

³⁷ And they were astonished beyond comparison, saying, He has done all things well. He makes both the deaf to hear and the dumb to speak.

CHAPTER 8

¹ In those days the crowd was very great. And they had nothing to eat. Calling His disciples to Him, Jesus said to them,

² I am full of pity for the crowd because they now have been with Me three days and have nothing to eat.

³ And if I send them away to their homes without any food, they will faint in the way—for some of them come from far away.

⁴ And His disciples answered Him, From where can anyone satisfy these with bread here in the wilderness?

⁵ And He asked them, How many loaves do you have? And they said, Seven.

⁶ And He commanded the people to rest on the ground. And He took the seven loaves and blessed them, then He broke and gave to His disciples so that they might serve them. And they set it before the people.

⁷ And they had a few small fish; and He also blessed and ordered these to be set before them.

ὄχλον κατ' ἰδίαν, ἔβαλεν τοὺς δακτύλους αὐτοῦ εἰς τὰ ὦτα αὐτοῦ, καὶ πύσας ἤψατο τῆς γλώσσης αὐτοῦ, 34 καὶ ἀνα-
crowd apart, he put his fingers to ears
'his, and having spit he touched his tongue, and having

βλέψας εἰς τὸν οὐρανὸν ἰστέναξεν, καὶ λέγει αὐτῷ, Ἐφφαθά, ὁ ἔστιν, Διανοίχθητι. 35 Καὶ ἐευθέως ὁ ἀνοιχθὴς αὐτοῦ
looked up to the heaven he groaned, and says to him, Ephphatha,
that is, Be opened. And immediately were opened his

αἱ ἀκοαί, καὶ ἔλυθη ὁ δεσμὸς τῆς γλώσσης αὐτοῦ, καὶ ἔλάλει
ears, and was loosed the band of his tongue, and he spake
ὀρθῶς. 36 καὶ διεστείλατο αὐτοῖς ἵνα μὴ δένῃ εἰπωσιν.
rightly. And he charged them that no one they should tell.

ὅσον δὲ αὐτὸς αὐτοὺς διεστέλλετο, μᾶλλον περισσώτερον
But as much as he them charged, exceeding more abundantly
ἐκήρυσεν. 37 καὶ ὑπερπερίσσως ἐξεπλήσσοντο, λέγοντες,
they proclaimed [it]: and above measure they were astonished, saying,

Καλῶς πάντα πεποίηκεν· καὶ τοὺς κωφοὺς ποιεῖ ἀκούειν,
Well 'all 'things 'he 'has 'done: both the deaf he makes to hear,
καὶ τῶς ἀλάλους λαλεῖν.
and the dumb to speak.

8 Ἐν ἐκείναις ταῖς ἡμέραις ἡπαμπλόων ὄχλον ὄντος,
In those days very great [the] crowd being,

καὶ μὴ ἔχόντων τί φάγωσιν, προσκαλεσάμενος ὁ Ἰη-
and not having what they may eat, having called 'to [him]
σοῦς τοὺς μαθητὰς αὐτοῦ λέγει αὐτοῖς, 2 Σπλαγχνίζεμαι
sus his disciples he says to them, I am moved with compassion

ἐπὶ τὸν ὄχλον· ὅτι ἤδη ἡμέρας τρεῖς προσμένουσιν μοι,
on the crowd, because already 'days 'there they continue with me
καὶ οὐκ ἔχουσιν τί φάγωσιν· 3 καὶ ἵνα ἀπολύσω αὐτοὺς
and have not what they may eat; and if I shall send away them

ἀνήστες εἰς οἶκον αὐτῶν, ἐκλυθήσονται ἐν τῇ ὁδῷ· τινὲς γάρ
fasting to their home, they will faint in the way; for some
αὐτῶν μακρόθεν ἦκασιν. 4 Καὶ ἀπεκρίθησαν αὐτῷ οἱ μαθη-
of them from afar are come. And 'answered 'him [disci-
ται αὐτοῦ, Πόθεν τούτους δυνήσεται τις ὥδε χορτάσαι
ples 'his, Whence 'these 'shall 'be able 'anyone 'here to satisfy

ἄρτων ἐν ἔρημῳ; 5 Καὶ ἐπερώτα αὐτοὺς, Πόσους ἔχετε
with bread in a desert? And he asked them, How many 'have ye
ἄρτους; Οἱ δὲ εἶπον, Ἑπτὰ. 6 Καὶ ἡπαρήγγειλεν τῷ ὄχλῳ
loaves? And they said, Seven. And he ordered the crowd

ἀναπεσεῖν ἐπὶ τῆς γῆς· καὶ λαβὼν τοὺς ἑπτὰ ἄρτους,
to recline on the ground. And having taken the seven loaves,
εὐχαριστήσας ἐκλάσεν καὶ εἰδὼν τοῖς μαθηταῖς αὐτοῦ, ἵνα
having given thanks he broke and gave to his disciples, that

παράθωσιν· καὶ παρέθηκεν τῷ ὄχλῳ. 7 καὶ
they might set before [them]. And they set [it] before the crowd. And
εἶχον ἑχθῶς ὀλίγα· καὶ εὐλόγησας εἶπεν παρα-
they had small fishes a few; and having blessed he desired 'to 'be set

ρ — αὐτοῦ (read [his] fingers) T. ς — ευθεως [LITPA]. ς ανοιχθην LITPA.
* + ευθες immediately T. * λεγωνσιν TTA. * — αὐτος (read he charged) LITPA.
* + αὐτοι they LITPA. * — τους TTA. * παλιν πολλου again great LITPA. * — ο Ἰη-
σους OLITPAW. * — αὐτου (read the disciples) TTA. * ημερας OLITPAW. * — μοι
LITPA. * ρηστεις T. * και τινες and some LITPA. * + απο from (afar) TTA.
* ηκουσι EW; εστιν are A. * + οτι TTA. * ηρωτα TTA. * ελεαν TTA. * παραγ-
γελλει he orders LITPA. * + [και] and L. * παρατιθωσιν TTA. * ελεαν LITPA.
* + ταυτα these L. * ελεαν παρατιθεναι και αυτα L; αυτα ελεαν και ταυτα παρατιθεναι T;
αυτα παρεθηκεν he set these before [them] TA.

θῆναι καὶ αὐτά. 8 ἔφαγον. δὲ καὶ ἰχορτάσθησαν. καὶ
 'before (them) also these. And they ate and were satisfied. And

ἔσαν περισσεύματα κλασμάτων ἐπτά σπυρίδας. 9 ἦσαν δὲ
 they took up over and above of fragments seven baskets. And were
 οἱ φαγόντες ὡς τετρακισχίλιοι καὶ ἀπέλυσεν αὐτοὺς.
 those who had eaten about four thousand; and he sent away them.

10 Καὶ ἐνθῆς ἐμβὰς εἰς τὸ πλοῖον μετὰ τῶν μαθητῶν
 And immediately having entered into the ship with disciples

αὐτοῦ, ἦλθεν εἰς τὰ μέρη Δαλμανουθά. 11 καὶ ἐξῆλθον οἱ
 his, he came into the parts of Dalmanutha. And went out the

Φαρισαῖοι καὶ ἤρξαντο συζητεῖν αὐτῷ, ζητοῦντες παρ'
 Pharisees and began to dispute with him, seeking from

αὐτοῦ σημεῖον ἀπὸ τοῦ οὐρανοῦ. πειράζοντες αὐτόν. 12 καὶ
 him a sign from the heaven, tempting him. And

ἀναστενάζας, τῷ πνεύματι αὐτοῦ λέγει. Τί ἡ γενεὰ αὐτῆ
 having groaned in his spirit he says, Why this generation

σημεῖον ἐκζητεῖ; ἂμην λέγω ὑμῖν, εἰδοθήσεται τῷ
 a sign seeks? Verily I say to you, If there shall be given

γενεᾷ ταύτῃ σημεῖον. 13 Καὶ ἀφίεις αὐτοὺς, ἐμβὰς
 to this generation a sign. And having left them, having entered

παλὴν εἰς τὸ πλοῖον ἀπῆλθεν εἰς τὸ πέραν.
 again into the ship he went away to the other side.

14 Καὶ ἐπελάθοντο λαβεῖν ἄρτους, καὶ εἰ μὴ ἓνα ἄρτον
 And they forgot to take loaves, and except one loaf

οὐκ εἶχον μετ' ἐαυτῶν ἐν τῷ πλοίῳ. 15 καὶ διεστέλλετο
 they had not (any) with them in the ship. And he charged

αὐτοῖς, λέγων, Ὁρᾶτε, βλέπετε ἀπὸ τῆς ζούης τῶν Φαρισαίων
 them, saying, See, take heed of the leaven of the Pharisees

καὶ τῆς ζυμῆς Ἡρώδου. 16 Καὶ διελογίζοντο πρὸς ἀλλήλους,
 and of the leaven of Herod. And they reasoned with one another,

λέγοντες, Ὅτι ἄρτους οὐκ ἔχομεν. 17 Καὶ γνοὺς
 saying, Because loaves not we have. And knowing (it)

ὁ Ἰησοῦς λέγει αὐτοῖς, Τί διαλογίζεσθε ὅτι ἄρτους οὐκ
 Jesus says to them, Why reason ye because loaves not

ἔχετε; οὐπω νοεῖτε οὐδὲ συνίετε; ἔτι πεπωρωμένην
 have ye your heart? Eyes having, do ye not see? Yet

ἔχετε τὴν καρδίαν ὑμῶν; 18 ὀφθαλμοὺς ἔχοντες οὐ βλέπετε;
 have ye your heart? Eyes having, do ye not see?

καὶ ὠτα ἔχοντες οὐκ ἀκούετε; καὶ οὐ μνημονεύετε; 19 ὅτε
 and ears having, do ye not hear? and do ye not remember? When

τοὺς πέντε ἄρτους ἐλάσα εἰς τοὺς πεντακισχιλίους, πόσους
 the five loaves I broke to the five thousand, how many

κοφίνους πλήρεις κλασμάτων ἤρατε; Λέγουσιν αὐτῷ,
 hand-baskets full of fragments took ye up? They say to him,

Δώδεκα. 20 Ὅτε δὲ αὐτὸς ἐπτά εἰς τοὺς τετρακισχιλίους,
 Twelve. And when that seven to the four thousand,

πόσων σπυρίδων πληρώματα κλασμάτων ἤρατε; Οἱ δὲ
 of how many baskets (the) fillings of fragments took ye up? And they

εἶπον, Ἐπτά. 21 Καὶ εἶπεν αὐτοῖς, Πῶς οὐ συνίετε;
 said, Seven. And he said to them, How not do ye understand?

καὶ ἔφαγον. LITTA. σπυρίδας L. — οἱ φαγόντες (read and they were) πτῖτα.
 ἐνθῆς LITTA. — + [αὐτῶν] he L. — συνζητεῖν LITTA. — ζητεῖ σημεῖον LITTA. — (ὅμην) A.

παλὴν ἐμβὰς LITTA. — τὸ LITTA. — [εἰς τὸ πλοῖον] T; — εἰς τὸ πλοῖον (read ἐμβὰς having
 embarked) TA. — + [καὶ] and L. — λέγοντες LITTA. — ἔχουσιν they have LITTA.

— ὁ Ἰησοῦς (read he says) πτῖτα. — εἰ LITTA. — + καὶ T. — κλασμάτων πλήρεις
 LITTA. — [δὲ] TA; καὶ T. — [ἄρτους] loaves L. — καὶ λέγουσιν T; καὶ λέγουσιν

αὐτῷ and they say to him A. — ἔτι TA. — οὐπω not yet LITTA.

8 And they ate and were satisfied. And they took up that which was left over of broken pieces, seven baskets full.

9 And those who had eaten were about four thousand. And He sent them away.

10 And immediately entering into the ship with His disciples, He came into the parts of Dalmanutha.

11 And the Pharisees went out and began to argue with Him, looking for a sign from Heaven from Him, tempting Him.

12 And groaning in His spirit, He said, Why does this generation look for a sign? Truly I say to you, No sign shall be given this generation.

13 And leaving them there, He went into the ship again and went away to the other side.

14 And they forgot to take bread. And except for one loaf, they did not have any with them in the ship.

15 And He ordered them, saying, Be careful! Beware of the leaven of the Pharisees and of the leaven of Herod.

16 And they reasoned with one another, saying, It is because we have no bread.

17 And He knew and said to them, Why do you reason because you have no bread? Do you not yet see nor understand? Have you hardened your heart?

18 Do you have eyes and do not see? And do you have ears and do not hear? And do you not remember?

19 When I broke the five loaves to the five thousand, how many baskets full of pieces did you take up? They said, Twelve.

20 And when I broke the seven loaves to the four thousand, how many baskets full of pieces did you take up? And they said, Seven.

21 And He said to them, How can it be that you do not understand?

²² And He came to Beth-sa-da. And they brought to Him a blind one and begged Him to touch him.

²³ And taking hold of the blind one, He led him out of the town. And when He had spit on his eyes and had laid hands on him, He asked him if he saw anything.

²⁴ And looking up he said, I see men. For as trees I see them walking.

²⁵ Then again He laid His hands on his eyes and made him look up. And he was cured and saw everything clearly.

²⁶ And He sent him away to his house, saying, But you may not go into the town and tell it to anyone in the town.

²⁷ And Jesus and His disciples went out into the towns of Cae-sa-re-a Phil-ip-pi. And in the highway He asked His disciples, saying to them, Who do men say that I am?

²⁸ And they answered, John the Baptist. And others say, Elijah, but others, One of the prophets.

²⁹ And He said to them, But who do you say that I am? And Peter answered and said to Him, You are the Christ!

³⁰ And He strictly commanded them that they should not tell anyone about Him.

³¹ And He began to teach them that the Son of man must suffer many things and be rejected by the elders and by the chief priests and scribes—and be killed, and after three days rise again.

³² And He spoke the word openly. And

22 Καὶ ῥέχεται^ρ εἰς Βηθσαϊδάν· καὶ φέρουσιν αὐτῷ τυφλόν,
And he comes to Bethsaida; and they bring to him a blind
καὶ παρακαλοῦσιν αὐτὸν ἵνα αὐτοῦ ἅψῃται. 23 καὶ
[man], and beseech him that him he might touch. And
ἐπιλαβόμενος τῆς χειρὸς τοῦ τυφλοῦ ᾗξίγγαγεν^ρ αὐτόν
taking hold of the hand of the blind [man] he led forth him
ἔξω τῆς κώμης, καὶ πτύσας εἰς τὰ ὄμματα αὐτοῦ, ἐπιθείς
out of the village, and having spit upon his eyes, having laid
τὰς χεῖρας αὐτῷ ἐπηρώτα αὐτὸν εἰ τι βλέπει. 24 καὶ
[his] hands upon him he asked him if anything he beholds. And
ἀναβλέψας ἔλεγεν, Βλέπω τοὺς ἀνθρώπους, ὅτι ὡς δένδρα
having looked up he said, I behold the men, for as trees
ὄρω^ρ περιπατοῦντας. 25 Ἔτα πάλιν ἐπέθηκεν^ρ τὰς
I see [them] walking. Then again he laid [his]
χεῖρας ἐπὶ τοὺς ὀφθαλμοὺς αὐτοῦ, καὶ ἔποισεν αὐτὸν ἀνα-
hands upon his eyes, and made him look
βλέψαι. καὶ ᾠποκατεστάθη^ρ, καὶ ἠνέβλεψεν^ρ ἱγλαυνῶς.
up. And he was restored, and looked on clearly
ᾗπαντας. 26 Καὶ ἀπέστειλεν αὐτὸν εἰς τὸν οἶκον αὐτοῦ,
all [men]. And he sent him to his house,
λέγων, Μηδὲ εἰς τὴν κώμην εἰσελθρς. ἤμῃ εἰπρς
saying, Neither into the village mayest thou enter, nor mayest tell [it]
τινὶ ἐν τῇ κώμῃ.
to any one in the village.

27 Καὶ ἐξῆλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὰς κώ-
And 'went forth Jesus and his disciples into the vil-
μας Καισαρείας τῆς Φιλίππου. καὶ ἐν τῇ ὁδῷ ἐπηρώτα
lages of Caesarea Philippi. And by the way he was questioning
τοὺς μαθητὰς αὐτοῦ, λέγων αὐτοῖς, Τίνα με λέγουσιν οἱ
his disciples, saying to them, Whom 'me 'do 'pronounce
ἄνθρωποι εἶναι; 28 Οἱ δὲ ἀπεκρίθησαν, ὁ Ἰωάννην τὸν βα-
'men to be? And they answered, John the Bap-
τιστήν· καὶ ἄλλοι ἠλίου· ἄλλοι δὲ ἔνα^ρ τῶν προφητῶν.
tist; and others, Elias; but others, one of the propheta.
29 Καὶ αὐτὸς λέγει αὐτοῖς, Ὑμεῖς δὲ τίνα με λέγετε
And he says to them, But ye, whom 'me 'do 'ye 'pronounce
εἶναι; Ἀποκριθεὶς δὲ ὁ Πέτρος λέγει αὐτῷ, Σὺ εἶ ὁ χριστός.
to be? 'Answering, 'and Peter says to him, Thou art the Christ.
30 Καὶ ἐπετίμησεν αὐτοῖς ἵνα μηδεν^ρ λέγωσιν περὶ
And he strictly charged them that no one they should tell concerning
αὐτοῦ. 31 Καὶ ἤρξατο διδάσκειν αὐτοὺς ὅτι δεῖ τὸν
him. And he began to teach them that it is necessary for the
υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν, καὶ ἀποδοκιμασθῆναι
Son of man many things to suffer, and to be rejected
ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων, καὶ
of the elders and chief priests and scribes, and
ἀποκτανθῆναι, καὶ μετὰ τρεῖς ἡμέρας ἀναστῆναι. 32 καὶ
to be killed, and after three days to rise [again]. And
παρρησίᾳ τὸν λόγον ἐλάλει. Καὶ προσλαβόμενος αὐτὸν
openly the word he spoke. And 'having 'taken to [him] 'him

^ρ ἔρχονται they come LITTA. ^ρ ἐξήγαγεν he brought forth TTAA. ^ρ βλέπεις thou beholdest A. ^ρ ὡς δένδρα G. ^ρ ἐθηκεν TTA. ^ρ διεβλεψεν he saw distinctly TTAA. ^ρ ἀποκατεστάθη L; ἀποκατέστη TTAA. ^ρ ἠνέβλεπεν LITTA. ^ρ ἱγλαυνῶς T. ^ρ πάντα all things LITTAW. ^ρ — τὸν ULTTAW. ^ρ μὴ ἴδω T. ^ρ — μηδὲ ... κώμῃ T. ^ρ [αὐτοῖς] T. ^ρ εἶπαν spake TA. ^ρ + αὐτῷ λέγοντες to him saying LITTA. ^ρ + ὅτι TA. ^ρ ἠλίου T. ^ρ ὅτι εἰς LITTA. ^ρ ἐπηρώτα αὐτοὺς asked them LITTA. ^ρ + καὶ ἀνδ L. ^ρ — δὲ LITTA. ^ρ εἰπών L. ^ρ ὁ πὸρ by LITTAW. ^ρ + τὸν of the ULTTAW. ^ρ ὁ Πέτρος αὐτὸν LITTA.

ὁ Πέτρος¹ ἤρξατο ἐπιτιμᾶν αὐτῷ. 33 ὁ δὲ ἐπιστραφεὶς καὶ
 'Peter began to rebuke him. But he, turning and
 ἰδὼν τοὺς μαθητάς αὐτοῦ, ἐπετίμησεν τῷ² Πέτρῳ, λέγων,³
 seeing his disciples, rebuked Peter, saying,
 Ὕπαγε ὀπίσω μου, σατανᾶ· ὅτι οὐ φρονεῖς τὰ
 Go behind me, Satan, for thy thoughts are not of the things
 τοῦ θεοῦ, ἀλλὰ τὰ τῶν ἀνθρώπων.
 of God, but the things of men.

34 Καὶ προσκαλεσάμενος τὸν ὄχλον σὺν τοῖς μαθηταῖς
 And having called to [him] the crowd with² disciples
 αὐτοῦ εἶπεν αὐτοῖς, Ὅστις⁴ θέλει ὀπίσω μου ἔλθῃν,⁵ ἀπαρ-
 'he said to them, Whosoever desires after me to come, let
 νησάσθω ἑαυτὸν, καὶ ἀράτω τὸν σταυρὸν αὐτοῦ, καὶ
 him deny himself, and let him take up his cross, and
 ἀκολουθεῖτω μοι. 35 δε γὰρ ἂν⁶ θίλῃ τὴν ψυχὴν αὐτοῦ
 let him follow me. For whoever may desire his life
 σώσει αὐτήν· ὅς δ' ἂν ἀπολίσσῃ⁷ τὴν ψυχὴν αὐτοῦ⁸
 to save, shall lose it, but whoever may lose his life
 ἐνεκὲν ἐμοῦ καὶ τοῦ εὐαγγελίου, οὗτος⁹ σώσει αὐτήν.
 on account of me and of the glad tidings, he shall save it.

36 τί γὰρ ὠφέλησει ἄνθρωπον ἰάν κεράσῃ¹⁰ τὸν κόσμον
 For what shall it profit a man if he gain the² world
 ὅλον καὶ ζημιωθῇ¹¹ τὴν ψυχὴν αὐτοῦ; 37 ἢ τί δώσει
 'whole and lose his soul? or what shall² give
 ἄνθρωπος¹² ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ; 38 δε γὰρ ἂν¹³
 'a man [as] an exchange for his soul? For whoever

ἵπταισιν υἱὸς με καὶ τοὺς ἰμούς λόγους ἐν τῇ γενεᾷ ταύτῃ
 may have been a hamed of me and my words in this generation
 τῇ μιχαλιδί καὶ ἀμαρτωλῷ, καὶ ὁ υἱὸς τοῦ ἀνθρώπου ἐπισ-
 the adulterous and sinful, also the Son of man will be
 χυεῖσεται αὐτόν. ὅταν ἔλθῃ ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ
 ashamed of him when he shall come in the glory of his Father
 μετὰ τῶν ἀγγέλων τῶν ἁγίων. 9 Καὶ ἔλεγεν αὐτοῖς, Ἀμὴν.
 with the angels the holy. And he said to them, Verily
 λέγω ὑμῖν, ὅτι εἰσὶν τινὲς τῶν ὧδε¹⁴ ἱστηκότων, οἵτινες
 I say to you, That there are some of those here standing, who
 οὐ μὴ γεύσονται θανάτου ἕως ἂν ἰδῶσιν τὴν βασιλείαν τοῦ
 in no wise shall taste of death until they see the kingdom
 θεοῦ ἐληλυθυῖαν ἐν δυνάμει.
 of God having come in power.

2 Καὶ ἡμέρας ἕξ παραλαμβάνει ὁ Ἰησοῦς τὸν
 And after days six takes with [him] Jesus
 Πέτρον καὶ Ἰάκωβον καὶ τὸν Ἰωάννην, καὶ ἀναφέρει
 Peter and James and John, and brings up
 αὐτοὺς εἰς ὄρος ὑψηλὸν κατ' ἰδίαν μόνους· καὶ μετεμορ-
 them into a mountain high apart alone. And he was trans-
 φώθη ἔμπροσθεν αὐτῶν, 3 καὶ ταῖς ἱμάτιας αὐτοῦ ἱγένετο¹⁵
 figured before them; and his garments became
 σπιλιδόντα, λευκά ὡς χιών, ὅσα γναφεὺς ἐπὶ τῆς
 shining, white exceedingly as snow, such as a fuller on the

taking Him aside Peter began to rebuke Him.

33 But turning and looking on His disciples, He rebuked Peter, saying, Get behind Me, Satan! For your thoughts are not of the things of God, but of the things of men.

34 And calling the crowd together with His disciples, He said to them, Whoever desires to come after Me, let him deny himself and take up his cross and follow Me.

35 For whoever wants to save his life shall lose it, but whoever shall lose his life for My sake and for the gospel shall save it.

36 For what shall it profit a man if he gain the whole world and lose his own soul?

37 Or what shall a man give in exchange for his soul?

38 Whoever, then, shall be ashamed of Me and of My words in this adulterous and sinful generation, the Son of man shall also be ashamed of him when He comes with the holy angels in the glory of His Father.

CHAPTER 9

1 And He said to them, Truly I say to you that there are some of those standing here who shall in no way taste of death until they see the kingdom of God coming in power.

2 And after six days Jesus took Peter and James and John with Him. And He brought them up into a high mountain, alone, by themselves. And He was gloriously changed before them.

3 And His clothes became bright, exceedingly white as snow, in a way that no

¹ — τῷ ΛΙΤ.Α. ² καὶ λέγει and says ΤΤ.Α. ³ Εἴ τις If any one ΛΤ. ⁴ ἀκολουθεῖν to follow CΙΤ.Α. ⁵ — ἐάν ΤΤ.Α. ⁶ ἀπολέσει shall lose ΤΤ.Α. ⁷ ἑαυτοῦ ψυχὴν OT.W. ⁸ — οὗτος OΛΤ.Α. ⁹ ὠφέλει does it profit Τ.Α. ¹⁰ — τὸν the (man) ΛΤ.(Α)W. ¹¹ κεράσῃ — σαι to gain Τ.Α. ¹² ζημιωθῆναι to lose Τ.Α. ¹³ — τί γὰρ δοὶ ἀνθρώποι; read (or what, &c.) ΤΤ.; τί γὰρ (ὁῶς) ἀνθρώπος; Λ. ¹⁴ — ἐάν ΛΙΤ.Α. ¹⁵ ὅδε τῶν ἱματ. ¹⁶ μετὰ ΛΙΤ.Α. ¹⁷ — τὸν W. ¹⁸ — τὸν OΛΤ.Α. ¹⁹ ἱγένετο ΛΙΤ.Α. ²⁰ — ὡς χιών ΤΤ.Α.

bleacher on earth could whiten them.

⁴ And Elijah appeared to them with Moses, and they were talking with Jesus.

⁵ And Peter answered and said to Jesus, Master, it is good for us to be here. Let us make three tabernacles, one for You and one for Moses and one for Elijah.

⁶ For he did not know what he should say, for they were greatly afraid.

⁷ And there came a cloud overshadowing them. And there came a voice out of the cloud, saying, This is My beloved Son! Listen to Him!

⁸ And suddenly they looked around and no longer saw anyone with them, only Jesus.

⁹ And as they were coming down from the mountain, He commanded them not to tell anyone what they had seen, except when the Son of man should rise from the dead.

¹⁰ And they kept that saying among themselves, questioning with one another what the rising from the dead might be.

¹¹ And they asked Him, saying, The scribes say that Elijah must come first?

¹² And answering He said to them, Indeed Elijah does come first and restores all things. And has it not been written that the Son of man must suffer many things and be despised?

¹³ But I say to you that Elijah also has come. And they did to him all that they desired to do, as it is written of him.

¹⁴ And coming to the disciples, He saw a great crowd around them. And scribes were questioning with them.

¹⁵ And immediately all the crowd was much astonished to see Him. And they ran

γῆς οὐ δύναται ὡς λευκάναι. 4 καὶ ὤφθη αὐτοῖς Ἑλισαῖος σὺν
earth is not able to whiten. And appeared to them Elias with

Μωσῆϊ, καὶ ἦσαν συλλαλοῦντες τῷ Ἰησοῦ. 5 καὶ ἀποκριθεὶς
Moses, and they were talking with Jesus. And answering

ὁ Πέτρος λέγει τῷ Ἰησοῦ, ῥαββί, καλὸν ἐστὶν ἡμᾶς ὧδε
Peter says to Jesus, Rabbi, good. It is for us here

εἶναι· καὶ ποιήσωμεν σκηνάς τρεῖς, σοὶ μίαν, καὶ Μω-
to be; and let us make tabernacles three, for thee one, and for Mo-

σῆϊ μίαν, καὶ Ἑλισαῖο μίαν. 6 οὐ γὰρ ᾔδει τί λαλήσῃ·
ses one, and for Elias one. For he knew not what he should say,

ᾧσαν γὰρ ἐκφοβοῖ. 7 καὶ ἰγένετο νεφέλη ἐπισκιάζουσα
they were greatly afraid. And there came a cloud overshadowing

αὐτοῖς· καὶ ἤλθεν φωνὴ ἐκ τῆς νεφέλης, λέγουσα, Οὗτός
them; and there came a voice out of the cloud, saying, This

ἐστὶν ὁ υἱός μου ὁ ἀγαπητός· αὐτοῦ ἀκούετε. 8 Καὶ ἐξάπινα
is my Son the beloved: him hear ye. And suddenly

περιβλεψάμενοι οὐκέτι οὐδένα εἶδον, ἀλλὰ τὸν Ἰησοῦν
having looked around no longer any one they saw, but Jesus

μόνον μεθ' ἑαυτῶν. 9 Καταβαίνοντων δὲ αὐτῶν ἀπὸ τοῦ
alone with themselves. And as were descending they from the

ὄρους διεστείλατο αὐτοῖς ἵνα μηδενὶ διηγῶνται ἃ εἰ-
mountain he charged them that to no one they should relate what they

δον, εἰμή ὅταν ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν
had seen except when the Son of man from among [the] dead

ἀναστῇ. 10 καὶ τὸν λόγον ἐκράτησαν πρὸς ἑαυτούς, συζη-
be risen. And that saying they kept among themselves, ques-

τοῦντες τί ἐστὶν τὸ ἐκ νεκρῶν ἀναστῆναι.
tioning what is the from among [the] dead rising.

11 Καὶ ἐπρωτῶν αὐτόν, λέγοντες, Ὅτι λέγουσιν οἱ γραμ-
And they asked him, saying, That say the scribes

ματεῖς ὅτι ὁ Ἑλισαῖος δεῖ ἐλθεῖν πρῶτον; 12 Ὁ δὲ ἀποκριθεὶς
that Elias must come first? And he answering

εἶπεν αὐτοῖς, ὁ Ἑλισαῖος μὲν ἐλθὼν πρῶτον, ἀποκαθιστᾷ
said to them, Elias indeed having come first, restores,

πάντα· καὶ πῶς γέγραπται ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου
all things; and how it has been written of the Son of man

ἵνα πολλὰ πάθῃ καὶ ἐξουθενωθῇ. 13 ἀλλὰ λέγω
that many things he should suffer and be set at nought: but I say

ὑμῖν, ὅτι καὶ ὁ Ἑλισαῖος ἤλλυθεν, καὶ ἐποίησαν αὐτῷ ὅσα
to you, that also Elias has come, and they did to him whatever

ᾗ ᾔθελον, καθὼς γέγραπται ἐπ' αὐτόν.
they desired, as it has been written of him.

14 Καὶ ἐλθὼν πρὸς τοὺς μαθητὰς εἶδεν ὄχλον πολὺν
And having come to the disciples he saw a crowd great

περὶ αὐτούς, καὶ γραμματεῖς συζητοῦντας ἑαυτούς. 15 καὶ
around them, and scribes discussing with them. And

εὐθέως πᾶς ὁ ὄχλος ᾧδων αὐτόν ἐξεθαμβήθη, καὶ
immediately all the crowd seeing him were greatly amazed, and

οὕτως thus TTrA. ὁ Ἑλισαῖος T. Ρ Μωσῆϊ LfW; Μωσῆϊ TTrA. 4 συναλοῦντες T. ῥαββί TTrA. 5 τρεῖς σκηνάς LTrA. 6 Ἑλισαῖος T. 7 ἀποκριθῆναι he should answer TTrA. 8 ἐκφοβοῖ γὰρ ἐγένοντο for they became greatly afraid LTrA. 9 γένετο T. 10 λέγουσα TTrA. 11 ἀκούετε αὐτοῦ LTrA. 12 εἰ μὴ L. 13 καὶ καταβαίνοντων LTrA. 14 ἐκ L. 15 εἶδον διηγῶνται LTrA. 16 συζητοῦντες LTrA. 17 Ὁ τι wherefore LfW. 18 καὶ οἱ Φαρισαῖοι καὶ the Pharisees and [the] T. 19 Ἑλισαῖος T. 20 εἶπεν said TTrA. 21 Ἑλισαῖος T. 22 μὲν TTrA. 23 ἀποκαθιστᾷ LTrA. 24 καὶ πῶς (read and how has it been written, etc.) LTrA. 25 ἐξουθενωθῇ (1 A) LTrA; ἐξουθενωθῇ T. 26 ᾧδων TTrA. 27 ἐλθόντες TTrA. 28 εἶδον they saw TTrA. 29 συζητοῦντας LTrA. 30 πρὸς αὐτούς with them TTrA. 31 εὐθέως TTrA. 32 ἐξεθαμβήθη & LTrA.

προστρέχοντες, ἠπαύζοντο αὐτόν. 16 καὶ ἐπηρώτησεν τοὺς
 running to [him] saluted him. And he asked the
 γραμματεῖς, Τί συζητεῖτε πρὸς αὐτούς; 17 Καὶ ἄπο-
 scribes, What discuss ye with them? And an-
 κριθεὶς εἰς ἐκ τοῦ ὄχλου εἶπεν, Διδάσκαλε, ἤνεγκα τὸν υἱόν
 swering one out of the crowd said, Teacher, I brought son
 μου πρὸς σε, ἔχοντα πνεῦμα ἄλαλον. 18 καὶ ὅπου ἂν αὐτὸν
 my to thee, having a spirit dumb; and wheresoever him
 καταλάβῃ ῥήσσει αὐτόν, καὶ ἀφρίζει, καὶ τρίζει τοὺς
 it seizes it dashes down him; and he foams, and gnashes
 ὀδόντας αὐτοῦ, καὶ ξηραίνεται καὶ εἰπὼν τοῖς μαθηταῖς
 his teeth, and is withering away. And I spoke to disciples
 σου ἵνα αὐτὸ ἐκβάλωσιν, καὶ οὐκ ἴσχυσαν. 19 Ὁ δὲ ἀπο-
 thy that it they might cast out, and they had not power. But he an-
 κριθεὶς αὐτῷ λέγει, Ὡ γένεα ἀπιστος, ἕως πότε πρὸς ὑμᾶς
 swering him says, O generation unbelieving! until when with you
 ἔσομαι; ἕως πότε ἀνέξομαι ὑμῶν; φέρετε αὐτὸν πρὸς με.
 shall I be? until when shall I bear with you? Bring him to me.
 20 Καὶ ἤνεγκαν αὐτὸν πρὸς αὐτόν, καὶ ἰδὼν αὐτὸν εὐθὺς
 And they brought him to him. And seeing him immediately
 τὸ πνεῦμα ἔσπαραξεν αὐτόν, καὶ πεσὼν ἐπὶ τῆς
 the spirit threw into convulsions him, and having fallen upon the
 γῆς ἐκυλίετο ἀφρίζων. 21 Καὶ ἐπηρώτησεν τὸν πατέρα αὐτοῦ,
 earth he rolled foaming. And he asked his father,
 Πόσους χρόνους ἔστιν ὡς τοῦτο γέγονεν αὐτῷ; Ὁ δὲ εἶπεν,
 How long a time is it that this has been with him? And he said,
 Ἰ Παῖδιόν. 22 καὶ πολλάκις αὐτὸν καὶ εἰς πῦρ ἔβαλεν καὶ
 From childhood. And often him both into fire it cast and
 εἰς ὕδατα, ἵνα ἀπολέσῃ αὐτόν, ἄλλ' εἰ τι ὀδύνασαι,
 into waters, that it might destroy him: but if anything thou art able
 βοήθησον ἡμῖν, σπλαγχνισθεὶς ἐφ' ἡμᾶς. 23 Ὁ δὲ ἰη-
 [to do], help us, being moved with pity on us. And Je-
 σοῦς εἶπεν αὐτῷ, Τὸ εἰ ὀδύνασαι πιστεῦσαι, πάντα δυνατά
 sa said to him, If thou art able to believe, all things are possible
 τῷ πιστεύοντι. 24 Καὶ εὐθὺς κράζας ὁ πατὴρ τοῦ
 to him that believes. And immediately crying out the father of the
 παιδίου μετὰ δακρύων ἔλεγεν, Πιστεύω, Κύριε, βοήθει
 little child with tears said, I believe, Lord, help
 μου. τῇ ἀπιστίᾳ. 25 Ἰδὼν δὲ ὁ Ἰησοῦς ὅτι ἐπισυντρέχει
 mine unbelief. But seeing Jesus that was running together
 ὄχλος, ἐπετίμησεν τῷ πνεύματι τῷ ἀκαθάρτῳ, λέγων αὐτῷ,
 a crowd, rebuked the spirit the unclean, saying to it,
 Τὸ πνεῦμα τὸ ἄλαλον καὶ κωφόν, ἐγὼ σοὶ ἐπιτάσσω, ἐξελθε
 Spirit dumb and deaf, I thee command, come
 ἐξ αὐτοῦ, καὶ μηκέτι εἰσέλθῃς εἰς αὐτόν. 26 Καὶ ἔκρα-
 out of him, and no more mayest thou enter into him. And having
 ξαν, καὶ πολλὰ ἔσπαραξεν αὐτόν, καὶ ἐξῆλθεν, καὶ
 cried out, and much thrown into convulsions him, it came out, and
 ἐγένετο ὥστε νεκρός, ὥστε πολλοὺς λέγειν ὅτι ἀπέθανεν.
 he became as if dead, so that many said that he was dead.

† αὐτοὺς θεοὺς OLITTA. † συζητεῖτε LITTA. † αὐτοὺς x. † ἀπεκρίθη αὐτῷ answered him LITTA. † εἶπεν LITTA. † εἰ αὐτόν read [him] T. † αὐτὸν read [his] teeth [LITTA]. † εἶπα TTA. † αὐτοὺς θεωσ OLITTA W. † τὸ πνεῦμα εὐθύς LITTA. † σπινσπαραξεν LT. † εἰς εἰς εἰς εἰς LITTA W. † καὶ εἰς πῦρ αὐτόν TA. † ἀλλὰ T. † δυνη LITTA. † π — πιστεύσαι TT [A]. † καὶ [LITTA] A. † εὐθύς TTA. † μετὰ δακρύων LITTA. † — Κύριε OLITTA W. † + ὁ θεός (the crowd) T. † ἄλαλον καὶ κωφόν πνεῦμα LITTA. † ἐπιτάσσω σου TTA. † ἐπ' from L. † κράζας OLITTA W. † σπαραξεν OLITTA W. † — αὐτόν O [LITTA]. † + τοὺς τὰ LITTA.

up to Him and greeted Him.

16 And He asked the scribes, What are you asking them?

17 And one answered out of the crowd and said, Teacher, I brought my son to You. For he has a spirit that will not let him speak.

18 And wherever it seizes him, it tears him. And he foams and gnashes his teeth and is wasting away. And I spoke to Your disciples to throw it out. But they could not.

19 But He answered him, saying, O unbelieving generation! How long shall I be with you? How long shall I bear with you? Bring him to Me.

20 And they brought him to Him. And when the spirit saw Him, he immediately threw him into fits. And he fell on the ground and was wallowing and foaming.

21 And He asked his father, How long is it that this has been happening to him? And he said, From childhood.

22 And it often throws him both into fire and into waters in order to destroy him. But if You are able to do anything, help us. Have pity on us.

23 And Jesus said to him, If you are able to believe, all things are possible to him that believes.

24 And crying out with tears in his eyes, the father of the child immediately said, I believe, Lord! Help my unbelief!

25 But Jesus saw that the people were running together. And He rebuked the impure spirit, saying to it, Deaf and dumb spirit, I command you, Come out of him! And you may never enter into him again.

26 And crying out, and tearing him, it came out. And he became as dead, so that many said that he was dead.

²⁷ But Jesus took him by the hand and raised him up. And he got up.

²⁸ And when He had gone into a house, His disciples asked Him privately, Why were we not able to throw it out?

²⁹ And He said to them, This kind can go out by nothing except by prayer and fasting.

³⁰ And they left there and went through Galilee. And He did not desire that anyone should know.

³¹ For He was teaching His disciples. And He said to them, The Son of man is now delivered into the hands of men. And they will kill Him. And after being killed, on the third day He will arise.

³² But they did not understand the words and were afraid to ask Him.

³³ And He came to Ca-per-na-um. And in the house He asked them, What were you arguing among yourselves in the highway?

³⁴ But they were silent. For they had been arguing with one another in the highway as to who was greater among them.

³⁵ And he sat down and called the twelve. And He said to them, If anyone desires to be first, he shall be last of all and servant of all.

³⁶ And taking a little child, He set him in their midst. And taking him in His arms, He said to them,

³⁷ Whoever shall receive one of the little children like this one, in My name receives Me. And whoever shall receive Me, he receives not Me but Him who sent Me.

³⁸ And John answered Him, saying, Teacher, we saw one who does not follow us throwing out demons in Your name. And we told him not to do it because he does not follow us.

²⁷ ὁ δὲ Ἰησοῦς κρατήσας αὐτὸν τῆς χειρὸς^a ἤγειρεν αὐτόν,
But Jesus, having taken him by the hand, raised up him,

καὶ ἀνίστη.
and he arose.

²⁸ Καὶ *εἰσελθόντα αὐτόν^b εἰς οἶκον οἱ μαθηταὶ αὐτοῦ
And when he was entered into a house his disciples

ἠρώτων αὐτόν κατ' ἰδίαν,^c ὅτι^d ἡμεῖς οὐκ ἔδυνά-
asked him apart, Because [of what] we were not

θημεν ἐκβαλεῖν αὐτόν· ²⁹ Καὶ εἶπεν αὐτοῖς, Τοῦτο τὸ γένος
able to cast out It? And he said to them, This kind

ἐν οὐδενὶ δύναται ἐξελθεῖν εἰμὴ ἐν προσευχῇ^e καὶ νηστείᾳ.^f
by nothing can go out except by prayer and fasting.

³⁰ Καὶ ἐκείθεν^g ἐξεληθόντες *παρεπορεύοντο^h διὰ τῆς
And from thence having gone forth they went through

Γαλιλαίας· καὶ οὐκ ᾔθελεν ἵνα τις, ἰγνώⁱ ³¹ ἰδίδας-
Galilee; and he would not that anyone should know [it]; he was teach-

κεν γὰρ τοὺς μαθητάς αὐτοῦ, καὶ ἔλεγεν αὐτοῖς, Ὅτι ὁ υἱὸς
ing for his disciples, and said to them, The Son

τοῦ ἀνθρώπου· παραδίδοται εἰς χεῖρας ἀνθρώπων, καὶ
of man is delivered into [the] hands of men, and

ἀποκτενοῦσιν αὐτόν· καὶ ἀψάκτανθεις, ³² τῇ τρίτῃ ἡμέρᾳ^j
they will kill him; and having been killed, on the third day

ἀναστήσεται. ³² Οἱ δὲ ἠγνόνουν τὸ ῥήμα, καὶ ἐφοβούοντο
he will arise. But they understood not the saying, and were afraid

αὐτόν ἐπερωτῆσαι.
him to ask.

³³ Καὶ ἦλθεν^k εἰς *Καπερναούμ^l καὶ ἐν τῇ οἰκίᾳ γενόμενος
And he came to Capernaum; and in the house being

ἐπηρώτα αὐτούς, τί ἐν τῇ ὁδῷ *πρὸς ἀλλήλους^m διελογίζεσθε;ⁿ
he asked them, What in the way among yourselves were ye discussing?

³⁴ Οἱ δὲ ἐσιώπων^o πρὸς ἀλλήλους γὰρ διελέχθησαν ἔην
But they were silent; with one another for they had been discussing by

τῇ ὁδῷ, τίς μείζων^p. ³⁵ Καὶ καθίσας ἐφώνησεν τοῖς
the way, who [was] greater. And sitting down he called the

δώδεκα, καὶ λέγει αὐτοῖς, Εἰ τις θέλει πρῶτος εἶναι, ἔσται
twelve, and he says to them, If anyone desires first to be, he shall be

πάντων ἐσχατός· καὶ πάντων διάκονος. ³⁶ Καὶ λαβὼν
of all last and of all servant. And having taken

παῖδιον ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν^q καὶ ἐναγκαλισάμενος
a little child he set it in their midst; and having taken in [his] arms

αὐτὸ εἶπεν αὐτοῖς, ³⁷ Ὃς ἐὰν^r ἐν τῶν τοιοῦτων παιδιῶν^s
it he said to them, Whoever one of such little children

δέξῃται ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται· καὶ ὁς ἐὰν^t ἐμὲ
shall receive in my name, me receives; and whoever me

δέξῃται, οὐκ ἐμὲ δέχεται, ἀλλὰ τὸν ἀποστείλαντά με.
shall receive, not me receives, but him who sent me.

³⁸ *Ἀπεκρίθη δὲ αὐτῷ ὁ Ἰωάννης λέγων, Διδάσκαλε, εἶδομεν
And answered him John saying, Teacher, we saw

τινα^u τῷ ὀνόματί σου ἐκβάλλοντα δαιμόνια, ὃς οὐκ ἀκολουθεῖ
some one in thy name casting out demons, who follows not

ἡμῶν.

^a τῆς χειρὸς αὐτοῦ his hand LITV. * εἰσελθόντα αὐτόν LITV. * κατ' ἰδίαν ἐπηρώτων αὐτόν LITV. * Ὅτι wherefore LITV. * καὶ νηστεία τ[α]. * Κάκειθεν LITV. * ἐπορεύοντο LITV. ^b ἰγνοῖ LITV. * μετὰ τρεῖς ἡμέρας after three days LITV. * ἦλθεν they came LITV. ^c Καπερναούμ LITV. * πρὸς αὐτούς LITV. * ἐν τῇ ὁδῷ LITV. ^d ἐν τῇ ὁδῷ LITV. * παίδων τούτων of these little children T. * δέχεται should receive LITV. * ἀπεκρίθη [δὲ] LITV. * εἶπεν (to him) LITV. * — ὁ GLW. * — λέγων T. * — ἐν ELITV. * — ὅς οὐκ ἀκολουθεῖ ἡμῶν O.

ἡμῖν·^a καὶ ἐκωλύσαμεν^b αὐτόν, *ὅτι οὐκ ἀκολουθεῖ ἡμῖν.^c
us, and we forbade him, because he follows not us.

39 Ὁ δὲ Ἰησοῦς εἶπεν, Μὴ κωλύετε αὐτόν· οὐδεὶς γὰρ ἐστὶν
But Jesus said, Forbid not him; for no one there is
ὃς ποιήσει δύναμιν ἐπὶ τῷ ὀνόματί μου, καὶ ὀνησεται
who shall do a work of power in my name, and be able

ταχὺ κακολογησαί με. 40 ὃς γὰρ οὐκ ἐστὶν καθ' ὑμῶν,^d ὑπὲρ
readily to speak evil of me; for he who is not against you, for
ὑμῶν^e ἐστὶν. 41 ὃς γὰρ ἂν ποτίσῃ ὑμᾶς ποτήριον
you is. For whoever may give you a cup of water
ἐξ ὕδατος ἐν τῷ ὀνόματί μου,^f ὅτι χριστοῦ ἐστέ, ἀμὴν λέγω
of water in my name, because Christ's ye are, verily I say

ὑμῖν, οὐ μὴ ἄπολίσρ^g τὸν μισθὸν αὐτοῦ. 42 Καὶ ὃς ἂν
to you, in no wise should he lose his reward. And whoever
σκανδαλίσῃ ἓνα τῶν μικρῶν τῶν πιστευόντων εἰς
as ye cause to offend one of the little ones who believe in

ἐμέ,^h καλὸν ἐστὶν αὐτῷ μᾶλλον εἰ περικείται λίθος μυλικόςⁱ
me, good it is for him rather if is put a millstone
ἐπὶ τὸν τράχηλον αὐτοῦ, καὶ βέβληται εἰς τὴν θάλασσαν.
on it his neck, and he has been cast into the sea.

43 Καὶ ἂν σκανδαλίζῃ^j σε ἡ χεὶρ σου, ἀπόκουφον αὐτήν^k
And if should cause to offend thee thy hand, cut off it:
ἐλθὼν ἰσοι ἐστὶν^l κυλλόν^m· μέεις τὴν ζωὴν εἰσελθεῖν,ⁿ
good for thee it is maimed into life to enter, [rather]

ἢ τὰς δύο χεῖρας ἔχοντα ἀπελθεῖν εἰς τὴν γέενναν, εἰς τὸ
than the two hands having to go away into the Gehenna, into the
πῦρ τὸ ἀσβεστον, 44 ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ, καὶ
fire the unquenchable, where their worm dies not, and

τὸ πῦρ οὐ σβέννυται.^o 45 καὶ ἂν ὁ ποὺς σου σκανδαλίζῃ
the fire is not quenched. And if thy foot should cause to offend
σε, ἀπόκουφον αὐτόν· καλὸν ὅ ἐστιν σοὶ^p εἰσελθεῖν εἰς τὴν
thee, cut off it: good it is for thee to enter into

ζωὴν χωλόν, ἢ τοὺς δύο πόδας ἔχοντα βληθῆναι εἰς
life lame, [rather] than the two feet having to be cast into
τὴν γέενναν, ἧς τὸ πῦρ τὸ ἀσβεστον.^q 46 ὅπου ὁ σκώληξ
the Gehenna, into the fire the unquenchable, where worm

αὐτῶν οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ σβέννυται.^r 47 καὶ ἂν ὁ
their dies not, and the fire is not quenched. And if
ὀφθαλμός σου σκανδαλίζῃ σε, ἐκβάλε αὐτόν· καλὸν
thine eye should cause to offend thee, cut out it: good

ἰσοι ἐστὶν^s μονόφθαλμον εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ
for thee it is with one eye to enter into the kingdom
θεοῦ, ἢ δύο ὀφθαλμοὺς ἔχοντα βληθῆναι εἰς τὴν γέεν-
of God, [rather] than two eyes having to be cast into the Gehenna

ναν τοῦ πυρός,^t 48 ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ, καὶ τὸ
na of fire, where their worm dies not, and the
πῦρ οὐ σβέννυται. 49 Πᾶς γὰρ πυρὶ ἀλισθῆσεται, καὶ
fire is not quenched. For everyone with fire shall be salted, and

πᾶσα θυσία ἀλὶ ἀλισθῆσεται.^u 50 καλὸν τὸ ἄλας,^v
every sacrifice with salt shall be salted. Good [is] the salt,
ἐπεὶ ἰσχυρὸς ἐστὶν τὸ ἄλας, καὶ ὁ πυρὶς ἀλισθῆσεται.^w
because strong is the salt, and the fire shall be salted.

39 But Jesus said, Do not stop him. For there is no one who shall do a work of power in My name and be able to easily speak evil of Me.

40 For he who is not against us is for us.

41 For whoever may give you a cup of water to drink in My name, because you belong to Christ, truly I say to you that he shall in no way lose his reward.

42 And whoever may cause one of the little ones who believe in Me to sin, it would be better for him if a millstone had been hung around his neck and he had been thrown in the sea.

43 And if your hand causes you to scandalously sin, cut it off. It is better for you to enter into life maimed than to have two hands to go away into hell, into the fire that cannot be put out—

44 where their worm does not die, and the fire is never put out.

45 And if your foot causes you to scandalously sin, cut it off. It is better for you to enter into life lame than to have two feet to be thrown into hell, into the fire that cannot be put out—

46 where their worm does not die, and the fire is never put out.

47 And if your eye causes you to scandalously sin, pluck it out. It is better for you to enter into the kingdom of God with one eye than to have two eyes to be thrown into hell-fire—

48 where their worm does not die, and the fire is never put out.

49 For everyone shall be salted with fire. And every sacrifice shall be salted with salt.

50 Salt is good, but if the salt becomes salt-

^a ἐκωλύομεν TTA. ^b [ὅτι οὐκ ἀκολουθεῖ ἡμῖν] T; ὅτι οὐκ ἀκολουθεῖ ἡμῖν because he was not [following] us T. ^c ἡμῶν us ETTAW. ^d — τῷ ETTAW. ^e — μου (read [my]) GLTA. ^f * + ὅτι [that] TTTA. ^g ἀπολίσσει shall he lose LTr. ^h * + τούτων (read of these little ones) LTTA[A]. ⁱ πιστὶν ἔχόντων have faith A; — εἰς ἐμέ T. ^j μύλος ὀνίκος, millstone turned by an ass LTTA. ^k σκανδαλίση T. ^l ἐστὶν σε LTTA. ^m εἰσελθεῖν εἰς τὴν ζωὴν LTTA.W. ⁿ — τὴν 44 TTr. ^o * + [γὰρ] [for] L. ^p ἐστὶν σε LTTAW. ^q — εἰς τὸ πῦρ τὸ ἀσβεστον [LTr][A]. ^r — οὐνε 46 TTr. ^s σέ ἐστὶν TTA. ^t — τοῦ πυρός LTTA. ^u — καὶ 50 T. ^v ἄλα T.

less, with what will you season? Have salt in yourselves and be at peace with one another.

CHAPTER 10

¹ And He got up and went into the borders of Judea, by the other side of Jordan. And the people gathered again to Him. And as He had always done, He again taught them.

² And the Pharisees came to Him and asked Him if it is lawful for a man to put away a wife, tempting Him.

³ But answering He said to them, What did Moses command you?

⁴ And they said, Moses allowed the writing of a bill of divorce and to put her away.

⁵ And answering Jesus said to them, Because of the hardness of your heart he wrote you this commandment.

⁶ But from the beginning of creation, God made them male and female.

⁷ Because of this a man shall leave his father and mother and shall be joined to his wife

⁸ and the two shall be one flesh—so that they are no longer two, but one flesh.

⁹ Therefore what God joined together, let not man separate.

¹⁰ And in the house His disciples asked Him again about the same thing.

¹¹ And He said to them that whoever should put away his wife and marry another would commit adultery against her.

¹² And if a woman should put away her husband and be married to another, she commits adultery.

¹³ And they brought little children to Him for Him to touch. But the disciples rebuked those who brought them.

¹⁴ But when Jesus observed this, He was very displeased. And He said to them, Allow

ἐάν, δὲ τὸ ὡς ἅλας¹ ἀναλοῦν γίνηται, ἐν τῇν αὐτὸ ἀρτυσέτε; but if the salt saltless is become, with what it will ye season? ἔχετε ἐν ἑαυτοῖς. ὡς ἅλας,² καὶ εἰρήνευετε ἐν ἀλλήλοις. Have in yourselves salt, and be at peace with one another.

10 Ἐκάκειθεν³ ἀναστὰς ἰρχεται εἰς τὰ ὅρια τῆς Ἰουδαίας, And thence rising up he comes into the borders of Judea,

διὰ τοῦ⁴ πέραν τοῦ Ἰορδάνου⁵ καὶ συμπορεύονται⁶ πάλιν by the other side of the Jordan. And come together again

ὄχλοι πρὸς αὐτόν, καὶ ὡς εἰώθει⁷ πάλιν ἐδίδασκεν crowds to him, and as he had been accustomed again he taught

αὐτούς. 2 Καὶ προσελθόντες⁸ ῥοί⁹ Φαρισαῖοι ἐπηρώτησαν¹⁰ them. And coming to [him] the Pharisees asked

αὐτόν εἰ ἐξεστὶν¹¹ ἀνδρὶ γυναῖκα ἀπολῦσαι, πειράζοντες him if it is lawful for a husband a wife to put away, tempting

αὐτόν. 3 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Τί ὑμεῖς ἐνετείλατο him. But he answering said to them, What? you did command

Μωσῆς; 4 Οἱ δὲ εἶπον, Ὁ Μωσῆς ἐπέτρεψε¹² βιβλίον ἀπο- Moses? And they said, Moses allowed a bill of di-

στασίου γράψαι, καὶ ἀπολῦσαι. 5 Ὁ καὶ ἀποκριθεὶς ὁ Ἰησοῦς voice to write, and to put away. And answering Jesus

εἶπεν αὐτοῖς, Πρὸς τὴν σκληροκαρδίαν ὑμῶν ἔγραψεν ὑμῖν said to them, In view of your hardness of heart he wrote for you

τὴν ἐντολὴν ταύτην. 6 ἀπὸ δὲ ἀρχῆς κτίσεως ἄρσεν καὶ this commandment; but from [the] beginning of creation male and

ἥθλυ ἐποίησεν αὐτοὺς ὁ θεός. 7 Ἐνεκεν τούτου καταλείψει female, made them God. On account of this shall leave

ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα, καὶ προσκολληθήσεται¹³ ὁ ἄνθρωπος τὴν γυναῖκα αὐτοῦ, αὐτοὺς, 8 καὶ ἔσονται αἱ δύο joined to his wife, and shall be the two

εἰς σάρκα μίαν¹⁴ ὥστε οὐκέτι εἰσὶν δύο, ἀλλὰ μία σὰρξ. 9 ὁ for flesh one; so that no longer are they two, but one flesh. What

οὖν ὁ θεὸς συνέζευξεν, ἄνθρωπος μὴ χωρίζτω. 10 Καὶ ἐν therefore God united together, man let not separate. And in

τῇ οἰκίᾳ¹⁵ πάλιν οἱ μαθηταὶ αὐτοῦ¹⁶ περὶ τοῦ αὐτοῦ¹⁷ ἐπε- the house again his disciples concerning the same thing

ρώτησαν αὐτόν. 11 καὶ λέγει αὐτοῖς, Ὅς εἰδὼν¹⁸ ἀπολύσθ asked him. And he says to them, Whoever should put away

τὴν γυναῖκα αὐτοῦ καὶ γαμήσῃ ἄλλην, μοιχᾶται ἐπ' her, and if a woman should put away her husband and

γαμηθῇ ἄλλω, μοιχᾶται. be married to another, she commits adultery.

13 Καὶ προσέφερον αὐτῷ παῖδια, ἵνα ἅψῃ αὐτῶν And they brought to him little children, that he might touch them.

οἱ δὲ μαθηταὶ ἐπετίμων τοῖς προσφέρουσιν. 14 Ἰδὼν δὲ But the disciples rebuked those who brought them. But having seen [it]

ὁ Ἰησοῦς ἠγανάκτησεν, καὶ εἶπεν αὐτοῖς, Ἄφετε τὰ παῖδια Jesus was indignant, and said to them, Suffer the little children

¹ ὡς ἅλας. ² ὡς ἅλας. ³ καὶ ἐκείθεν. ⁴ καὶ αὐτὸς. ⁵ συμπορεύονται. ⁶ τὰ. ⁷ εἰώθει. ⁸ ἐπηρώτησαν. ⁹ ῥοί. ¹⁰ ἐπετίμων. ¹¹ ἐπεί. ¹² ἐπέτρεψε. ¹³ μοιχᾶται. ¹⁴ ὁ θεός. ¹⁵ οἱ μαθηταὶ. ¹⁶ αὐτοῦ. ¹⁷ αὐτοῦ. ¹⁸ Ἰδὼν. ¹⁹ ἠγανάκτησεν. ²⁰ ἄφετε. ²¹ παῖδια. ²² ἠγανάκτησεν. ²³ ἠγανάκτησεν. ²⁴ ἠγανάκτησεν. ²⁵ ἠγανάκτησεν. ²⁶ ἠγανάκτησεν. ²⁷ ἠγανάκτησεν. ²⁸ ἠγανάκτησεν. ²⁹ ἠγανάκτησεν. ³⁰ ἠγανάκτησεν. ³¹ ἠγανάκτησεν. ³² ἠγανάκτησεν. ³³ ἠγανάκτησεν. ³⁴ ἠγανάκτησεν. ³⁵ ἠγανάκτησεν. ³⁶ ἠγανάκτησεν. ³⁷ ἠγανάκτησεν. ³⁸ ἠγανάκτησεν. ³⁹ ἠγανάκτησεν. ⁴⁰ ἠγανάκτησεν. ⁴¹ ἠγανάκτησεν. ⁴² ἠγανάκτησεν. ⁴³ ἠγανάκτησεν. ⁴⁴ ἠγανάκτησεν. ⁴⁵ ἠγανάκτησεν. ⁴⁶ ἠγανάκτησεν. ⁴⁷ ἠγανάκτησεν. ⁴⁸ ἠγανάκτησεν. ⁴⁹ ἠγανάκτησεν. ⁵⁰ ἠγανάκτησεν. ⁵¹ ἠγανάκτησεν. ⁵² ἠγανάκτησεν. ⁵³ ἠγανάκτησεν. ⁵⁴ ἠγανάκτησεν. ⁵⁵ ἠγανάκτησεν. ⁵⁶ ἠγανάκτησεν. ⁵⁷ ἠγανάκτησεν. ⁵⁸ ἠγανάκτησεν. ⁵⁹ ἠγανάκτησεν. ⁶⁰ ἠγανάκτησεν. ⁶¹ ἠγανάκτησεν. ⁶² ἠγανάκτησεν. ⁶³ ἠγανάκτησεν. ⁶⁴ ἠγανάκτησεν. ⁶⁵ ἠγανάκτησεν. ⁶⁶ ἠγανάκτησεν. ⁶⁷ ἠγανάκτησεν. ⁶⁸ ἠγανάκτησεν. ⁶⁹ ἠγανάκτησεν. ⁷⁰ ἠγανάκτησεν. ⁷¹ ἠγανάκτησεν. ⁷² ἠγανάκτησεν. ⁷³ ἠγανάκτησεν. ⁷⁴ ἠγανάκτησεν. ⁷⁵ ἠγανάκτησεν. ⁷⁶ ἠγανάκτησεν. ⁷⁷ ἠγανάκτησεν. ⁷⁸ ἠγανάκτησεν. ⁷⁹ ἠγανάκτησεν. ⁸⁰ ἠγανάκτησεν. ⁸¹ ἠγανάκτησεν. ⁸² ἠγανάκτησεν. ⁸³ ἠγανάκτησεν. ⁸⁴ ἠγανάκτησεν. ⁸⁵ ἠγανάκτησεν. ⁸⁶ ἠγανάκτησεν. ⁸⁷ ἠγανάκτησεν. ⁸⁸ ἠγανάκτησεν. ⁸⁹ ἠγανάκτησεν. ⁹⁰ ἠγανάκτησεν. ⁹¹ ἠγανάκτησεν. ⁹² ἠγανάκτησεν. ⁹³ ἠγανάκτησεν. ⁹⁴ ἠγανάκτησεν. ⁹⁵ ἠγανάκτησεν. ⁹⁶ ἠγανάκτησεν. ⁹⁷ ἠγανάκτησεν. ⁹⁸ ἠγανάκτησεν. ⁹⁹ ἠγανάκτησεν. ¹⁰⁰ ἠγανάκτησεν.

ἰρχεσθαι πρὸς με, ¹καὶ² μὴ κωλύετε αὐτά· τῶν γὰρ τοιοῦτων
to come to me, and do not hinder them; for of such
ἵστιν ἡ βασιλεία τοῦ θεοῦ· ¹⁵ ἅμῃν λέγω ὑμῖν, ὅς· ³ἐάν⁴
is the kingdom of God. Verily I say to you, Whoever
μὴ δέξηται τὴν βασιλείαν τοῦ θεοῦ ὡς παιδίον, οὐ μὴ
shall not receive the kingdom of God as a little child, in no wise
εἰσελθῇ εἰς αὐτήν. ¹⁶ Καὶ ἱναγκαλιζόμενος αὐτά, ⁵
shall enter into it. And having taken 'in [his] arms 'them,
τιθεὶς τὰς χεῖρας ἐπ' αὐτά ⁶ἡλόγει αὐτά.
having laid [his] hands on them he blessed them.

¹⁷ Καὶ ἐκπορευομένου αὐτοῦ εἰς ὁδόν, προσδραμών εἰς καὶ
And as he went forth into [the] way, ⁷running up 'one and
γонуπετήσας αὐτὸν ἐπὶ πρῶτα αὐτὸν, Διδάσκαλε ἀγαθί, τί
kneeling down to him asked him, 'Teacher 'good, what
ποίησω ἵνα ζωῇν αἰώνιον κληρονομήσω; ¹⁸ Ὁ δὲ Ἰησοῦς
shall I do that life eternal I may inherit? But Jc. 23
εἶπεν αὐτῷ, Τί με λήγεις ἀγαθόν; οὐδεὶς ἀγαθὸς εἰ μὴ
said to him, Why me callest thou good? No one [is] good except
εἰς, ὁ θεός. ¹⁹ τὰς ἐντολάς οἶδας. ⁸ Μὴ μοιχεύσῃς⁹
one, God. The commandments thou knowest: Thou shouldest not commit
μὴ φονεύσῃς¹⁰ μὴ κλέψῃς¹¹
adultery; thou shouldest not commit murder; thou shouldest not steal; thou
μὴ ψευδομαρτυρήσῃς¹² μὴ ἀποστερήσῃς¹³ τίμα τὸν
shouldest not bear false witness; thou shouldest not defraud; honour
πατέρα σου καὶ τὴν μητέρα¹⁴. ²⁰ Ὁ δὲ ἀποκριθεὶς ⁹εἶπεν¹⁵
thy father and mother. And he answering said
αὐτῷ, Διδάσκαλε, ταῦτα πάντα ¹⁶ἔφυλαξά μιν¹⁷· ἐκ νεότητός
to him, Teacher, 'these 'all have I kept from 'youth
μου. ²¹ Ὁ δὲ Ἰησοῦς ἰμβλίψας αὐτῷ ἡγάπησεν αὐτόν, καὶ
my. And Jesus looking upon him loved him, and
εἶπεν αὐτῷ, Ἐν ¹⁸σοι¹⁹ ὑστερεῖ ὕπαγε, ὅσα ἔχεις πώλη-
said to him, One thing to thee is lacking: go, as much as thou hast sell
σον καὶ δὸς ²⁰τοῖς²¹ πτωχοῖς, καὶ ἔξεις θησαυρόν ἐν
and give to the poor, and thou shalt have treasure in
οὐρανῷ· καὶ δεῖρο, ἀκολούθει μοι, ἵσθαρς τὸν σταυρόν. ²² Ὁ δὲ
heaven; and come, follow me, taking up the cross. But he,
στογνιάσας ἐπὶ τῷ λόγῳ ἀπήλθεν λυπούμενος²²· ἦν γὰρ ἔχων
being sad at the word, went away grieved, for he had
κτήματα πολλά. ²³ Καὶ περιβλεψάμενος ὁ Ἰησοῦς λέγει τοῖς
'precious 'many. And looking around Jesus says
μαθηταῖς αὐτοῦ, Πῶς δυσκόλως οἱ τὰ χρήματα ἔχοντες εἰς
to his disciples, How difficultly those 'riches 'having into
τὴν βασιλείαν τοῦ θεοῦ εἰσελεύσονται. ²⁴ Οἱ δὲ μαθηταὶ ἰθαμ-
the kingdom of God shall enter! And the disciples were as-
βοῦντο ἐπὶ τοῖς λόγοις αὐτοῦ. Ὁ δὲ Ἰησοῦς πάλιν ἀποκριθεὶς
tonished at his words. And Jesus again answering
λέγει αὐτοῖς, ²⁵τί ἐνα²⁶ πῶς δύσκολόν ἐστιν ²⁷τοῖς πεποιθότας²⁸
says to them, Children, how difficult it is [for] those who trust
ἐπὶ ²⁹τοῖς³⁰ χρήμασιν³¹ εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθῆν.
in riches into the kingdom of God to enter!

²⁵ εὐκοπώτερόν ἐστιν κάμηλον διὰ ³²τῆς³³ τρυμαλιῆς ³⁴τῆς³⁵
Easier it is [for] a camel through the eye of the
1 — καὶ οὕτως 2 — ἄν LTTA. 3 — κατελόγει he blesses [them] TTA. 4 — εὐλόγει
αὐτά he blesses them LW; 5 — ἡλόγει αὐτά TTA. 6 — Μὴ φονεύσῃς, μὴ μοιχεύσῃς L
7 — σου τίς [nother] LT. 8 — ἀποκριθεὶς T. 9 — εἶπεν TTA. 10 — πάντα ταῦτα L
11 — ἐφυλάξα L. 12 — σὺ τίς τα. 13 — τοῖς LTTAW. 14 — ἀρα τὸν σταυρόν [LTT], 15 — τρενία L.
16 — τοῖς πεποιθότας ἐπὶ τοῖς χρήμασιν T. 17 — τοῖς LTTAW. 18 — τῆς (reid ali εἰς οἱ α
word) LTTW.

the little children to come to Me and do not stop them. For of such is the kingdom of God.

¹⁵ Truly I say to you, Whoever shall not receive the kingdom of God like a little child shall in no way enter into it.

¹⁶ And taking them in His arms, laying His hands on them, He blessed them.

¹⁷ And as He went out into the highway, one came running up. And kneeling down to Him he asked Him, Good master, what shall I do that I may inherit eternal life?

¹⁸ And Jesus said to him, Why do you call Me good? No one is good except One, that is, God.

¹⁹ You know the commandments: Do not commit adultery; do not commit murder; do not steal; do not bear false witness; do not cheat; honor your father and your mother.

²⁰ And answering he said to Him, Master, I have kept all these from my youth.

²¹ And looking upon him Jesus loved him. And He said to him, You lack one thing. Go sell all that you have and give to the poor, and you shall have treasure in Heaven. And come, follow Me, taking up the cross.

²² But being saddened at that saying, he went away sorrowful—for he had many possessions.

²³ And looking around Jesus said to His disciples, How difficult it is for those who have riches to enter into the kingdom of God!

²⁴ And the disciples were astonished at His words. And Jesus answered again, saying to them, Children, how difficult it is for those who trust in riches to enter into the kingdom of God!

²⁵ It is easier for a camel to go through the

υιοὶ Ζεβεδαίου, λέγοντες^h, Διδάσκει ἡμεῖς, τί θέλεις
sons of Zebedee, saying, Teacher, we desire that wintever

ἡγήσασθαι ἡμῶν. 36 Ὁ δὲ εἶπεν αὐτοῖς, Τί θέλετε
we may ask then wouldst do for us. And he said to them, What do ye desire

ποιῆσαι ἡμῖν; 37 Οἱ δὲ εἶπον αὐτῷ, Δός ἡμῖν, ἵνα εἰς
"to do - me for you? And they said to him, Give to us, that one

ἐκ δεξιῶν σου^h καὶ εἰς^h ἐξ^h αὐτῶν σου^h καθίσωμεν. ἐν
at thy right hand and one at thy left hand we may sit in

τῇ δόξῃ σου. 38 Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Οὐκ οἴδατε τί
thy glory. But Jesus said to them, Ye know not what

αἰτεῖσθε. δύνασθε πίνειν τὸ ποτήριον^h ὃ ἐγὼ πίνω, καὶ^h τὸ
ye ask. Are ye able to drink the cup which I drink, and the

βάπτισμα ὃ ἐγὼ βαπτίζομαι, βαπτισθῆναι;
"baptism" which I am baptizing [with], to be baptized [with]?

39 Οἱ δὲ εἶπον αὐτῷ, Δυνάμεθα. Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς,
And they said to him, We are able. But Jesus said to them,

Τὸ μὲν^h ποτήριον ὃ ἐγὼ πίνω, πίεσθε^h καὶ τὸ βάπτισμα
The indeed cup which I drink, ye shall drink; and the baptism

ὃ ἐγὼ βαπτίζομαι, βαπτισθήσεσθε. 40 τὸ δὲ καθί-
which I am baptizing [with], ye shall be baptized [with]; but to sit

σαι ἐκ δεξιῶν μου. καὶ^h ἐξ^h αὐτῶν μου^h οὐκ ἔστιν ἔμδον
at my right hand and at my left hand is not mine

δοῦναι, ἀλλ'^h οἷς ἡτοίμασται. 41 Καὶ ἀκούσαν-
to give, but [to those] for whom it has been prepared. And having

τες οἱ δέκα ἤρξαντο ἀγανακτεῖν περὶ Ἰακώβου καὶ
heard [th] the ten began to be indignant about James and

Ἰωάννου. 42 Ὁ δὲ Ἰησοῦς προσκαλεσάμενος αὐτοὺς^h λέγει
Johu. But Jesus having called to [thm] them says

αὐτοῖς, Οἴδατε ὅτι οἱ δοκοῦντες ἀρχεῖν τῶν ἐθνῶν
to them, Ye know that those who are accounted to rule over the nations

κατακυριεύουσιν αὐτῶν καὶ οἱ μεγάλοι αὐτῶν κατεξουσιάζου-
exercise lordship over them; and their great ones exercise authority

σιν αὐτῶν. 43 οὐχ οὕτως δὲ ἔσται ἐν ὑμῖν, ἀλλ'^h
over them; not thus however shall it be among you; but

ὁς ἐάν^h θέλῃ ὑγενίσθαι μέγας^h ἐν ὑμῖν, ἔσται διάκονος
whoever desires of you to become great among you, shall be servant

ὑμῶν. 44 καὶ ὁς ἐάν^h θέλῃ ὑμῶν^h γενέσθαι πρῶτος, ἔσται
your; and whoever desires of you to become first, shall be

πάντων δούλος. 45 καὶ γὰρ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἐλθὼν
of all bondman. For even the Son of man came not

διακονῆσαι, ἀλλὰ διακονῆσαι, καὶ δοῦναι τὴν ψυχὴν αὐτοῦ
to be served, but to serve, and to give his life

λύτρον ἀντὶ πολλῶν.
a ransom for many.

46 Καὶ ἔρχονται εἰς Ἱερικὴν^h καὶ ἐκπορευομένου αὐτοῦ
And they come to Jericho; and as he was going out

ἀπὸ Ἱερικῶν^h καὶ τῶν μαθητῶν αὐτοῦ, καὶ ὄχλος ἰκανοῦ,
from Jericho, and his disciples, and a crowd large,

υἱὸς Τιμαίου Βαρτιμαῖος ὁ τυφλὸς ἦ ἐκάθητο παρὰ τὴν
a son of Timeus, Bartimeus the blind [man] was sitting beside the

ἡ αὐτῷ to him [L] TTA. ἡ σε thee LTTA W. ἡ ποιῶ I should do LTT; μὲν
ποιῶ I should do LTTA. ἡ σου ἐκ δεξιῶν TTA. ἡ σου thy T. ὁ ἀριστερῶν TTA.

ἡ σου (read [thy] left hand) [L] TTA. ἡ ἡ οἱ LTTA. ἡ ἐλπὴν LTTA. ἡ μὲν TTA. ἡ
μου (read [my] left hand) GLTTA W. καὶ προσκαλεσάμενος αὐτοὺς ὁ Ἰησοῦς LTTA.

ἡ ἔστιν ἡ LTTA. ἡ ἂν LTTA. ἡ μέγας γενέσθαι TTA. ἡ ὑμῶν διάκονος GLTTA W. ἡ
ἐάν οὐρα. ἡ ἐν ὑμῖν among you L. ἡ εἶναι to be LTT. ἡ ἐρχεται he comes L. ἡ Ἱερικῶν TTA.

ἡ ὁ τοῦ (son) LTTA W. ἡ - ὁ (read a blind [man]) LTTA. ἡ ἡ προσαιτῆς a beggar TTA.

e-dee, came to Him, saying, Teacher, we ask that you do for us whatever we may ask.

36 And He said to them, What do you want Me to do for you?

37 And they said to Him, Allow us to sit in Your glory, one on Your right hand and one on Your left.

38 But Jesus said to them, You do not know what you ask. Are you able to drink the cup which I drink, and to be baptized with the baptism which I am baptized with?

39 And they said to Him, We are able. But Jesus said to them, You shall indeed drink of the cup which I drink. And you shall be baptized with the baptism that I am baptized with.

40 But to sit on My right hand and at My left hand is not Mine to give—but to those for whom it has been prepared.

41 And when the ten heard this they began to be indignant about James and John.

42 But calling them to Him, Jesus said to them, You know that those who are counted rulers over the nations exercise lordship over them. And their great ones exercise authority over them.

43 But it shall not be so among you, but whoever desires to be great among you, shall be your servant.

44 And whoever of you desires to be first, he shall be servant of all.

45 For even the Son of man did not come to be served, but to serve, and to give His life a ransom for many.

46 And they came to Jericho. And as He and His disciples and a great number of people were going out of Jericho. Blind Bartimeus the son of Ti-me-us was sitting beside the highway begging.

αὐτοὺς. 7 καὶ ἤγαγον¹ τὸν πῶλον πρὸς τὸν Ἰησοῦν· καὶ
 them And they led the colt to, Jesus. And
 ἔπεβαλον² αὐτῷ τὰ ἱμάτια αὐτῶν, καὶ ἐκάθισεν ἐπ' αὐτῷ³
 they cast upon it their garments, and he sat on it;
 8 πολλοὶ δὲ⁴ τὰ ἱμάτια αὐτῶν ἐστρωσαν εἰς τὴν ὁδόν· ἄλλοι δὲ
 and many their garments strewed on the way, and others
 ῥοιβάδας⁵ ἔκοπτον⁶ ἐκ τῶν ἑνδρόνων,⁷ καὶ ἐστρώννουν
 branches were cutting down from the trees, and were strewing
 εἰς τὴν ὁδόν.⁸ 9 καὶ οἱ προάγοντες καὶ οἱ ἀκολουθοῦν-
 [them] on the way. And those going before and those follow-
 ῖντες ἐκραζόν, ᾠέοντες,⁹ Ὡσαννά· εὐλογημένος ὁ
 ing were crying out, saying, Hosanna! blessed [be] he who
 ἐρχόμενος ἐν ὀνόματι κυρίου. 10 εὐλογημένη ἡ ἐρχο-
 comes in [the] name of [the] Lord. Blessed [be] the com-
 μὴν βασιλεία τῶν ὀνομάτων κυρίου. τοῦ πατρὸς ἡμῶν
 ing kingdom in [the] name of [the] Lord. Blessed [be] the com-
 Δαβὶδ.¹⁰ Ὡσαννά ἐν τοῖς ὑψίστοις. 11 καὶ εἰσῆλθεν εἰς
 David. Hosanna in the highest! And entered into
 Ἱερουσόλυμα¹¹ ὁ Ἰησοῦς καὶ εἰς τὸ ἱερόν· καὶ περιβλεψάμενος
 Jerusalem Jesus and into the temple; and having looked round on
 πάντα, βῆ εἰς τὴν ὥραν, ἐξῆλθεν εἰς Βηθανίαν
 all things, into already being the hour, he went out to Bethany
 μετὰ τῶν δώδεκα.
 with the twelve.

12 καὶ τῇ ἐπαύριον ἐξελθόντων αὐτῶν ἀπὸ Βηθανίας,
 And on the morrow having gone out they from Bethany,
 ἐπέβησαν¹² 13 καὶ ἰδὼν συκὴν μακρόθεν ἔχουσαν φύλλα,
 he hupured. And seeing a fig-tree afar off having leaves,
 ἦλθεν εἰς αὐτήν· καὶ εἰδὼν ὅτι
 he went in perhaps he would find anything on it. And having come to
 αὐτήν, οὐδὲν εὗρεν εἰ μὴ φύλλα· τοῦ γὰρ ἤν καὶρός¹³ σῶκων.
 it, nothing he found except leaves, for it was not [the] season of figs.
 14 καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῇ, Μηκέτι¹⁴ ἔξ σου εἰς
 And answering Jesus said to it, No more of thee for
 τὸν αἰῶνα¹⁵ μηδέ¹⁶ καρπὸν φάγοι. Καὶ ἤκουον οἱ μαθηταὶ
 ever any more fruit let eat. And heard disciples
 αὐτοῦ. 15 καὶ ἐρχονται εἰς Ἱερουσόλυμα· καὶ εἰσελθὼν
 'his. And they come to Jerusalem; and having entered
 εἰς τὸ ἱερόν ἤρξατο ἐκβάλλειν τοὺς πωλοῦντας
 Jesus into the temple he began to cast out those selling
 καὶ ἀγοράζοντας ἐν τῷ ἱερῷ· καὶ τὰς τραπέζας τῶν κολλυ-
 and buying in the temple, and the tables of the money
 βιστῶν καὶ τὰς καθέδρας τῶν πωλοῦντων τὰς περιστράς
 changers and the seats of those selling the doves
 ἐκστρέψεν· 16 καὶ οὐκ ἤφειεν ἵνα τις διενέγκῃ σκεῦος
 he overthrow, and suffered not that anyone should carry a vessel
 διὰ τοῦ ἱεροῦ. 17 καὶ ἐδίδασκεν, λέγων αὐτοῖς, Οὐ
 through the temple. And he taught, saying to them, Not

7 And they led the colt to Jesus. And they threw their robes on it. And He sat on it.

8 And many spread their robes in the highway. And others were cutting down branches from the trees and were scattering them in the highway.

9 And those that went before and those that followed were crying out, saying, "Hosanna! Blessed is He who comes in the name of the Lord!"

10 Blessed is the kingdom of our father David, coming in the name of the Lord. Hosanna in the highest!

11 And Jesus entered into Jerusalem and into the Temple. And looking around on all things, the hour already being late, He went out to Bethany with the twelve.

12 And on the next day, after they had left Bethany, He was hungry.

13 And seeing a fig-tree with leaves ahead, He came to see if He might find anything on it. And coming to it, He found nothing but leaves, for it was not the season for figs.

14 And answering Jesus said to it, Let no one ever eat any more fruit of you forever. And His disciples heard it.

15 And they came to Jerusalem. And after He entered into the Temple, Jesus began to throw out those selling and buying in the Temple. And He overthrew the tables of the money-changers and the seats of those selling doves.

16 And He would not permit anyone to carry a vessel through the Temple.

17 And He taught, saying to them, Has it

¹ φέρουσιν they bring TTR. ² ἐπιβάλλουσιν they cast upon GTR. ³ αὐτόν LTTA.

⁴ καὶ πολλοὶ TTR.

⁵ στιβάδας LTTA. ⁶ κόψαντες having cut [them] down TTR.

⁷ ἀγρῶν fields TTR. ⁸ καὶ ἐστρώννουν εἰς τὴν ὁδὸν TTR. ⁹ λέγοντες [L]TTA.

¹⁰ ἐν ὀνόματι κυρίου OLTTA. ¹¹ Δαβὶδ OLTTA. ¹² Δαβὶδ OLTTA. ¹³ καὶ εἰς τὸν αἰῶνα OLTTA.

¹⁴ οὐκ ἔτι TTR. ¹⁵ ἀπὸ τοῦ TTR. ¹⁶ εὐρήσει LTTA. ¹⁷ μὴν LTTA.

¹⁸ οὐ γὰρ ἦν ὁ καιρὸς L; ὁ γὰρ καιρὸς οὐκ ἦν TTR. ¹⁹ ὁ Ἰησοῦς [read he said] OLTTA.

²⁰ εἰς τὸν αἰῶνα ἐκ σου LTTA. ²¹ οὐδὲν E. ²² ὁ Ἰησοῦς OLTTA.

²³ καὶ τοὺς TTR. ²⁴ καὶ ἐλεγον and said TTR. ²⁵ αὐτοῖς [L]TTA.

not been written, "My house shall be called a house of prayer for all the nations"? But you made it a den of thieves.

¹⁸ And the scribes and the chief priests heard. And they began seeking how they might destroy Him. For they feared Him because all the people were astonished at His teaching.

¹⁹ And when evening came, He went out of the city.

²⁰ And in the morning, as they passed by, they saw the fig-tree dried up from the roots.

²¹ And remembering, Peter said to Him, Master, Look! The fig-tree which You cursed is dried up.

²² And answering Jesus said to them, Have faith in God.

²³ For truly I say to you that whoever shall say to this mountain, Move and be thrown into the sea! and shall not doubt in his heart but shall believe that what he says will happen, it shall happen to him, whatever he shall say.

²⁴ For this reason I say to you, All things, whatever you ask, praying, believe that you shall get it and it shall happen to you.

²⁵ And whenever you stand praying, if you have anything against anyone, forgive so that your Father who is in Heaven may also forgive you your sins.

²⁶ But if you do not forgive, neither will your Father who is in Heaven forgive your sins.

²⁷ And they came again to Jerusalem. And as He was walking in the Temple, the chief priests and the scribes and the elders came to Him

²⁸ and said to Him, By what authority do You do these things? And, Who gave You this authority that you should do these things?

γράφεται. ⁰ "Οτι" ὁ οἰκός μου οἶκος προσευχῆς κληθήσεται
'has been written,' My house a house of prayer shall be called
πάνσιν τοῖς ἔθνεσιν; ὑμεῖς δὲ ῥηποίησατε¹ αὐτὸν σπήλαιον
for all the nations? but ye made it a den
λγστών. 18 Καὶ ἤκουσαν οἱ ᾠγραμματεῖς καὶ οἱ ἀρχιερεῖς,²
of robbers. And 'heard [He]' the 'scribes' and 'the' chief 'priests',
καὶ ἐζήτουν πῶς αὐτὸν ἀπολέουσιν· ἰφοβοῦντο γὰρ αὐτόν,³
and they sought how him they shall destroy: for they feared him,
'ὅτι πᾶς ὁ ὄχλος ἐξεπλήσσετο' ἐπὶ τῇ διδαχῇ αὐτοῦ.
because all the crowd were astonished at his teaching.
19 Καὶ ὅτε ὥπὲ ἐγένετο ἐξεπορεύετο⁴ ἔξω τῆς πόλεως.
And when evening came he went forth out of the city.

20 Καὶ ἡμέρῃ παρπαρευόμενοι⁵ ἔδον τὴν συκὴν
And in the morning passing by they saw the fig-tree
ἐξηραμμένην ἐκ ριζῶν. 21 καὶ ἀναμνησθεὶς ὁ Πέτρος
dried up from [the] roots. And 'having remembered' Peter

λέγει αὐτῷ, "Ραββί, ἴδε, ἡ συκὴ ἣν καταράτω ἐξήρανται.
says to him Rabbi, see, the fig-tree which thou cursedst is dried up.

22 Καὶ ἀποκριθεὶς Ἰησοῦς λέγει αὐτοῖς, Ἐχετε πίστιν θεοῦ.
And 'answering' Jesus says to them, Have faith in God.

23 ἀμὴν· γὰρ⁶ λέγω ὑμῖν, ὅτι ὃς ἂν εἴπῃ τῷ ὄρει· ταῦτα,
For verily I say to you, that whoever shall say to this mountain,
'Ἀρθήτω καὶ βληθήτω εἰς τὴν θάλασσαν, καὶ μὴ δια-

ρθῇ thou taken away and be thou cast into the sea, and shall not
κριθῇ ἐν τῇ καρδίᾳ αὐτοῦ, ἀλλὰ ᾧ πιστεύσῃ⁷ ὅτι ὃ ἔλεγει⁸
doubt in his heart, but shall believe that what he says
γίνεται· ἔσται αὐτῷ ὅ ἂν εἴπῃ.⁹ 24 διὰ τοῦτο λέγω
takes place, there shall be to him whatever he shall say. For this reason I say

ὑμῖν, Πάντα ὅσα ἂν¹⁰ ᾠπροσευχόμενοι, αἰτεῖσθε, πιστεύετε
to you, All things whatsoever praying ye ask, believe
ὅτι λαμβάνετε,¹¹ καὶ ἔσται ὑμῖν. 25 Καὶ ὅταν ᾠστήκητε¹²
that ye receive, and [they] shall be to you. And when ye may stand
προσευχόμενοι, ἀφίετε εἰ τι ἔχετε κατὰ τινός· ἵνα καὶ
praying, forgive if anything ye have against anyone, that also

ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφῇ ὑμῖν τὰ παρ-

αὐτοῦ ἵνα ὑμεῖς ἴδῃτε ὅτι ὁ πατὴρ ὑμῶν
your Father who [is] in the heavens may forgive you
τὰ ἁμαρτήματα ὑμῶν. 26 εἰ δὲ ὑμεῖς οὐκ ἀφίετε, οὐδὲ ὁ πατὴρ ὑμῶν
your sins. But if ye forgive not, neither will your Father

ἀφῇ τοῖς ἁμαρτήματι ὑμῶν.¹³
who [is] in the heavens will forgive your offences.

27 Καὶ ἔρχονται πάλιν εἰς Ἱερουσόλυμα· καὶ ἐν τῷ ἱερῷ
And they come again to Jerusalem. And in the temple

περιπατοῦντος αὐτοῦ ἔρχονται πρὸς αὐτὸν οἱ ἀρχιερεῖς καὶ
as he is walking come to him the chief priests and

οἱ ᾠγραμματεῖς καὶ οἱ πρεσβύτεροι, 28 καὶ λέγουσιν αὐτῷ,
the scribes and the elders, and they say to him,

Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; καὶ τίς σοι ἐξουσία
By what authority these things dost thou? and who thee
ταῦτα ἐδωκεν, ἵνα ταῦτα ποιεῖς; 29 Ὁ δὲ Ἰησοῦς
this gave, that these things thou shouldst do? And Jesus

• — "Οτι L. ᾠπροσεύκατε have made TTA. ᾠ ἀρχιερεῖς καὶ οἱ ᾠγραμματεῖς LTTA.W.
ᾠ ἀπολέουσιν they might destroy LTTA.W. ᾠ (αὐτόν) L. πᾶς γὰρ for all TTA. ᾠ ἐξεπλήσ-
σονται T. ᾠ ὅταν TT. ᾠ ἐξεπορεύονται they went forth LTT. ᾠ παρπαρευόμενοι πρωὶ LTTA.
ᾠ "Ραββί TA. ᾠ + ὁ οὐ LTTA.W. ᾠ — γὰρ for LTTA. ᾠ πιστεύῃ TA. ᾠ ὅ what TTA.
ᾠ λαλεῖ LTTA. ᾠ — ὁ ἂν εἴπῃ TT[A]. ᾠ — ἂν LTTA.W. ᾠ προσεύχεσθε καὶ ye pray and
LTTA. ᾠ ἐλάβετε ye received LTTA. ᾠ στήκετε ye stand LTTA. ᾠ — νεκε 26 TTA.
ᾠ — τοῖς LA. ᾠ ἔλεγον they said TTA. ᾠ ὅ of TA. ᾠ ἔδωκεν τὴν ἐξουσίαν ταύτην LTT.

ἁποκριθεὶς¹ εἶπεν αὐτοῖς, Ἐπερωτήσω ὑμᾶς κάγω² ἓνα λόγον, answering said to them Will ask you I also one thing, καὶ ἀποκριθῆτέ μοι, καὶ ἐρῶ ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα and answer me, and I will tell you by what authority these things ποιῶ. 30 Το βάπτισμα Ἰωάννου ἐξ οὐρανοῦ ἢ ἢ ἐξ I do: The baptism of John from heaven was it or from men? ἀνθρώπων; ἀποκριθῆτέ μοι. 31 Καὶ ἰλογίζοντο³ πρὸς ἑαυτὰν men? answer me. And they reasoned with them τοὺς, λέγοντες, Ἐὰν εἰπώμεν, Ἐξ οὐρανοῦ, ἔρει, Διατί⁴ selves, saying, If we should say, From heaven, he will say, Why οὐκ⁵ οὐκ ἐπιστεύσατε αὐτῷ; 32 Ἄλλ' ἑὰν⁶ εἰπώμεν, Ἐξ then did ye not believe him? but if we should say, From ἀνθρώπων, ἐφοβούντο τὸν λαόν⁷. ἡπάντες⁸ γὰρ εἶχον τὸν men- they feared the people; for all held that John Ἰωάννην ὅτι ὄντως⁹ προφήτης ἦν. 33 καὶ ἀποκριθέντες¹⁰ λέ- John that indeed a prophet he was. And answering they γωνισαὶ τῷ Ἰησοῦ, Οὐκ αἰδόμεν. Καὶ ὁ Ἰησοῦς ἀποκριθεὶς¹¹ λέγει say to Jesus, We know not. And Jesus answering says αὐτοῖς, Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ. to them, Neither I tell you by what authority these things I do.

12 Καὶ ἤρξατο αὐτοῖς ἐν παραβολαῖς¹² λέγειν. Ἀμπελῶνα And he began to them in parables to say, Ἀ vineyard ἔρύτευσεν ἄνθρωπος¹³, καὶ περιέθηκεν φραγμόν, καὶ ὥρυξεν planted a man, and placed about [it] a fence, and dug ὑπολήμιον, καὶ ψεκδομήσεν πύργον, καὶ ἐξέδοτο¹⁴ αὐτὸν a wine-vat, and built a tower, and let out it γεωργοῖς, καὶ ἀπέδμησεν. 2 καὶ ἀπέστειλεν πρὸς τοὺς to husbandmen, and left the country. And he sent to the γεωργῶν τῷ καρπῷ¹⁵ δοῦλον, ἵνα παρὰ τῶν γεωργῶν husbandmen at the season a bondman, that from the husbandmen λάβῃ ἀπὸ τοῦ καρποῦ¹⁶ τοῦ ἀμπελῶνος 3 ὁ δὲ¹⁷ λα- he might receive from the fruit of the vineyard. But they having βίοντες αὐτὸν εἶδραν, καὶ ἀπέστειλαν κενόν. 4 καὶ πάλιν taken him beat, and sent [him] away empty. 4 καὶ πάλιν ἀπέστειλεν πρὸς αὐτοὺς ἄλλον δοῦλον¹⁸ κάκεινον λιθοβολή- he sent to them another bondman, and him having ραντεῖς¹⁹ ἰκεφαλαιώσαν, καὶ ἀπέστειλαν ἠτιμωμένον, stoned they struck on the head, and sent [him] away having insulted [him]. 5 καὶ πάλιν²⁰ ἄλλον ἀπέστειλεν κάκεινον ἀπέκτειναν²¹ καὶ And again another, he sent, and him they killed; also πολλοὺς ἄλλους, καὶ τοὺς²² μὲν δέροντες, τοὺς²³ δὲ ἀποκτείνουσιν many others, some beating, and others killing. 6 ἔτι²⁴ οὖν²⁵ ἓνα υἱὸν²⁶ ἔχων ἀγαπητὸν αὐτοῦ, Yet therefore one son having beloved his own, ἀπέστειλεν²⁷ καὶ αὐτὸν²⁸ πρὸς αὐτοὺς ἔσχατον²⁹, λέγων, Ὅτι he sent also him to them last, saying, Ὅτι ἐντραπήσονται τὸν υἱόν μου. 7 καὶ οἱ γεωργοὶ³⁰ εἶπον They will have respect for my son. But those husbandmen said

²⁹ And answering Jesus said to them, I will also ask you one question. Now answer Me and I will tell you by what authority I do these things:

³⁰ The baptism of John, was it from Heaven or from men? Answer Me!

³¹ And they reasoned among themselves, saying, If we should say, From Heaven, He will say, Why then did you not believe him?

³² But if we should say, From men—they feared the people, for all men held that John truly was a prophet.

³³ And they answered and said to Jesus, We do not know. And Jesus answered, saying to them, Neither do I tell you by what authority I do these things.

CHAPTER 12

¹ And He began to speak to them in parables, A man planted a vineyard and set a hedge around it. And he dug a wine-vat and built a tower. And he let it out to vine-dressers and left the country.

² And in due season he sent a servant to the vinedressers in order that he might receive the fruit of the vineyard from the vinedressers.

³ But they caught and beat him and sent him away empty.

⁴ And again he sent another servant to them. And they stoned him and wounded him in the head and sent him away, treating him shamefully.

⁵ And again he sent another. And they killed him—and many others, beating some and killing others.

⁶ Yet, then, having one son, his own beloved, he also sent him to them at last, saying, They will respect my son.

⁷ But those men said among themselves,

¹ — ἀποκριθεὶς ΣΤ' Δ. ² κάγω ὑμᾶς L; — κάγω (read ἑπερ. I will ask) ΣΤ' Δ. ³ + τὸ ΣΤ' Δ. ⁴ ἐλογίζοντο ΣΤ' Δ. ⁵ Διὰ τί ΣΤ' Δ. ⁶ — οὖν ΣΤ' Δ. ⁷ ἀλλὰ (read but should we say) ΣΤ' Δ. ⁸ πάντες L. ⁹ ὁτως ὅτι ΣΤ' Δ. ¹⁰ τῷ Ἰησοῦ λέγουσιν ΣΤ' Δ. ¹¹ (ἀποκριθεὶς) ὁ Ἰησοῦς L; — ἀποκριθεὶς ΣΤ' Δ. ¹² λαλεῖν ΣΤ' Δ. ¹³ ἀνθρώπος ἐφύτευσε ΣΤ' Δ. ¹⁴ ἐξέδοτο ΣΤ' Δ. ¹⁵ τὸν καρπὸν τῶν καρπῶν the fruits ΣΤ' Δ. ¹⁶ καὶ and ΣΤ' Δ. ¹⁷ — λιθοβολήσαντες ΣΤ' Δ. ¹⁸ ἰκεφαλαιώσαν ΣΤ' Δ. ¹⁹ ἠτιμωσαν insulted ΣΤ' Δ. ²⁰ ἠτιμωσαν ΣΤ' Δ. ²¹ — πάλιν ΣΤ' Δ. ²² οὐς ΣΤ' Δ. ²³ ἀποκτείνουσιν ΣΤ' Δ. ²⁴ — οὖν [ΣΤ' Δ. ²⁵ ἔχων υἱόν L; — καὶ [ΣΤ' Δ. ²⁶ ἔσχατον πρὸς αὐτοὺς ΣΤ' Δ. ²⁷ πρὸς αὐτοὺς εἶπεν ΣΤ' Δ. ²⁸ εἶπεν πρὸς αὐτοὺς L.

This is the heir. Come, let us kill him and the inheritance will be ours.

⁸And taking him, they killed him and threw him out of the vineyard.

⁹What, then, will the lord of the vineyard do? He will come and will destroy the vinedressers. And he will give the vineyard to others.

¹⁰Have you never even read this Scripture. "The Stone which the builders rejected has become the head of the corner.

¹¹This was from the Lord, and it is marvelous in our eyes?"

¹²And they wanted to seize Him, but they feared the people. For they knew that He had spoken the parable against them. And they left Him and went away.

¹³And they sent to Him some of the Pharisees and some of the He-ro-di-ans in order to catch Him in conversation.

¹⁴And they came and said to Him, Teacher, we know that you are true and that you care about no one, for you do not look on the outward appearance of men. But you teach with truth the way of God. Is it right to give taxes to Caesar, or not?

¹⁵Should we give, or should we not give? But knowing their hypocrisy, He said to them, Why do you tempt Me? Bring Me a coin so that I may see.

¹⁶And they brought it. And He said to them, Whose likeness and engraving is this? And they said to Him, Caesar's.

¹⁷And answering Jesus said to them, Give to Caesar the things that are Caesar's and to God the things that are God's. And they marveled at Him.

¹⁸And the Sad-du-cees came to Him (who say there is no resurrection). And they asked Him, saying,

πρὸς ἑαυτούς, "Ὅτι οὗτός ἐστιν ὁ κληρονόμος· δεῦτε, ἀπο-

κτείνωμεν αὐτόν, καὶ ἡμῶν ἔσται ἡ κληρονομία. 8 καὶ λαβόντες

αὐτὸν ἀπέκτειναν, καὶ ἐξέβαλον ἔξω τοῦ ἀμπελῶνος.

9 τί ἔσται ὁ κύριος τοῦ ἀμπελῶνος; ἐλεύσεται καὶ

ἀπολέσει τοὺς γεωργοὺς, καὶ δώσει τὸν ἀμπελῶνα ἄλλοις.

10 Οὐδὲ τὴν γραφὴν ταύτην ἀνέγνωτε; Λίθον ὃν

ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν

γωνίας. 11 παρὰ κυρίου ἐγένετο αὕτη, καὶ ἐστὶν θαυ-

μαστή ἐν ὀφθαλμοῖς ἡμῶν. 12 Καὶ ἐξήρουν αὐτὸν κρατῆσαι,

καὶ ἐφοβήθησαν τὸν ὄχλον· ἐγνωσαν γὰρ ὅτι πρὸς αὐτούς

τὴν παραβολὴν εἶπεν· καὶ ἀφέντες αὐτὸν ἀπῆλθον.

13 Καὶ ἀποστέλλουσιν πρὸς αὐτὸν τινὰς τῶν Φαρισαίων

καὶ τῶν Ἑρωδιανῶν, ἵνα αὐτὸν ἀγρεύσωσιν λόγῳ. 14 οἱ δὲ

ἐλθόντες λέγουσιν αὐτῷ, Διδάσκαλε, οἶδαμεν ὅτι ἀληθὴς εἶ,

καὶ οὐ μέλει σοι περὶ οὐδενός· οὐ γὰρ βλέπεις εἰς

πρόσωπον ἀνθρώπων, ἀλλ' ἐπ' ἀληθείας τὴν δόδν τοῦ θεοῦ

διδάσκεις. *ἔξεστιν *κῆρσον Καίσαρι δοῦναι ἢ οὐ; 15 δῶμεν

ἡ μὴ δῶμεν; *Οὐδὲ βεῖδῳς αὐτῶν τὴν ὑπόκρισιν εἰπεν

αὐτοῖς, Τί με πειράζετε; φέρετέ μοι δηνάριον ἵνα ἴδω.

16 Οἱ δὲ ἤνεγκαν. Καὶ λέγει αὐτοῖς, Τίνος ἡ εἰκὼν αὐτῇ καὶ

ἡ ἐπιγραφή; *Οἱ δὲ *εἶπον· αὐτοῦ, Καίσαρος. 17 *Καὶ

ἀποκριθεὶς ὁ *Ἰησοῦς εἶπεν αὐτοῖς, *Ἀπόδοτε τὰ Καί-

σαρος Καίσαρι, καὶ τὰ τοῦ θεοῦ τῷ θεῷ. Καὶ ἐθαύμασαν

ἐπ' αὐτῷ,

18 Καὶ ἔρχονται Σαδδοκαῖοι πρὸς αὐτόν, οἵτινες λέγουσιν

ἀνάστασιν μὴ εἶναι· καὶ ἐπηρώτησαν αὐτόν, λέγοντες;

α ἑκείνη ἡ εἰκὼν καὶ ἡ ἐπιγραφή· ὁ δὲ εἶπεν αὐτοῖς, ὅτι οὐ μέλει μοι τοῦ ἀνθρώπου, ἀλλ' ἐπ' ἀληθείας τὴν δόδν τοῦ θεοῦ διδάσκω. 15 δὲ αὐτοὺς εἰπὼν, τί με πειράζετε; φέρετέ μοι δηνάριον ἵνα ἴδω. 16 καὶ ἔνεγκαν αὐτοῖς. καὶ λέγει αὐτοῖς, τίνος ἡ εἰκὼν καὶ ἡ ἐπιγραφή; 17 αὐτοὶ εἰπὼν αὐτῷ, καίσαρος. 18 ἀποκριθεὶς ὁ ἰησοῦς εἶπεν αὐτοῖς, ἀπόδοτε τὰ καίσαρος καίσαρι, καὶ τὰ τοῦ θεοῦ τῷ θεῷ. καὶ ἐθαύμασαν ἐπ' αὐτῷ.

18 Καὶ ἔρχονται Σαδδοκαῖοι πρὸς αὐτόν, οἵτινες λέγουσιν ἀνάστασιν μὴ εἶναι· καὶ ἐπηρώτησαν αὐτόν, λέγοντες;

α ἑκείνη ἡ εἰκὼν καὶ ἡ ἐπιγραφή· ὁ δὲ εἶπεν αὐτοῖς, ὅτι οὐ μέλει μοι τοῦ ἀνθρώπου, ἀλλ' ἐπ' ἀληθείας τὴν δόδν τοῦ θεοῦ διδάσκω. 15 δὲ αὐτοὺς εἰπὼν, τί με πειράζετε; φέρετέ μοι δηνάριον ἵνα ἴδω. 16 καὶ ἔνεγκαν αὐτοῖς. καὶ λέγει αὐτοῖς, τίνος ἡ εἰκὼν καὶ ἡ ἐπιγραφή; 17 αὐτοὶ εἰπὼν αὐτῷ, καίσαρος. 18 ἀποκριθεὶς ὁ ἰησοῦς εἶπεν αὐτοῖς, ἀπόδοτε τὰ καίσαρος καίσαρι, καὶ τὰ τοῦ θεοῦ τῷ θεῷ. καὶ ἐθαύμασαν ἐπ' αὐτῷ.

18 Καὶ ἔρχονται Σαδδοκαῖοι πρὸς αὐτόν, οἵτινες λέγουσιν ἀνάστασιν μὴ εἶναι· καὶ ἐπηρώτησαν αὐτόν, λέγοντες;

α ἑκείνη ἡ εἰκὼν καὶ ἡ ἐπιγραφή· ὁ δὲ εἶπεν αὐτοῖς, ὅτι οὐ μέλει μοι τοῦ ἀνθρώπου, ἀλλ' ἐπ' ἀληθείας τὴν δόδν τοῦ θεοῦ διδάσκω. 15 δὲ αὐτοὺς εἰπὼν, τί με πειράζετε; φέρετέ μοι δηνάριον ἵνα ἴδω. 16 καὶ ἔνεγκαν αὐτοῖς. καὶ λέγει αὐτοῖς, τίνος ἡ εἰκὼν καὶ ἡ ἐπιγραφή; 17 αὐτοὶ εἰπὼν αὐτῷ, καίσαρος. 18 ἀποκριθεὶς ὁ ἰησοῦς εἶπεν αὐτοῖς, ἀπόδοτε τὰ καίσαρος καίσαρι, καὶ τὰ τοῦ θεοῦ τῷ θεῷ. καὶ ἐθαύμασαν ἐπ' αὐτῷ.

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* ἀπέκτειναν αὐτόν ΤΤΑ. * + αὐτόν him ΛΤΤΑ. * — οὐν ΤΑ. * και (and) (they say) ΛΤΤΑ. * + εἰπὲ οὐν him tell us therefore Λ. * δοῦναι κῆρσον Καίσαρι ΛΤ. * ἰδῶν having known Τ. * (οἱ δὲ) L. * εἶπαν ΛΤΤΑ. * ὁ δὲ (and) (Jesus) ΛΤΤΑ. * — αὐτοῖς Δ. * Τὰ Καίσαρος ἀπόδοτε ΤΤΑ. * θανατῶν ΛΤΑ; * θανατῶν greatly wondered, Τ. * ἐπηρώτων ΛΤΤΑ.

19 Διδάσκαλε, ὁ Μωσῆς ἔγραψεν ἡμῖν, ὅτι ἐάν τις ἀδελφὸς ἀποθάνῃ καὶ καταλίπῃ γυναῖκα καὶ τέκνα μὴ ἄφθ',¹ ἡ θὲρ should die and leave behind a wife and children leave not, ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα αὐτοῦ καὶ that should take his brother the wife of him and ἔξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ. 20 ἑπτὰ ἀδελφοὶ

raised up seed to his brother. 20 ἑπτὰ ἀδελφοὶ ἦσαν καὶ ὁ πρῶτος ἔλαβεν γυναῖκα, καὶ ἀποθνήσκων there were; and the first took a wife, and dying οὐκ ἄφηκεν σπέρμα· 21 καὶ ὁ δεύτερος ἔλαβεν αὐτήν, καὶ left no seed; and the second took her, and

ἀπέθανεν, καὶ οὐδὲ αὐτὸς ἄφηκεν σπέρμα· καὶ ὁ τρίτος likewise. 22 καὶ ἔλαβον αὐτήν οἱ ἑπτὰ, καὶ οὐκ ἄφηκαν ὡσαύτως· 23 καὶ ἡ ἑβδόμη ἀπέθανεν καὶ ἡ γυνή.² 23 ἐν τῇ

σπέρμα. ἑσθ' αὐτῇ πάντων ἀπέθανεν καὶ ἡ γυνή.³ 23 ἐν τῇ seed. Last of all died also the woman. In the

οὐκ ἄναστασει, ὅταν ἀναστῶσιν, τίνος αὐτῶν ἔσται ἡ resurrection, when they shall arise, of which of them shall she be γυνή; οἱ γὰρ ἑπτὰ ἔσχον αὐτὴν γυναῖκα. 24 καὶ ἀποκριθεὶς wife? for the seven had her as wife. And answering

ὁ Ἰησοῦς εἶπεν αὐτοῖς, Οὐ διά τοῦτο πλανᾶσθε, μὴ εἰδότες Jesus said to them, Not therefore do ye err, not knowing

τὰς γραφὰς μὴδὲ τὴν δύναμιν τοῦ θεοῦ; 25 ὅταν γὰρ ἐκ the scriptures nor the power of God? For when from among

νεκρῶν ἀναστῶσιν, οὔτε γαμοῦσιν οὔτε γαμίσκονται, [the] dead they rise, neither do they marry nor are given in marriage, ἀλλ' εἰσὶν ὡς ἄγγελοι τοῦ ἐν τοῖς οὐρανοῖς. 26 περὶ δὲ but are as angels who [are] in the heavens. But concerning

τῶν νεκρῶν, ὅτι ἐγείρονται, οὐκ ἀνέγνωτε ἐν τῇ βίβλῳ the dead, that they rise, have ye not read in the book

Μωσέως, ἐπὶ τῆς βάτου, ὅς ἐστιν ἐν τῷ ὀφεί, of Moses, [in the part] on, the bush, how spoke to him God, λέγων, Ἐγώ ὁ θεὸς Ἀβραάμ καὶ ὁ θεὸς Ἰσαὰκ καὶ ὁ

θεὸς Ἰακώβ; 27 Οὐκ ἐστὶν ὁ θεὸς νεκρῶν, ἀλλὰ ὁ θεὸς God of Jacob? He is not the God of [the] dead, but God

ζώντων· ὑμεῖς οὖν πολὺ πλανᾶσθε. 28 Καὶ προσελθὼν of [the] living. Ye therefore greatly err. And having come up

εἰς τῶν γραμματέων, ἀκούσας αὐτῶν συζητούντων, ὁ εἰδὼς one of the scribes, having heard them reasoning together, perceiving

ὅτι καλῶς αὐτοῖς ἀπεκρίθη, ἐπηρώτησεν αὐτόν, Ποία ἐστὶν that well them he answered, questioned him, Which is

πρώτη πασῶν ἐντολῶν; 29 καὶ ὁ δὲ Ἰησοῦς ἀπεκρίθη [the] first of all commandment? And Jesus answered

αὐτῷ, Ὅτι πρώτη πασῶν τῶν ἐντολῶν, Ἄκουε, him, [The] first of all the commandments [is], Hear,

19 Teacher, Moses wrote to us that if anyone's brother should die and leave behind a wife, having no children, that his brother should take his wife and raise up seed to his brother.

20 There were seven brothers. And the first took a wife. And he died and left no seed.

21 And the second took her and died, and neither did he leave any seed; and the third likewise.

22 And the seven took her and left no seed. Last of all the woman died also.

23 In the resurrection, then, when they shall arise, which of these shall have her as a wife? For the seven had her as a wife.

24 And answering Jesus said to them, Do you not err because of this, not knowing either the Scriptures or the power of God?

25 For when they rise from among the dead, they neither marry nor are given in marriage. But they are as the angels who are in Heaven.

26 But as to the dead, that they do rise, have you never read in the book of Moses how God spoke to him at the bush, saying, I am the God of Abraham and the God of Isaac and the God of Jacob?

27 He is not the God of the dead, but God of the living! You therefore greatly err.

28 And one of the scribes came and heard them reasoning together. Observing that He answered them well, he asked Him, Which is the first commandment of all?

29 And Jesus answered him, The first of all the commandments is, "Hear, O Israel! The

¹ Μωσῆς LITTAW. ² μὴ ἀφ' ἑκόντων leave no child TA. ³ αὐτοῦ TTA. ⁴ + οὖν there is F.W. ⁵ μὴ καταλίπων having left behind no TTA. ⁶ — ἔλαβον αὐτήν [LITTAW. ⁷ — καὶ TTA. ⁸ ἔσχον LITTAW. ⁹ καὶ ἡ γυνὴ ἀπέθανεν LITTAW. ¹⁰ — οὖν TTA. ¹¹ — ὅταν ἀναστῶσιν [LITTAW. ¹² ἐφ' αὐτοῖς ὁ Ἰησοῦς Jesus said to them TTA. ¹³ γαμίζονται LITTAW. ¹⁴ — οἱ GLTITTAW. ¹⁵ Μωσέως LITTAW. ¹⁶ τοῦ GLTITTAW. ¹⁷ πῶς TTA. ¹⁸ — οἱ LITTAW. ¹⁹ — θεὸς GLTITTAW. ²⁰ — ὑμεῖς οὖν [read πᾶν, ye err] TITTA. ²¹ συζητούντων LITTAW. ²² εἰδὼς having seen LITTAW. ²³ ἀπεκρίθη αὐτοῖς TTA. ²⁴ πρώτη πάντων ἐντολῶν GLTITTAW; ἐντολή; πρώτη πάντων TTA. ²⁵ ἀπεκρίθη ὁ Ἰησοῦς TTA. ²⁶ αὐτῷ TITTA. ²⁷ πάντων ἐντολῶν GLTITTAW; πάντων [ἐντολῶν ἐστὶν] commandment of all is LITTAW. ²⁸ ἐστὶν [read [The] first] TA.

Lord our God is one Lord.

³⁰ And you shall love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength." This is the first commandment.

³¹ And the second is like this, "You shall love your neighbor as yourself." There is no other commandment greater than these.

³² And the scribe said to Him, Teacher, you are right. You have truly said that God is one and there is none other besides Him;

³³ and to love Him with all the heart and with all the understanding and with all the soul and with all the strength, and to love one's neighbor as oneself, is more than all the whole burnt offerings and the sacrifices.

³⁴ And when Jesus saw that he answered with understanding, He said to him, You are not far from the kingdom of God. And no one after that dared to question Him.

³⁵ And teaching in the Temple, Jesus answered, saying, How can the scribes say that Christ is the son of David?

³⁶ For David himself said by the Holy Spirit, "The Lord said to my Lord, Sit at My right hand until I place Your enemies as a footstool for Your feet."

³⁷ Therefore David himself calls Him Lord. But how then is He his son? And the great crowd heard Him gladly.

³⁸ And He said to them in His teaching, Be careful of the scribes who like to walk about in long robes and love greetings in

Ἰσραὴλ· κύριος ὁ θεὸς ἡμῶν κύριος εἷς ἐστίν. 30 καὶ ἀγαπήσεις κύριον τὸν θεόν σου ἐξ ὅλης τῆς καρδίας σου θοὺ shalt love [the] Lord thy God with all thy heart

καὶ ἐξ ὅλης τῆς ψυχῆς σου καὶ ἐξ ὅλης τῆς διανοίας σου and with all thy soul and with all thy mind

καὶ ἐξ ὅλης τῆς ἰσχύος σου. αὕτη πρώτη ἐντολή. 31 καὶ δευτέρα ὁμοία αὕτη, ἀγαπήσεις τὸν πλη-

σίον σου ὡς σεαυτόν. Μείζων τούτων ἄλλη ἐντολή, and with all thy strength. This [is the] first commandment, and all thy strength. Greater than these another commandment

οὐκ ἔστιν. 32 Καὶ εἶπεν αὐτῷ ὁ γραμματεὺς, Καλῶς, διδάσκαλε, ἐπ' ἀληθείας εἶπας ὅτι εἷς ἐστὶν θεός, καὶ

οὐκ ἔστιν ἄλλος πλὴν αὐτοῦ. 33 καὶ τὸ ἀγαπᾶν αὐτὸν ἐξ there is not, And said to him [the] scribe, Right, teach-

ὅλης τῆς καρδίας καὶ ἐξ ὅλης τῆς συνείσεως καὶ ἐξ ὅλης all the heart and with all the understanding and with all

τῆς ψυχῆς καὶ ἐξ ὅλης τῆς ἰσχύος, καὶ τὸ ἀγαπᾶν the soul and with all the strength, and to love [one's]

τὸν πλησίον ὡς ἐαυτόν, πλείον ἐστὶν πάντων τῶν ὀλοκαυ- neighbour as oneself, more [is] than all the burnt

τωμάτων καὶ τῶν θυσιῶν. 34 Καὶ ὁ Ἰησοῦς ἰδὼν αὐτὸν offerings and the sacrifices. And Jesus seeing him

ὅτι νουνεχῶς ἀπεκρίθη, εἶπεν αὐτῷ, Οὐ μακρὰν εἶ there intelligently he answered, said to him, Not far art thou

ἀπὸ τῆς βασιλείας τοῦ θεοῦ. Καὶ οὐδεὶς οὐκέτι ἐτόλμα αὐτὸν from the kingdom of God. And no one any more dared him

ἐπερωτῆσαι. to question. 35 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς ἔλεγεν, διδάσκων ἐν τῷ ἱερῷ, And answering Jesus said, teaching in the temple,

πῶς λέγουσιν οἱ γραμματεῖς ὅτι ὁ χριστὸς υἱός ἐστιν Δαυὶδ? How say the scribes that the Christ son [is] of David?

36 αὐτὸς γὰρ Δαβὶδ εἶπεν ἐν τῷ πνεύματι τῷ ἁγίῳ, himself for David said by the Spirit the holy,

εἰπεν ὁ κύριος τῷ κυρίῳ μου, Κάθου ἐκ δεξιῶν μου ἕως ἂν said the Lord to my Lord, Sit at my right hand until

θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου. 37 Αὐτοὺς I place thine enemies [as] a footstool for thy feet. Himself

οὖν Δαβὶδ λέγει αὐτὸν κύριον καὶ πόθεν υἱὸς αὐτοῦ therefore David calls him Lord, and whence his son

ἐστίν; Καὶ ὁ πολὺς ὄχλος ἤκουεν αὐτοῦ ἡδέως. is he? And the great crowd heard him gladly.

38 Καὶ ἔλεγεν αὐτοῖς ἐν τῇ διδασκῇ αὐτοῦ, Βλέπετε ἀπὸ And he said to them in his teaching, Take heed of

τῶν γραμματέων, τῶν θελούντων ἐν στολαῖς περιπατεῖν, καὶ the scribes, who like in robes to walk about, and

αὕτη πρώτη ἐντολή τ. α. — καὶ [L] τ. α. — ὁμοία τ. α. αὕτη [read [is] like] L. — εἶπεν τ. — θεός [read he is one] GLT. α. — καὶ ἐξ ὅλης τῆς ψυχῆς [L] τ. — περισσώτερον abundantly more τ. — τῶν GLT. α. — αὐτὸν] τ. — Δαυὶδ ἐστὶν τ. α. — ἐστὶν Δαυὶδ L; ἐστὶν Δαυὶδ α. — γὰρ [L] τ. α. — Δεκεῖν L. α. — λέγει α. — τῷ α. — λέγει α. — ὁ — δ [read [the] L] L. — καθίστον τ. α. — ὑποκάτω [read beneath thy feet] α. — οὖν [L] τ. α. — αὐτοῦ ἐστὶν υἱός τ. α. — ἐν τῇ διδασκῇ αὐτοῦ ἔλεγεν τ. α.

ἀσπαμούς ἐν ταῖς ἀγοραῖς 39 καὶ πρωτοκαθεδρίας ἐν ταῖς
salutations in the market-places and first seats in the
συναγωγαῖς καὶ πρωτοκλισίας ἐν τοῖς δείπνοις 40 οἱ ἑκατε-
synagogues and first places at the suppers; who de-
θιόντες τὰς οἰκίας τῶν ἡρῶν, καὶ προφάσει μακρά
your the houses of widows, and as a pretext ^{at} great length
προσενχόμενοι οὗτοι ἄλψονται¹ περισσύτερον κρίμα.
¹pry. These shall receive more abundant judgment.

41 Καὶ καθίσας ὁ Ἰησοῦς² ὁ κατέναντι³ τοῦ γαζοφυλά-
And ^{having} sat down ^{Jesus} opposite the treasury,
κίου ἐθώρει πῶς ὁ ὄχλος βάλλει χαλκὸν εἰς τὸ γαζοφυλά-
he saw bow the crowd cast money into the treasury;
κιον⁴ καὶ πολλοὶ πλούσιοι ἐβάλλον⁵ πολλά. 42 καὶ ἔλθουσα
and many rich were casting [in] much. And ^{having} come
μία χήρα πτωχὴ ἐβάλεν⁶ λεπτὰ δύο, ὅ ἐστιν κοδράντης.
^{one} widow ^{poor} cast [in] ^{lepta} two, which is a kodran-tes.

43 καὶ προσκαλεσάμενος⁷ τοὺς μαθητάς αὐτοῦ⁸ ἔλεγεν⁹ αὐτοῖς,
And ^{having} called to [him] his disciples he says to them,
Ἀμὴν λέγω ὑμῖν, ὅτι ἡ χήρα αὕτη ἢ πτωχὴ πλεῖον πάντων
Verily I say to you, that this widow ^{poor} more than all
ἔβληκεν¹⁰ τῶν ἐβαλόντων¹¹ εἰς τὸ γαζοφυλάκιον. 44 πάν-
has cast [in] of those casting into the treasury. ^{All}
τες γὰρ ἐκ τοῦ περισσεύοντος αὐτοῖς ἐβάλον¹² αὐτὴ δὲ
for out of that which was abounding to them cast [in], but she
ἐκ τῆς ὑστερήσεως αὐτῆς πάντα ὅσα εἶχεν ἐβάλεν,
out of her destitution ^{all} as much as ^{she} had ^{cast} [in].

ὅλον τὸν βίον αὐτῆς.
^{whole} her ^{livelihood}.

13 Καὶ ἐκπενομένου αὐτοῦ¹³ ἐκ τοῦ ἱεροῦ λέγει αὐτῷ¹⁴
And as he was going forth out of the temple ^{says} to him
εἰς¹⁵ τῶν μαθητῶν αὐτοῦ, Διδάσκαλε, ἴδε, ποταποὶ λίθοι καὶ
^{one} of this ^{disciples}, Teacher, see, what stones and
ποταποί οἰκοδομαί. 2 Καὶ ὁ Ἰησοῦς ἀποκριθεὶς¹⁶ εἶπεν αὐτῷ,
what buildings! And ^{Jesus} answering said to him,

Βλέπετε ταύτας τὰς μεγάλας οἰκοδομὰς; οὐ μὴ ὀφείθῃ¹⁷
See thou these great buildings? not at all shall be left
λίθος ἐπὶ λίθῳ¹⁸ ὃς οὐ μὴ καταλυθῇ. 3 Καὶ καθήμενον
stone upon stone which shall not be thrown down. And as ^{was} sitting

αὐτοῦ εἰς τὸ ὄρος τῶν Ἐλαιῶν κατέναντι τοῦ ἱεροῦ, <sup>ἐπηρώ-
he upon the mount of Olives opposite the temple, ask-
των</sup> αὐτὸν κατ' ἰδίαν¹⁹ Πέτρος καὶ Ἰάκωβος καὶ Ἰωάννης καὶ
ed him ^{apart} Peter and James and John and

Ἀνδρέας, 4 Ἐπεὶ²⁰ ἡμῖν πότε ταῦτα ἔσται; καὶ τί τὸ
And Andrew, Tell us when these things shall be? and what the
σημεῖον ὅταν μέλλῃ²¹ πάντα ταῦτα συντελεῖσθαι;
sign when ^{should} be about ^{all} these things to be accomplished?

5 Ὁ δὲ Ἰησοῦς ἀποκριθεὶς²² αὐτοῖς ἤρξατο λέγειν, Βλέπετε²³
And ^{Jesus} answering to them began to say, Take heed
μή τις ὑμᾶς πλανήσῃ. 6 πολλοὶ γάρ²⁴ ἐλεύσονται ἐπὶ τῷ
lest anyone you ^{mislead}. For many will come in
ὀνόματι μου, λέγοντες, Ὅτι ἐγώ εἰμι²⁵ καὶ πολλοὺς πλανή-
my name, saying, I am [he], and many they will

the market-places,

³⁹ and the chief seats in the synagogues,
and the highest places at the feasts,

⁴⁰ who devour widows' houses, and as a
pretense make long prayers. These shall
receive more abundant judgment.

⁴¹ And sitting down across from the
treasury, Jesus watched the crowd put
money into the treasury. And many of the
rich were putting in much.

⁴² And one poor widow came and put in
two bits of money (which make a ko-
dran-tes).

⁴³ And calling His disciples to Him, He
said to them, Truly I say to you that this
poor widow has put in more than all of
those donating to the treasury.

⁴⁴ For all others donated out of their
abundance, but she out of her poverty
put in all that she had—her whole living!

CHAPTER 13

¹ And as He was going out of the Temple,
one of His disciples said to Him, Teacher,
Look! What stones and what buildings!

² And answering Jesus said to him, Do you
see these great buildings? There shall not
be left a stone on top of a stone which
shall not be thrown down.

³ And as He was sitting on the Mount of
Olives across from the Temple, Peter and
James and John and Andrew asked Him
privately.

⁴ Tell us, when shall these things happen?
And what shall be the sign when all these
things are fulfilled?

⁵ And answering them Jesus began to say,
Watch out! For someone may lead you
astray.

⁶ For many will come in My name, saying, I
am He. And they will lead many into error.

¹ ἐκπένομενος ΤΥΑ. ² ἀλψονται ΛΙΤΥΑ. ³ — ὁ Ἰησοῦς (ΛΙ)ΤΥΑ. ⁴ ἀέναντι ΤΥ.
⁵ ἔλεγεν he said ΟΙΤΥΑ. ⁶ ἐβάλεν did cast [in] ΕΤΥ. ⁷ βαλλόντων ΛΙΤΥΑ W. ⁸ + ἐκ οἱ τῶν [Δ].
⁹ ἀποκριθεὶς ὁ Ἰησοῦς L; — ἀποκριθεὶς ΤΥΑ. ¹⁰ + ὡς he LTY. ¹¹ λίθον ΤΥΥ. ¹² ἐπηρώτα
ΤΥΑ. ¹³ + ὁ T. ¹⁴ εἰπόν ΛΙΤΥΑ. ¹⁵ ταῦτα πάντα συντελεῖσθαι L; ταῦτα συντελεῖσθαι πάντῃ
ΤΥΑ. ¹⁶ — ἀποκριθεὶς ΤΥΑ. ¹⁷ ἤρξατο λέγειν αὐτοῖς ΛΙΤΥΑ. ¹⁸ — γὰρ ΙΟΥ ΤΑ.

ἡμέραις. 18 προσεύχεσθε. δὲ ἵνα μὴ γένηται ἡ φυγὴ ὑμῶν¹
 days And pray that may not be your flight
 χειμῶνος. 19 ἔσονται γὰρ αἱ ἡμέραι. ἐκείναι θλίψεις, οἷα
 in winter; for shall be those days tribulation, such as
 οὐ γέγονεν τοιαύτη ἀπ' ἀρχῆς κτίσεως² ἕως ἔκτισεν ὁ
 has not been the like from [the] beginning of creation which created
 θεὸς ἕως τοῦ νῦν, καὶ οὐ μὴ γένηται. 20 καὶ εἰ μὴ ὁ κύριος
 God until now, and not at all shall be; and unless [the] Lord
 ἐκολόβωσεν³ τὰς ἡμέρας, οὐκ ἂν ἐσώθη πᾶσα σὰρξ.⁴
 had shortened the days, there would not have been saved any flesh;
 ἀλλὰ διὰ τοὺς ἐκλεκτοὺς οὓς ἐξελεῖσται, ἐκολόβωσεν τὰς
 but on account of the elect whom he chose, he has shortened the
 ἡμέρας. 21 Καὶ τότε ἰάν τις ὑμῖν εἰπῇ, ἰδοὺ, ὦδε ὁ
 days. And then if anyone to you say, Behold, here [is] the
 χριστός, ἢ ἰδοὺ, ἢ ἐκεῖ, μὴ πιστεύετε. 22 ἰερθεῖσονται
 Christ, or Behold, there, ye shall not believe [it]. There will arise
 γὰρ ψευδοχριστοὶ καὶ ψευδοπροφῆται, καὶ ἰδύσουσιν⁵ σημεῖα
 for false Christs and false prophets, and will give signs
 καὶ τέρατα, τοὺς δὲ ἀποπλανῶν εἰ δυνατόν⁶ καὶ τοὺς ἐκλεκ-
 and wonders, to deceive if possible even the elect.
 τοὺς. 23 ὑμεῖς δὲ βλέπετε⁷ ἰδοὺ, προσορῶν⁸ ὑμῖν πάντα.
 But ye take heed: lo, I have foretold to you all things.
 24 ἢ ἅλλ' ἐν ἐκείναις ταῖς ἡμέραις, μετ' τὴν θλίψιν ἐκείνην,
 But in those days, after that tribulation,
 ὁ ἥλιος σκοτιθήσεται, καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος
 the sun shall be darkened, and the moon shall not give light
 αὐτῆς, 25 καὶ οἱ ἀστέρες τοῦ οὐρανοῦ ἔσονται ἐκπίπτοντες,⁹
 her; and the stars of the heaven shall be falling out,
 καὶ αἱ δυνάμεις αἱ ἐν τοῖς οὐρανοῖς σαλευθήσονται.
 and the powers which [are] in the heavens shall be shaken;
 26 καὶ τότε ὕψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν
 and then shall they see the Son of man coming in
 νεφέλαις μετὰ δυνάμειος πολλῆς καὶ δόξης. 27 καὶ τότε
 clouds with power great and glory; and then
 ἀποστελεῖ τοὺς ἀγγέλους αὐτοῦ, καὶ ἐπισυνάξει τοὺς
 he will send his angels, and will gather together the
 ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων, ἀπ' ἀκρου
 his elect from the four winds, from [the] extremity
 γῆς ἕως ἀκρου οὐρανοῦ. 28 Ἀπὸ δὲ τῆς συκῆς μάθετε
 of earth to [the] extremity of heaven. But from the fig-tree learn
 τὴν παραβολὴν ὅταν αὐτῆς ἦδ' ὁ κλάδος ἀπαλὸς γένη-
 the parable: when of it already the branch tender is be-
 ται, καὶ ἐκφύῃ¹⁰ τὰ φύλλα, γινώσκετε¹¹ ὅτι ἰγγὺς τὸ θέρος
 come, and it puts forth the leaves, ye know that near the summer
 ἐστίν. 29 οὕτως καὶ ὑμεῖς, ὅταν ταῦτα ἰδῆτε¹² γινώμενα,¹³
 is. So also ye, when these things ye see coming to pass,
 γινώσκετε ὅτι ἰγγὺς ἐστὶν ἐπὶ θύραις. 30 Ἀμὴν λέγω ὑμῖν,
 know that near it is, at [the] doors. Verily I say to you,
 ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη, μέχρις οὗ πάντα
 that in no wise will have passed away this generation, until all

¹⁸ And pray that your flight may not be in winter.

¹⁹ For in those days there shall be trouble such as has not occurred from the beginning of the creation which God created until now—and never shall be.

²⁰ And if the Lord had not shortened the days, there would not have been any flesh saved. But because of the elect, those whom He chose, He has shortened the days.

²¹ And then if anyone shall say to you, Look! Here is the Christ! Or, Look there! You are not to believe.

²² For there will arise false christs and false prophets. And they will give signs and miracles in order to deceive, if possible, even the elect.

²³ But be careful. See, I have told you all things beforehand.

²⁴ But in those days, after that great trouble, the sun will be darkened and the moon will not give her light.

²⁵ And the stars of the sky will be falling. And the powers that are in the heavens will be shaken.

²⁶ And then they will see the Son of man coming in the clouds with great power and glory.

²⁷ And then He will send His angels and will gather together His elect from the four winds, from the furthest part of the earth to the furthest part of Heaven.

²⁸ But learn a parable from the fig-tree: when its branch has already become tender and puts out leaves, you know that the summer is near.

²⁹ So also when you see these things happening, you will know that it is near, at the very doors.

³⁰ Truly I say to you that this generation will not have passed away until all these

¹ ἢ ἡ φυγὴ ὑμῶν (read it may not be) LTR. ² ἢ ἡ LTR. ³ ἐκολόβωσεν κύριος T.

⁴ ἰδε τίτα. ⁵ ἢ ἰδε LTR. ⁶ μὴ πιστεύετε believe [it] not LTR. ⁷ ἢ ἰδε LTR.

⁸ ἢ ἰδε LTR. ⁹ ἢ ἰδε LTR. ¹⁰ ἐκφύῃ will work T. ¹¹ καὶ ἢ T. ¹² ἢ ἰδε LTR.

¹³ ἢ ἰδε LTR. ¹⁴ ἢ ἰδε LTR. ¹⁵ ἢ ἰδε LTR. ¹⁶ ἢ ἰδε LTR. ¹⁷ ἢ ἰδε LTR. ¹⁸ ἢ ἰδε LTR. ¹⁹ ἢ ἰδε LTR. ²⁰ ἢ ἰδε LTR.

²¹ ἢ ἰδε LTR. ²² ἢ ἰδε LTR. ²³ ἢ ἰδε LTR. ²⁴ ἢ ἰδε LTR. ²⁵ ἢ ἰδε LTR. ²⁶ ἢ ἰδε LTR.

²⁷ ἢ ἰδε LTR. ²⁸ ἢ ἰδε LTR. ²⁹ ἢ ἰδε LTR. ³⁰ ἢ ἰδε LTR. ³¹ ἢ ἰδε LTR. ³² ἢ ἰδε LTR.

³³ ἢ ἰδε LTR. ³⁴ ἢ ἰδε LTR. ³⁵ ἢ ἰδε LTR. ³⁶ ἢ ἰδε LTR. ³⁷ ἢ ἰδε LTR. ³⁸ ἢ ἰδε LTR.

³⁹ ἢ ἰδε LTR. ⁴⁰ ἢ ἰδε LTR. ⁴¹ ἢ ἰδε LTR. ⁴² ἢ ἰδε LTR. ⁴³ ἢ ἰδε LTR. ⁴⁴ ἢ ἰδε LTR.

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⁵⁷ ἢ ἰδε LTR. ⁵⁸ ἢ ἰδε LTR. ⁵⁹ ἢ ἰδε LTR. ⁶⁰ ἢ ἰδε LTR. ⁶¹ ἢ ἰδε LTR. ⁶² ἢ ἰδε LTR.

⁶³ ἢ ἰδε LTR. ⁶⁴ ἢ ἰδε LTR. ⁶⁵ ἢ ἰδε LTR. ⁶⁶ ἢ ἰδε LTR. ⁶⁷ ἢ ἰδε LTR. ⁶⁸ ἢ ἰδε LTR.

⁶⁹ ἢ ἰδε LTR. ⁷⁰ ἢ ἰδε LTR. ⁷¹ ἢ ἰδε LTR. ⁷² ἢ ἰδε LTR. ⁷³ ἢ ἰδε LTR. ⁷⁴ ἢ ἰδε LTR.

⁷⁵ ἢ ἰδε LTR. ⁷⁶ ἢ ἰδε LTR. ⁷⁷ ἢ ἰδε LTR. ⁷⁸ ἢ ἰδε LTR. ⁷⁹ ἢ ἰδε LTR. ⁸⁰ ἢ ἰδε LTR.

⁸¹ ἢ ἰδε LTR. ⁸² ἢ ἰδε LTR. ⁸³ ἢ ἰδε LTR. ⁸⁴ ἢ ἰδε LTR. ⁸⁵ ἢ ἰδε LTR. ⁸⁶ ἢ ἰδε LTR.

⁸⁷ ἢ ἰδε LTR. ⁸⁸ ἢ ἰδε LTR. ⁸⁹ ἢ ἰδε LTR. ⁹⁰ ἢ ἰδε LTR. ⁹¹ ἢ ἰδε LTR. ⁹² ἢ ἰδε LTR.

⁹³ ἢ ἰδε LTR. ⁹⁴ ἢ ἰδε LTR. ⁹⁵ ἢ ἰδε LTR. ⁹⁶ ἢ ἰδε LTR. ⁹⁷ ἢ ἰδε LTR. ⁹⁸ ἢ ἰδε LTR.

⁹⁹ ἢ ἰδε LTR. ¹⁰⁰ ἢ ἰδε LTR. ¹⁰¹ ἢ ἰδε LTR. ¹⁰² ἢ ἰδε LTR. ¹⁰³ ἢ ἰδε LTR. ¹⁰⁴ ἢ ἰδε LTR.

¹⁰⁵ ἢ ἰδε LTR. ¹⁰⁶ ἢ ἰδε LTR. ¹⁰⁷ ἢ ἰδε LTR. ¹⁰⁸ ἢ ἰδε LTR. ¹⁰⁹ ἢ ἰδε LTR. ¹¹⁰ ἢ ἰδε LTR.

¹¹¹ ἢ ἰδε LTR. ¹¹² ἢ ἰδε LTR. ¹¹³ ἢ ἰδε LTR. ¹¹⁴ ἢ ἰδε LTR. ¹¹⁵ ἢ ἰδε LTR. ¹¹⁶ ἢ ἰδε LTR.

¹¹⁷ ἢ ἰδε LTR. ¹¹⁸ ἢ ἰδε LTR. ¹¹⁹ ἢ ἰδε LTR. ¹²⁰ ἢ ἰδε LTR. ¹²¹ ἢ ἰδε LTR. ¹²² ἢ ἰδε LTR.

¹²³ ἢ ἰδε LTR. ¹²⁴ ἢ ἰδε LTR. ¹²⁵ ἢ ἰδε LTR. ¹²⁶ ἢ ἰδε LTR. ¹²⁷ ἢ ἰδε LTR. ¹²⁸ ἢ ἰδε LTR.

¹²⁹ ἢ ἰδε LTR. ¹³⁰ ἢ ἰδε LTR. ¹³¹ ἢ ἰδε LTR. ¹³² ἢ ἰδε LTR. ¹³³ ἢ ἰδε LTR. ¹³⁴ ἢ ἰδε LTR.

παρίεχετε; καλὸν ἔργον ἔργασαστο^α *εἰς ἐμέ.^β 7 πάντοτε γὰρ do ye cause? a good work also wrought towards me. For always

τοὺς πτωχοὺς ἔχετε μεθ' ἑαυτῶν, καὶ ὅταν θέλητε δύνασθε the poor ye have with you, and whenever ye desire ye are able

'αὐτούς^γ εὖ ποιήσαι^δ ἐμέδὲ οὐ πάντοτε ἔχετε. 8 ὃ *εἵχην^ε 'αὐτοὺς^ζ *το^ς *δο good; but me not always ye have. What *could

*αὐτή, ἡ ἐποίησεν^ς προέλαβεν^η μυρίσαι^θ *μου. τὸ σῶμα^ι εἰς^κ 'αὐτή, she did. She came beforehand to anoint my body for

τὸν ἐνταφιασμόν. 9 ἀμὴν^λ λέγω ὑμῖν, ὅπου *ἂν^μ κηρυχθῇ the burial. Verily I say to you, Whosoever shall be proclaimed

τὸ εὐαγγέλιον. *τοῦτο^ν εἰς ὅλον τὸν κόσμον, καὶ ὃ ἐποίησεν this glad tidings in *whole 'the world, also what *has *done

αὐτή λαληθήσεται εἰς μνημόσυνον αὐτῆς.

*this 'woman shall be spoken of for a memorial of her.

10 Καὶ Ἰούδας ὁ^ς *Ισκαριώτης, ὁ^ς εἰς τῶν δώδεκα, And Judas the Iscariote, one of the twelve,

ἀπῆλθεν πρὸς τοὺς ἀρχιερεῖς, ἵνα *παρεδῷ αὐτόν^ν went away to the chief priests, that he might deliver up him

αὐτοῖς. 11 Οἱ δὲ ἀκούσαντες ἐχάρησαν, καὶ ἐπηγγείλαντο to them. And they having heard rejoiced, and promised

αὐτῷ ἀργύριον δοῦναι^ν καὶ ἐζητεῖ πῶς *εὐκαιρῶς αὐτόν^ν 'him money 'to 'give. And he sought how *conveniently 'him

παράδῃ.^ν

*he 'might 'deliver 'up.

12 Καὶ τῇ πρώτῃ ἡμέρᾳ τῶν ἁζύμων, ὅτε τὸ πάσχα And on the first day of unleavened [bread], when the passover

ἔθουν, λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ, Ποῦ θέλεις they killed, say 'to 'him 'his 'disciples, Where desirest thou [that]

ἀπελθόντες ἐτοιμάσωμεν ἵνα φάγῃς τὸ πάσχα; 13 Καὶ going we should prepare that thou mayest eat the passover? And

ἀποστέλλει δύο τῶν μαθητῶν αὐτοῦ, καὶ λέγει αὐτοῖς, Ὑπάγετε he sends forth two of his disciples, and says to them, Go

εἰς τὴν πόλιν^ν καὶ ἁπαντήσῃ ὑμῖν ἄνθρωπος κεράμιον ὕδατος into the city, and 'will 'meet 'you 'a 'man 'a pitcher of water

βαστάζων^ν ἀκολουθήσατε αὐτῷ, 14 καὶ ὅπου *εἰάν^ν εἰσέλθῃ, carrying; follow him; and wherever he may enter,

εἶπατε τῷ οἰκοδεσπότῃ, Ὅτι ὁ διδάσκαλος λέγει, Ποῦ say to the master of the house, The teacher says, Where

ἔστιν τὸ κατὰλυμα^ν ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν μου is the guest-chamber. where the passover with my disciples

φάγῃ; 15 καὶ αὐτοὺς ὑμῖν δείξει^ν ἡ ἀνώγειον^ν μέγα ἐστρω- I may eat? and he 'yon 'will 'show an upper room large, fur-

μίνον^ν ἑτοιμον^ν. ἵκετε^ν ἐτοιμάσατε ἡμῖν. 16 Καὶ ἐξῆλθον ci- nished ready. There prepare for us. And went away

μαθηταὶ αὐτοῦ, καὶ ἦλθον εἰς τὴν πόλιν, καὶ εὑρον καθὼς his disciples, and came into the city, and found as

εἶπεν αὐτοῖς, καὶ ἡτοίμασαν τὸ πάσχα. 17 Καὶ ὁψίας he had said to them, and they prepared the passover. And evening

γυμνόντης ἔρχεται μετὰ τῶν δώδεκα^ν 18 καὶ ἀνακειμένον being come he comes with the twelve. And as *were 'reclining

trouble her? She has done a good work towards Me.

7 For you always have the poor with you. And you can do them good whenever you wish. But you do not always have Me.

8 She has done what she could. She came beforehand to anoint My body for burial.

9 Truly I say to you that wherever this gospel shall be preached throughout the whole world, also what this one has done shall be spoken of for a memorial of her.

10 And Judas Is-car-i-ot, one of the twelve, went to the chief priests in order to betray Him to them.

11 And hearing this they rejoiced and promised to give him money. And he was looking for a way to conveniently betray Him.

12 And on the first day of unleavened bread, when they killed the passover lamb. His disciples said to Him, Where do you desire for us to go to prepare so that You may eat the passover?

13 And He sent out two of His disciples, saying to them, Go into the city. And a man carrying a pitcher of water will meet you—follow him.

14 And wherever he goes in, say to the master of the house, The Teacher says, Where is the guest-room where I may eat the passover with My disciples?

15 And he will show you a large upper room, furnished and ready. Make ready for us there.

16 And His disciples went out and came into the city. And they found it as He had said to them. And they prepared the passover.

17 And when evening had come, He came with the Twelve.

18 And as they sat at table and were eating,

^α ἡργασάτο τ. ^β ἐν ἐμοί το τῆς ΟΛΙΤΤΑ.Ω. ^γ αὐτοῖς LTR; — αὐτοῦς T. ^δ ἔσχην ΟΛΤΤΑ.Ω. ^ε — αὐτῇ (read εἰχεν she could) [L]T[TR].A. ^ζ τὸ σῶμα μου LTR. ^ς + δὲ and (verily) [L]TTR.A. ^η ἐάν τ.Α. ^θ — τοῦτο (read the glad tidings) [L]TTR.A. ^ι — ὃ LTR.A. ^κ Ἰσκαριώ τ.Α. ^λ + ὃ τῆς TTR.A. ^μ παραδοὶ αὐτόν L; αὐτόν παραδοὶ TTR.A. ^ν αὐτὸν εὐκαιρῶς παραδοὶ LTR.A.; αὐτόν εὐκ. παραδῶ W. ^ξ ἂν LTR.A. ^ο + μου (read τὴν guest-chamber) [L]TTR.A. ^π ἀνάγειον ΟΛΙΤΤΑ.Ω. ^ρ [ἐτοιμον] L. ^ς καὶ ἐκεῖ and there TR; καὶ τ. — αὐτοῦ (read the disciples) T[TR].

Jesus said to them, Truly I say to you that one of you who is eating with Me will betray Me.

¹⁹ And they began to be sorrowful and to say to Him one by one, Is it I? And another, Is it I?

²⁰ But answering He said to them, It is one of the Twelve, the one who is dipping with Me in the dish.

²¹ Indeed the Son of man goes, as it has been written about Him. But woe to that man by whom the Son of man is betrayed! It would be good for that man if he had never been born.

²² And as they were eating, Jesus took a loaf. And He blessed it, broke and gave to them. And He said, Take, eat! This is My body.

²³ And taking the cup and giving thanks, He gave to them. And they all drank of it.

²⁴ And He said to them, This is My blood of the new covenant, which is poured out for many.

²⁵ Truly I say to you that I will not drink of the fruit of the vine any more until that day when I will drink it new in the kingdom of God.

²⁶ And singing a hymn, they went out to the Mount of Olives.

²⁷ And Jesus said to them, All of you will be ashamed of Me tonight. For it is written, "I will strike the Shepherd and the sheep shall be scattered."

²⁸ But after I have risen, I will go before you into Galilee.

²⁹ But Peter said to Him, Even if all shall be offended, yet I will not.

³⁰ And Jesus said to him, Truly I say to you

αὐτῶν καὶ ἐσθιόντων ὁ εἶπεν ὁ Ἰησοῦς, Ἀμὴν λέγω ὑμῖν, ὅτι εἷς ἐξ ὑμῶν παραδώσει με, ὁ ἐσθίων μετ' ἐμοῦ.

19 Ὁ ὅτι ἤρξαντο λυπεῖσθαι, καὶ λέγειν αὐτῷ, εἷς ἢ καὶ εἷς, καὶ ἄλλος, μή τι ἐγώ; 20 Ὁ δὲ ἀποκρίθεις εἶπεν αὐτοῖς, Εἷς ἐκ τῶν δωδεκα, ὁ ἐμβαπτόμενος μετ' ἐμοῦ ἐν τῷ τρυβλίῳ. 21 Ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει, καθὼς γέγραπται περὶ αὐτοῦ· οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ ὃν ὁ υἱὸς τοῦ ἀνθρώπου παραδίδεται· ἂν γὰρ ἦν καλὸν ὑπὲρ αὐτοῦ, οὐκ ἔγεννηθὲν ὁ ἀνθρώπος ἐκεῖνος.

22 Καὶ ἐσθιόντων αὐτῶν, λαβὼν ὁ Ἰησοῦς ἄρτον, εὐλογήσας ἐλάσεν, καὶ ἔδωκεν αὐτοῖς, καὶ εἶπεν, Λάβετε, φάγετε· τοῦτο ἐστὶν τὸ σῶμά μου. 23 Καὶ λαβὼν τὸ ποτήριον, εὐχαριστήσας ἔδωκεν αὐτοῖς, καὶ εἶπεν, Ἔστω ὑμῖν ὡς ἐγώ, ὅτι ἐπὶ πολλῶν ἐκχυνόμενον τῆς καινῆς διαθήκης, τὸ περὶ πολλῶν ἐκχυνόμενον.

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ὁ Ἰησοῦς εἶπεν τ.α. — Οἱ δὲ (read ἤρξαντο they began) τ.α. φ κατὰ τ.α. — καὶ ἄλλος, μή τι ἐγώ; τ.τ. — ἀποκρίθεις l.t.t.a. — ἐκ (read τῶν of the) τ.τ.τ. — τὴν χεῖρα the hand l. — καὶ ὅτι for τ.τ.τ.τ. — ἦν l.t.t.t.a. — ὁ Ἰησοῦς [l.] τ.τ.τ.τ. — φάγετε o.l.t.t.a.w. — τὸ (read a cup) l.t.t.a. — τὸ l.t.t.a. — καὶ τῆς τ.τ.τ.τ. — ἐπὶ πολλῶν ἐκχυνόμενον l.; ἐκχυνόμενον ὑπὲρ πολλῶν τ.τ.τ.τ. — γενήματος τ.τ.τ.τ.τ. — ἐν ἐμοί τ.τ.τ.τ. — ἐν τῇ νυκτὶ ταύτῃ l.t.t.t.a.w. — σκανδαλισθήσονται τὰ πρόβατα l.; τὰ πρόβατα διασκορπισθήσονται τ.τ.τ.τ.τ. — καὶ εἰ καὶ τ.τ.τ.τ.

ἔτι ¹ σήμερον ἐν τῇ νυκτί ταύτῃ, ² πρὶν ἢ δις ἀλέκτορα
that to-day in this night, before that twice [the] cock
φωνήσῃ, τρίς ³ ἀπαρνήσῃ με. ⁴ 31 Ὁ δὲ ⁵ ἐκπερισσοῦ ἐλεγεν
crow, thrice thou wilt deny me. But he ⁶ vehemently ⁷ said
μᾶλλον, ⁸ Ἐάν ⁹ με δὲρ ¹⁰ συναποθανεῖν σοι, οὐ μὴ σε
¹¹ the more, If it were needful for me to die with thee, in no wise thee
¹² ἀπαρνήσομαι. ¹³ Ὡσαύτως δὲ καὶ πάντες ἔλεγον.
will I deny. And in like manner also ¹⁴ all ¹⁵ they ¹⁶ spoke.

32 Καὶ ἔρχονται εἰς χωρίον ὃ οὐκ ὀνομαζέσθαι ἔμελλεν
And they come to a place of which the name [is] Gethsemane;
καὶ λέγει τοῖς μαθηταῖς αὐτοῦ, Καθίσαιτε ὧδε, ἕως προσεύξω-
and he says to his disciples, Sit here, while I shall
μαι. 33 Καὶ παραλαμβάνει τὸν Πέτρον καὶ Ἰάκωβον
pray. And he takes Peter and James

καὶ Ἰωάννην ¹ μεθ' αὐτοῦ, ² Καὶ ἤρξατο ἐκθαμβεῖσθαι καὶ
and John with him; and he began to be greatly amazed and
ἀδυνατεῖν, ³ 34 καὶ λέγει αὐτοῖς, Περὶλυπὸς ἐστὶν ἡ ψυχὴ μου
deeply depressed. And he says to them, Very sorrowful is my soul
ἕως θανάτου· ⁴ μέναιτε ὧδε καὶ γρηγορεῖτε. 35 Καὶ ⁵ προελ-
even to death; remain here and watch. And having gone
θών ⁶ μικρὸν ⁷ ἔπεσεν ⁸ ἐπὶ τῆς γῆς, καὶ προσήυχοτο ⁹ ἵνα, εἰ
forward a little he fell upon the earth, and prayed that, if
δυνατὸν ἐστίν, παρελθῇ ἀπ' αὐτοῦ ἡ ὥρα. 36 καὶ ἔλεγεν,
possible it is, might pass from him the hour. And he said,

Αββᾶ, ὁ πατήρ, πάντα δυνατά σοι· ¹ παρένεγκε τὸ ποτή-
Abba, Father, all things [are] possible to thee; take away ² cup
ριον ³ ἀπ' ἐμοῦ τούτου· ⁴ ἀλλ' οὐ τί ἐγὼ θέλω, ἀλλὰ τί σὺ.
from ⁵ me ⁶ this; but not what I will, but what thou.

37 Καὶ ἔρχεται καὶ εὗρισκε αὐτοὺς καθεύδοντας· ¹ καὶ λέγει τῷ
And he comes and finds them sleeping. And he says
Πέτρῳ, Σίμων, καθεύδεις; ² οὐκ ἴσχυρας μίαν ὥραν γρη-
to Peter, Simon, sleepest thou? wast thou not able one hour to
γορήσαι; 38 γρηγορεῖτε καὶ προσεύχεσθε, ³ ἵνα μὴ ⁴ εἰσέλθῃτε
watch? Watch and pray, that ye enter not
εἰς πειρασμόν. ⁵ τὸ μὲν πνεῦμα πρόθυμον, ἡ δὲ σὰρξ
into temptation. The ⁶ indeed ⁷ spirit [is] ready, but the flesh

ἀσθενής. 39 Καὶ πάλιν ἀπελθὼν προσήυκατο, τὸν αὐτὸν
weak. And again having gone away he prayed, ¹ the ² name
λόγον εἰπών. 40 καὶ ³ ὑποστρέψας ⁴ εὗρεν αὐτοὺς ἵπάλιν·
thing ⁵ saying. And having returned he found them again
καθεύδοντας· ⁶ ἦσαν γὰρ ⁷ οἱ ὀφθαλμοὶ αὐτῶν ⁸ βεβαρημένοι,
sleeping, for ⁹ were ¹⁰ their ¹¹ eyes heavy;

καὶ οὐκ ᾔδεισαν τί αὐτῷ ἀποκριθῶσιν. ¹ 41 Καὶ ἔρχεται
and they knew not what ² him ³ they ⁴ should answer. And he comes
τὸ τρίτον, καὶ λέγει αὐτοῖς, Καθεύδετε· ⁵ τὸ ⁶ λοιπὸν καὶ
the third time, and says to them, Sleep on now and
ἀναπαύσθε. ἀπείχει· ⁷ ἤλθεν ἡ ὥρα· ⁸ ἰδοὺ, παραδίδοται
take your rest. It is enough; has come the hour; lo, ⁹ is ¹⁰ delivered up
ὁ υἱὸς τοῦ ἀνθρώπου εἰς τὰς χεῖρας τῶν ἁμαρτωλῶν. 42 λέγει
the Son ¹ of man ² into the hands ³ of sinners. Also,

ῥεσθε, ἀγωμεν· ¹ ἰδοὺ, ὁ παραδίδους με ² ἤγγικεν.
let us go; behold, he who is delivering up me has drawn near.

that today, in this very night, you will deny Me three times before the cock crows twice.

³¹ But he spoke more strongly, If it were necessary for me to die with You, I will never deny You. And they all also spoke in the same way.

³² And they came to a place named Gethsemane. And he said to His disciples, Sit here while I pray.

³³ And He took Peter and James and John with Him. And He began to be greatly amazed and heavy-hearted.

³⁴ And He said to them, My soul is sorrowful beyond words, even to death. Stay here and watch.

³⁵ And going forward a little, He fell on the ground and prayed that, if it were possible, the hour might pass from Him.

³⁶ And He said, Abba! Father, all things are possible to You. Take away this cup from Me, but not as I desire, but as You will.

³⁷ And He came and found them sleeping. And He said to Peter, Simon, do you sleep? Could you not watch one hour?

³⁸ Watch and pray that you do not enter into temptation. The spirit truly is willing, but the flesh is weak.

³⁹ And going away again, He prayed and spoke the same words.

⁴⁰ And returning He found them asleep again, for their eyes were heavy. And they did not know what they should answer Him.

⁴¹ And He came the third time and said to them, Sleep on now and take your rest. It is enough. The hour has come. Behold, the Son of man has been betrayed into the hands of sinners!

⁴² Get up. Let us go. See, he who is betraying Me has come.

¹ + σὺ τοῦ GLT.LAW. ² ταύτῃ τῇ νυκτί LITTA. ³ με ἀπαρνήσῃ LITTA.W. ⁴ ἐκπερισσοῦ ἐλέγει LITTA. ⁵ δὲρ με LIT. ⁶ ἀπαρνήσασθαι T. ⁷ ὃς L. ⁸ Γεθσημανεὶ LITTA.W. ⁹ — τὸν GLT.LAW. ¹⁰ μετ' αὐτοῦ LITTA. ¹¹ προσελθὼν Tr. ¹² ἐπῆνεν TA. ¹³ τοῦτο ἀπ' ἐμοῦ LITTA.W. ¹⁴ ἐλθόν TA. ¹⁵ πάλιν ἐλθὼν again coming LA; ἐλθὼν Tr. ¹⁶ πάλιν LITTA. ¹⁷ αὐτῶν οἱ ὀφθαλμοὶ TA. ¹⁸ καταβαρυνόμενοι LITTA.W. ¹⁹ ἀποκριθῶσιν αὐτῷ LITTA.W. ²⁰ — τὸ LITTA.W. ²¹ ἤγγικεν Z.

⁴³ And immediately while He was still speaking, Judas, who was one of the twelve, came up. And a great crowd with swords and sticks was with him, sent from the chief priests and the scribes and the elders.

⁴⁴ Now he who was betraying Him had given them a signal, saying, Whomever I shall kiss is the one. Catch hold of him and lead him safely away.

⁴⁵ And having arrived, he immediately came up to Him and said, Master! Master! And he kissed Him.

⁴⁶ And they laid their hands on Him and took hold of Him.

⁴⁷ But one of those standing by drew a sword and struck a servant of the high priest, taking off his ear.

⁴⁸ And answering Jesus said to them, Have you come out as against a thief, to take Me with swords and sticks?

⁴⁹ I was with you in the Temple teaching daily and you did not lay hold on Me. But it must be so that the Scriptures may be fulfilled.

⁵⁰ And forsaking Him, they all ran away.

⁵¹ And a certain young man was following Him, wearing a linen cloth about his naked body. And the young men seized him.

⁵² But leaving behind the linen cloth, he fled from them naked.

⁵³ And they led Jesus away to the high priest. And all the chief priests and the elders and the scribes gathered with him.

⁵⁴ And Peter followed Him at a distance, as far as the inside of the high priest's hall. And he was sitting with the officers and was warming himself near the fire.

⁵⁵ And the chief priests and the whole sanhedrin sought testimony against Jesus,

43 Καὶ ἐπὶ αὐτοῦ λαλῶντος παραγίνεται ἰούδας, εἷς τῶν δώδεκα, καὶ μετ' αὐτοῦ ὄχλος πολλός, μετὰ μαχαίρων καὶ ξύλων, παρὰ τῶν ἀρχιερέων καὶ τῶν γραμματέων καὶ τῶν πρεσβυτέρων. 44 δεδώκει δὲ ὁ παραδίδους αὐτὸν ὁσσημον αὐτοῖς, λέγων, Ὁ ἂν φιλῶ αὐτὸς ἐστίν· κρατήσατε αὐτόν, καὶ ἀπαγάγετε ἀσφαλῶς. 45 Καὶ ἰδὼν, ἐθέλων προσελθὼν αὐτῷ λέγει, Ῥαββί, ῤαββί καὶ κατεφίλησεν αὐτόν. 46 Οἱ δὲ ἐπέβαλον ἑπ' αὐτὸν τὰς χεῖρας αὐτῶν, καὶ ἐκράτησαν αὐτόν. 47 Εἷς δὲ τῶν παρεστηκότων σπασάμενος τὴν μάχαιραν ἔκρουεν τὸν δοῦλον τοῦ ἀρχιερέως καὶ ἀφείλεν αὐτοῦ τὸ ὠτίον. 48 Καὶ ἀποκρίθεις ὁ Ἰησοῦς εἶπεν αὐτοῖς, Ὡς ἐπὶ ληστῇ ἐξήλθετε μετὰ μαχαίρων καὶ ξύλων συλλαβεῖν με;

49 καθ' ἡμέραν ἤμην πρὸς ὑμᾶς ἐν τῇ ἱερῇ διδασκᾷ, καὶ οὐκ ἐκρατήσατέ με· ἀλλ' ἵνα πληρωθῶσιν αἱ γραφαί. 50 Καὶ ἀφέντες αὐτὸν πάντες ἐφυγον. 51 Καὶ εἷς τις νεανίσκος ἠκολούθει αὐτῷ, περιβεβλημένος σινδόνα ἐπὶ γυμνοῦ· καὶ κρατοῦσιν αὐτὸν οἱ νεανίσκοι. 52 ὁ δὲ καταλιπὼν τὴν σινδόνα γυμνὸς ἐφυγεν ἀπ' αὐτῶν. 53 Καὶ ἀπήγαγον τὸν Ἰησοῦν πρὸς τὸν ἀρχιερεῖα καὶ οἱ συνέρχονται ἑαυτῷ πάντες οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι καὶ οἱ γραμματεῖς. 54 Καὶ ὁ Πέτρος ἀπὸ μακρόθεν ἠκολούθησεν αὐτῷ ἕως ἔσω εἰς τὴν αὐλὴν τοῦ ἀρχιερέως καὶ ἦν θισθεὶς μετὰ τῶν ὑπηρέτων, καὶ θερμαινόμενος πρὸς φῶς. 55 Οἱ δὲ ἀρχιερεῖς καὶ ὅλον τὸ συνέδριον ἐζήτουν τὸν Ἰησοῦν.

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* εὐθὺς LITTA. † + ὁ LITAW. ‡ + ὁ Ἰσκαριώτης Iscariote LITTA. § — ὢν LITTA. || — πολὺς LITTA. ¶ — τὸν T. †† — ὁσσημον T. ‡‡ — ἀπάγετε LITTA. §§ — Ῥαββί LIT; ῤαββί T; ῤαββί [ῤαββί] A. ¶¶ — ἐπέβαλον T. §§§ — τὰς χεῖρας ἐπ' αὐτόν L; τὰς χεῖρας αὐτῷ TITTA. ¶¶¶ — τις LITAW. ¶¶¶¶ — ὠτίον LITTA. ¶¶¶¶¶ — ἐξήλασε LITTA. ¶¶¶¶¶¶ — ἐφυγον πάντες TITTA. ¶¶¶¶¶¶¶ — νεανίσκος τις LIT. ¶¶¶¶¶¶¶¶ — συνεκολούθει was following with LITTA; ἠκολούθησεν followed w. ¶¶¶¶¶¶¶¶¶ — οἱ νεανίσκοι (read they seize) LITTA. ¶¶¶¶¶¶¶¶¶¶ — ἀπ' αὐτῶν LITTA. ¶¶¶¶¶¶¶¶¶¶¶ — αὐτῷ T. ¶¶¶¶¶¶¶¶¶¶¶¶ — γραμματεῖς καὶ οἱ πρεσβύτεροι L. ¶¶¶¶¶¶¶¶¶¶¶¶¶ — συνεκαθήμενος T. ¶¶¶¶¶¶¶¶¶¶¶¶¶¶ — τὸ T.

κατὰ τοῦ Ἰησοῦ μαρτυρίαν, εἰς τὸ θανατώσας αὐτόν· καὶ οὐχ
 against Jesus testimony, to put to death him, and "not
 εὐρίσκον." 56 πολλοὶ γὰρ ψευδομαρτύρουν κατ' αὐτοῦ,
 'did find [any]. For many bore false testimony against him,
 καὶ ἴσαι αἱ μαρτυρίαι οὐκ ἦσαν. 57 καὶ τινες ἀναστάντες
 and alike their testimonies were not. And some having risen up
 ψευδομαρτύρουν κατ' αὐτοῦ, λέγοντες, 58 "Οτι ἡμεῖς ἠκούσα-
 bore false testimony against him, saying, 58 "We heard
 μεν αὐτοῦ λέγοντος, "Οτι ἐγὼ καταλύσω τὸν ναὸν τοῦτον τὸν
 him saying, "I will destroy this temple the
 χειροποιήτον, καὶ διὰ τριῶν ἡμερῶν ἄλλον ἀχειροποιήτου
 [one] made with hands, and in three days another not made with hands
 οἰκοδομήσω. 59 Καὶ οὐδὲ οὕτως ἴση ἦν ἡ μαρτυρία αὐτῶν.
 I will build. And neither thus alike was their testimony.
 60 Καὶ ἀναστὰς ὁ ἀρχιερεὺς εἰς τὸ μέσον ἐπηρώτησεν
 And "having stood up the high priest in the midst questioned
 τὸν Ἰησοῦν, λέγων, Οὐκ ἀποκρίνη οὐδέν; τί οὗτοί σου
 Jesus, saying, Answerest thou nothing? What "these "thees
 καταμαρτυροῦσιν; 61 Ὁ δὲ ἐσιώπα, καὶ οὐδὲν ἀπεκρίνατο."
 "testify against? But he was silent, and nothing answered.
 Πάλιν ὁ ἀρχιερεὺς ἐπηρώτα αὐτόν, καὶ λέγει αὐτῷ, Σὺ
 Again the high priest was questioning him, and says to him, "Thou
 εἰ ὁ χριστός, ὁ υἱὸς τοῦ εὐλογητοῦ; 62 Ὁ δὲ Ἰησοὺς ἐπεῖν,
 art the Christ, the Son of the blessed? And Jesus said,
 Ἐγώ εἰμι. καὶ ὤψεσθε τὸν υἱὸν τοῦ ἀνθρώπου καθήμενον
 I am. And ye shall see the Son of man sitting
 ἐκ δεξιῶν τῆς δυνάμεως, καὶ ἐρχόμενον μετὰ τῶν νεφελῶν
 at [the] right hand of power, and coming with the clouds
 τοῦ οὐρανοῦ. 63 Ὁ δὲ ἀρχιερεὺς διarrήξας τοὺς χιτῶνας αὐτοῦ
 of the heaven. And the high priest having rent his garments
 λέγει, Τί ἐτι χρεῖαν ἔχομεν μαρτύρων; 64 ἠκούσατε ἡτῆς
 says, What any more need have we of witnesses? Ye heard the
 βλασφημίας· τί ὑμῖν φαίνεται; Οἱ δὲ πάντες κατέκριναν
 blasphemy: what "to you appears? And they all condemned
 αὐτὸν εἶναι ἐνοχόν θανάτου. 65 Καὶ ἤρξαντό τινες ἐμπτύειν
 him to be deserving of death. And began some to spit upon
 αὐτῷ, καὶ περικαλύπτειν τὸ πρόσωπον αὐτοῦ, καὶ κολα-
 him, and to cover up his face, and to buff-
 φίζειν αὐτόν, καὶ λέγειν αὐτῷ, Προφῆτευσον· καὶ οἱ ὑπηρέται
 fet him, and to say to him, Prophesy; and the officers
 ῥάπισμασιν αὐτὸν ἐβαλλον.
 with the palm of the hand "him struck.
 66 Καὶ ὄντος τοῦ Πέτρου ἐν τῇ αὐλῇ κάτω, ἔρχεται μία
 And "being Peter in the court below, comes one
 τῶν παιδίσκων τοῦ ἀρχιερέως, 67 καὶ ἰδοῦσα τὸν Πέτρον
 of the maids of the high priest, and seeing Peter
 θερμαινόμενον, ἐμβλέψασα αὐτῷ λέγει, Καὶ σὺ μετὰ τοῦ
 warming himself, having looked at him says, And thou with the
 Ναζαρενοῦ Ἰησοῦ ἦσθα; 68 Ὁ δὲ ἠρνήσατο, λέγων, Ὅχι·
 "Nazarene "Jesus I was. But he denied, saying, "Not
 οἶδα οὐδὲ ἐπίσταμαι τί σὺ λέγεις. Καὶ ἐξῆλθεν ἐξ αὐ-
 "I know nor even understand what thou sayest. And he went forth out

in order to put Him to death. But none was found.

⁵⁶ For many bore false witness against Him, but their stories were not alike.

⁵⁷ And some rose up to bear false witness against Him, saying,

⁵⁸ We heard him saying, I will destroy this Temple that is made with hands, and in three days I will build another which is not made with hands.

⁵⁹ And neither was their testimony alike in this.

⁶⁰ And standing up in the middle, the high priest questioned Jesus, saying, Do you answer nothing? What do these witness against you?

⁶¹ But He was silent and answered nothing. Again the high priest asked Him, saying to Him, Are you the Christ, the Son of the Blessed?

⁶² And Jesus said, I AM! And you will see the Son of man sitting at the right hand of power and coming with the clouds of the heavens.

⁶³ And tearing his clothes, the high priest said, What need do we have of any more witnesses?

⁶⁴ You have heard the blasphemy. How does it look to you? And they all condemned Him to be worthy of death.

⁶⁵ And some began to spit on Him and to cover His face and to beat Him with their fists, saying to Him, Prophecy! And the officers hit Him with the palms of their hands.

⁶⁶ Peter was in the court below. And one of the maids of the high priest came up.

⁶⁷ And seeing Peter warming himself, staring at him, she said, You also were with Jesus the Naz-a-re-an.

⁶⁸ But he denied it, saying, I do not know nor even understand what you say. And he went out into the porch. And the cock crew.

^a εὐρίσκον LIT. ^a — τὸ (read [the]) GLT. ^b LIT. ^c οὐκ ἀπεκρίνατο οὐδὲν TIT. ^d ἐκ δεξιῶν καθήμενον GLT. ^e LIT. ^f τὴν βλασφημίαν L. ^g ἐρχομεν εἶναι TIT. ^h αὐτοῦ τὸ πρόσωπον TIT. ⁱ ἐβαλον w; ^j ελαβον (read received him with buffets) LIT. ^k κάτω ἐν τῇ αὐλῇ TIT. ^l ἦσθα τοῦ Ἰησοῦ LIT. ^m οὔτε neither (know I) LIT. ⁿ οὔτε πορ LIT. ^o σὺ τί LIT.

⁶⁹ And seeing him again, the maid began to say to those standing there, This is one of them.

⁷⁰ And he again denied it. And after a little, those standing by again said to Peter, You really are one of them, for you are both a Gal-i-le-an and you speak like them.

⁷¹ But he began to curse and to swear, I do not know this man of whom you speak.

⁷² And the cock crowed the second time. And Peter remembered the word that Jesus said to him, Before the cock crows two times, you will deny Me three times. And thinking of this, he broke out into tears.

CHAPTER 15

¹ And immediately in the morning, having consulted with the elders and scribes and the whole sanhedrin, the chief priests tied Jesus up and carried Him away and delivered Him up to Pilate.

² And Pilate questioned Him, Are you the king of the Jews? And answering He said to him, You say it.

³ And the chief priests were accusing Him of many things.

⁴ And again Pilate questioned Him, saying, Do you answer nothing? See how many things they witness against you!

⁵ But Jesus did not answer anything any more, so that Pilate wondered.

⁶ Now at the feast he released to them one prisoner, whoever they desired.

⁷ And there was one called Bar-ab-bas locked up with those who rioted with him, who had committed murder in the riot.

⁸ And the crowd began to cry out and beg him to do as he always did to them.

εἰς τὸ προαύλιον· ^ακαὶ ἀλέκτωρ ἐφ' ἤρσεν.^β 69 Καὶ ἡ παιδίσκη into the porch, and a cock crew. And the maid ἰδούσα αὐτὸν πάλιν ἤρξατο λέγειν τοῖς παρεστηκόσιν, "Οὐτὶ seeing him again began to say to those standing by, οὗτος ἐξ αὐτῶν ἐστίν. 70 Ὁ δὲ πάλιν ἠρνείτο. Καὶ μετὰ This [one] of them is. And he again denied. And after μικρὸν πάλιν οἱ παρεστῶτες ἔλεγον τῷ Πέτρῳ, Ἀληθῶς a little again those standing by said to Peter, Truly ἐξ αὐτῶν εἶ· καὶ γὰρ Γαλιλαῖος εἶ, καὶ ἡ λαλιά from among them thou art, for both a Galilean thou art, and speech σου ὁμοιάζει." 71 Ὁ δὲ ἤρξατο ἀναθεματίζειν καὶ ὀμνύειν,^γ ^δthy agrees. But he began to curse and to swear, "Οὐτὶ οὐκ οἶδα τὸν ἄνθρωπον· τοῦτον δὲν λέγετε. 72 Καὶ ἡ ἐκ δευτέρου ἀλέκτωρ ἐφώνησεν. Καὶ ἀνεμνήσθη ὁ Πέτρος τοῦ the second time a cock crew. And remembered Peter the ῥήματος οὗ· εἶπεν αὐτῷ ὁ Ἰησοῦς, "Ὅτι πρὶν ἀλέκτορα word that said to him Jesus, Before [the] cock φωνῆσαι δις ἂν ἀπαρνῇ με τρίς· καὶ ἐπιβαλὼν crow twice thou wilt deny me thrice; and having thought thereof ἔκλαιεν. he wept.

15 Καὶ εὐθὺς ^αἐπὶ τὸ πρωὶ συμβούλιον ποιήσαντες ^βκαὶ ἔχοντες ^γοἱ ἀρχιερεῖς μετὰ τῶν πρεσβυτέρων καὶ γραμματέων καὶ the chief priests with the elders and scribes and ὅλον τὸ συνέδριον, ἔδσαντες τὸν Ἰησοῦν ἀπένεγκαν καὶ whole the sanhedrin, having bound Jesus carried [him] away and παρέδωκαν ^δτῷ Πιλάτῳ. 2 Καὶ ἐπηρώτησεν αὐτὸν ὁ delivered up [him] to Pilate. And questioned him Πιλάτος, Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; Ὁ δὲ ἀπο- Pilate, Thou art the King of the Jews? And he an- κριθεὶς εἶπεν αὐτῷ, Σὺ λέγεις. 3 Καὶ κατηγοροῦν αὐτοῦ οἱ scribing said to him, Thou sayest. And were accusing him the ἀρχιερεῖς πολλὰ. 4 Ὁ δὲ Πιλάτος πάλιν ἐπηρώτησεν αὐτόν, chief priests urgently. And Pilate again questioned him, λέγων, Οὐκ ἀποκρίνῃ οὐδέν; ἴδε, πόσα σου saying, Answerest thou nothing? See, of how many things these καταμαρτυροῦσιν. 5 Ὁ δὲ Ἰησοῦς οὐκ εἶπεν οὐδὲν ἀπεκρίθη, they witness against. But Jesus not any more any thing answered, ὥστε θαυμάζειν τὸν Πιλάτον. 6 Κατὰ δὲ ἑορτὴν ἀπέλευεν so that wondered Pilate. Now at [the] feast he released αὐτοῖς ἓνα δέσμιον, ὃν περ ᾔτουντο. 7 Ἦν δὲ ὁ λεγόμενος Βαραββᾶς μετὰ τῶν Ρουστασιαστῶν δεδεμένον, ed Barabbas with the associates in insurrection bound, οἵτινες ἐν τῇ στάσει θόρον πεποιήκεισαν. 8 Καὶ ἀναβοήσας who in the insurrection murder had committed. And crying out ὁ ὄχλος ἤρξατο αἰτεῖσθαι καθὼς αἰεὶ ἐποίει αὐτοῖς the crowd began to beg [him to do] as always he did to them.

^α [καὶ ἀλέκτωρ ἐφώνησεν] L. ^β ἤρξατο πάλιν T; — πάλιν A. ^γ παρεστῶτων TTTA. ^δ — καὶ ἡ λαλιά σου ὁμοιάζει LTTTA. ^ε ὀμνύειν GLTTTA.W. ^ς + εὐθὺς immediately LTTT. ^ζ τὸ ῥῆμα ὡς LTTTA; τὸ ῥῆμα ὡς W. ^η δις φωνῆσαι LTTA. ^θ τρίς με ἀπαρνῇ LTTA. ^ι εὐθὺς TTTA. ^κ — ἐπὶ τὸ (read πρωὶ early) LTTT(A). ^λ ἐτοιμάσαντες T. ^μ + τὸν τὸ T. ^ν — τῷ LTTTA. ^ξ Πιλάτῳ T. ^ο Πιλάτος T. ^π αὐτῷ λέγειν to him saye TTTA. ^ρ ἐπηρώτα TTTA. ^ς — λέγων T. ^τ κατηγοροῦσιν they accuse LTTTA. ^θ Πιλάτον T. ^ι ἐν μαρτυροῦντο T. ^κ στασιαστῶν LTTTA. ^λ ἀναβᾶς coming up LTTTA. ^μ — αἰεὶ T.

9 ὁ δὲ Ἰπλάτος¹ ἀπεκρίθη αὐτοῖς, λέγων, θέλετε ἀπολύσω
But Pilate answered them, saying, Will ye I should release
ὑμῖν τὸν βασιλέα τῶν Ἰουδαίων; 10 Ἐγίνωσκεν γὰρ ὅτι διὰ
to you the King of the Jews? for he knew that through

φθόνον παραδεδώκεισαν αὐτὸν οἱ ἀρχιερεῖς. 11 οἱ δὲ ἀρχ-
envy ^{had} delivered ^{up} ^{him} ^{the} chief priests. But the chief
ιερεῖς ἀνείστανον τὸν ὄχλον ἵνα μᾶλλον τὸν Βαραββᾶν
priests stirred up the crowd that rather Barabbas

ἀπολύσῃ αὐτοῖς. 12 ὁ δὲ Ἰπλάτος² ἀποκριθεὶς πάλιν³
he might release to them. And Pilate answering again

εἶπεν⁴ αὐτοῖς, Τί οὖν θέλετε⁵ ποιήσω⁶ ᾧ λέγετε⁷
said to them, What then will ye I should do [to him] whom ye call

ἡ βασιλεία τῶν Ἰουδαίων; 13 Οἱ δὲ πάλιν ἐκραζαν, Σαύρω-
King of the Jews? But they again cried out Crucify
σον αὐτόν. 14 Ὁ δὲ Ἰπλάτος⁸ ἔλεγεν αὐτοῖς, Τί γὰρ κακόν⁹
say ^{him}. And Pilate said to them, What ^{then} evil

ἐποίησεν¹⁰; Οἱ δὲ βερισσοτέρως¹¹ ἐκραζαν, Σαύρωσον αὐ-
did he commit? But they much more cried out, Crucify him.

τόν. 15 Ὁ δὲ Ἰπλάτος¹² βουλόμενος¹³ τῷ ὄχλῳ¹⁴ τὸ
And Pilate, desiring ^{to} ^{the} crowd ^{that} ^{which} ^{was}

ἱκανὸν ποιῆσαι¹⁵, ἀπέλυσεν αὐτοῖς τὸν Βαραββᾶν¹⁶ καὶ παρί-
^{satisfactory} ^{to} ^{do}, released to them Barabbas, and de-

δωκεν τὸν Ἰησοῦν, φραγελλώσας, ἵνα σταυρωθῇ.
livered up Jesus, having scourged [him], that he might be crucified.

16 Οἱ δὲ στρατιῶται ἀπήγαγον αὐτὸν ἔσω τῆς αὐλῆς, ὃ
And the soldiers led away him within the court, which

ἐστὶν πραιτώριον, καὶ συγκαλοῦσιν¹⁷ ὅλην τὴν σπείραν¹⁸.
is [the] pretorium, and they call together ^{the} whole ^{the} band.

17 καὶ ἐνδύουσιν¹⁹ αὐτὸν πορφύραν, καὶ περιτιθέασιν αὐτῷ²⁰
And they put on him purple, and placed on him

πλέξαντες²¹ ἀκάνθινον στέφανον, 18 καὶ ἤρξαντο ἀσπάζε-
having platted [it] ^{thorny} ^a crown, and they began to sa-

σθαι αὐτόν, Χαῖρε, βασιλεῦ²² τῶν Ἰουδαίων. 19 καὶ ἐτυπτον
lute him, Hail, King of the Jews! And they struck

αὐτοῦ τὴν κεφαλὴν καλὰμ, καὶ ἐνέπτυσον αὐτῷ, καὶ τιθίντες
his head with a reed, and spat on him, and bending

τὰ γόνατα προσεκύνουν αὐτῷ. 20 Καὶ ὅτε ἐνέπαιζαν σὺν τῷ,
the knees did homage to him. And when they had mocked him,

ἐξέδυσαν αὐτὸν τὴν πορφύραν, καὶ ἐνέδυσαν αὐτὸν τὰ
they took off him the purple, and put on him

ἑαυτοῦ τὰ ἴδια²³, καὶ ἱξάγουσιν²⁴ αὐτὸν ἵνα σταυρωσώσιν²⁵.
his own garments; and they lead ^{out} ^{him} that they may crucify

αὐτόν. 21 καὶ ἀγγαρεύουσιν παράγοντά τινα Σίμωνα Κυ-
him. And they compel ^{passing} ^{by} ^{one}, Simon ^a Cy-

ρηναῖον, ἐρχομένου²⁶ ἀπ' ἀγροῦ, τὸν πατέρα Ἀλεξάνδρου καὶ
relian, coming from a field, the father of Alexander and

Ρούφου, ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ.
Rufus, that he might carry his cross.

22 Καὶ φέρουσιν αὐτὸν ἐπὶ τὸν Γολγοθᾶ²⁷ τόπον, ὃ ἐστὶν
And they bring him to ^{to} ^{Golgotha} ^a place, which is

μεθερμηνευόμενον, κρανίον τόπος. 23 Καὶ ἰδίδουν αὐτῷ²⁸
being interpreted, ^{of} ^a ^{skull} ^{place}. And they gave him

ἵνα πίνῃ. 24 Καὶ ἔδωκεν αὐτῷ πίνειν οἶνον μὲντοι.
that he might drink. And they gave him to drink wine mixed with

ἵνα πίνῃ. 25 Καὶ ἔδωκεν αὐτῷ πίνειν οἶνον μὲντοι.
that he might drink. And they gave him to drink wine mixed with

ἵνα πίνῃ. 26 Καὶ ἔδωκεν αὐτῷ πίνειν οἶνον μὲντοι.
that he might drink. And they gave him to drink wine mixed with

ἵνα πίνῃ. 27 Καὶ ἔδωκεν αὐτῷ πίνειν οἶνον μὲντοι.
that he might drink. And they gave him to drink wine mixed with

ἵνα πίνῃ. 28 Καὶ ἔδωκεν αὐτῷ πίνειν οἶνον μὲντοι.
that he might drink. And they gave him to drink wine mixed with

ἵνα πίνῃ. 29 Καὶ ἔδωκεν αὐτῷ πίνειν οἶνον μὲντοι.
that he might drink. And they gave him to drink wine mixed with

ἵνα πίνῃ. 30 Καὶ ἔδωκεν αὐτῷ πίνειν οἶνον μὲντοι.
that he might drink. And they gave him to drink wine mixed with

ἵνα πίνῃ. 31 Καὶ ἔδωκεν αὐτῷ πίνειν οἶνον μὲντοι.
that he might drink. And they gave him to drink wine mixed with

ἵνα πίνῃ. 32 Καὶ ἔδωκεν αὐτῷ πίνειν οἶνον μὲντοι.
that he might drink. And they gave him to drink wine mixed with

ἵνα πίνῃ. 33 Καὶ ἔδωκεν αὐτῷ πίνειν οἶνον μὲντοι.
that he might drink. And they gave him to drink wine mixed with

⁹ But Pilate answered them, saying, Do you want me to release to you the king of the Jews?

¹⁰ For he knew that the chief priests had delivered Him up through envy.

¹¹ But the chief priests stirred the people up in order that he might rather release Bar-ab-bas to them.

¹² And answering again Pilate said to them, What then do you want me to do with the one whom you call king of the Jews?

¹³ And they cried out again, Crucify him!

¹⁴ And Pilate said to them, Why? What evil did he do? But they cried out much more vehemently, Crucify him!

¹⁵ And wanting to do what was pleasing to the people, Pilate released Bar-ab-bas to them. And after he had Him whipped, he delivered Him so that He could be crucified.

¹⁶ And the soldiers led Him away into that hall which is the governor's palace. And they called together the whole band.

¹⁷ And they put purple on Him. And they plaited and placed a crown of thorns on Him.

¹⁸ And they began to salute Him, saying, Hail, King of the Jews!

¹⁹ And they struck Him on the head with a reed and spat on Him. And bending their knees, they bowed down to Him.

²⁰ And when they had made fun of Him, they took the purple off of Him and put His own clothes on Him. And they led Him out so that they might crucify Him.

²¹ And they forced a certain one passing by (Simon, a Cy-ren-i-an, the father of Alexander and Rufus, who was coming from the field,) in order that he might carry His cross.

²² And they brought Him to a place called Gol-goth-a (which means, The place of a skull).

²³ And they gave Him wine mixed with

¹ Πιλάτος Τ. ² πάλιν ἀποκριθεὶς ΛΙΤ.Α. ³ ἔλεγεν ΤΤ.Α. ⁴ [θέλετε] Ττ. ⁵ — ὃν

λέγετε ΛΙΤ. ⁶ + τὸν τὴν ΛΙΤ.Α.Ω. ⁷ + λέγοντες saying Λ. ⁸ ἐποίησεν κακόν ΤΤ.Α.

⁹ περισσεύς ΟΥΤΤ.Α.Ω. ¹⁰ ἐκραζον Λ. ¹¹ ποιῆσαι τὸ ἱκανόν τῷ ὄχλῳ Λ. ¹² συγκαλοῦσιν Τ.

¹³ ἐνδύουσιν ΛΙΤ.Α. ¹⁴ ὁ βασιλεὺς ΟΛ.Ω. ¹⁵ ἱμάτια αὐτοῦ Λ. ¹⁶ ἰδία ἱμάτια αὐτοῦ Τ.

¹⁷ ἄγουσιν they lead Λ. ¹⁸ σταυρωσώσιν they shall crucify ΛΙΤ.Α. ¹⁹ — αὐτόν Τ.

²⁰ αὐτό ΛΙΤ. ²¹ τὸν Γολγοθᾶν Τ; Γολγοθᾶν Α; [τὸν] Γολγοθᾶ Ττ.

myrrh to drink. But He did not take it.

²⁴ And after they had crucified Him, they divided His clothes, throwing a lot upon them to see what each should take.

²⁵ And it was the third hour. And they crucified Him.

²⁶ And the title of His accusation was written above: THE KING OF THE JEWS.

²⁷ And they crucified two thieves with Him—one at the right hand and one at the left of Him.

²⁸ And the Scripture which says "And He was numbered with the lawless" was fulfilled.

²⁹ And those passing by blasphemed Him, shaking their heads and saying, Aha, you who will destroy the Temple and build it in three days!

³⁰ Save yourself and come down from the cross.

³¹ And in the same way, the chief priests mocking with the scribes and one another said, He saved others. He is not able to save himself.

³² The Christ? The King of Israel? Let him come down now from the cross so that we may see and believe. And they who were crucified with Him insulted Him.

³³ And as the sixth hour arrived, darkness came over all the land until the ninth hour.

³⁴ And at the ninth hour Jesus cried with a loud voice saying, E-lo-i, E-lo-i, la-ma, sabach-tha-ni (which means, My God! My God! Why have You forsaken Me?)

³⁵ And hearing this some of those standing by said, Look! He is calling Elijah.

³⁶ And one ran and filled a sponge with vinegar. And putting it on a reed, he gave it to Him to drink, saying, Let alone! Let us see if Elijah comes to take him down.

οπιειν^ο ἐσθαρνισμένον^ο οἶνον^ο· ῥο.δὲ^ο οὐκ.ελαβεν. 24 Καὶ
to drink^ο medicated^ο with^ο myrrh^ο wine; but he did not take [it] And
σταυρούσαντες^ο αὐτόν^ο διμερίζον^ο τὰ ἱμάτια αὐτοῦ, βάλλον-
having crucified^ο him they divided^ο his garments, cast-
τες κλῆρον ἐπ' αὐτά, τίς τί ἀρρ. 25 ἥν.δὲ
ing a lot on them, who [and] what [each] should take. And it was [the]
ῥα τρίτη, καὶ ἐσταύρωσαν αὐτόν. 26 Καὶ ἦν ἡ ἐπιγραφή
hour third, and they crucified him. And was the inscription
τῆς αἰτίας αὐτοῦ ἐπιγεγραμμένη, Ὁ βασιλεὺς τῶν Ἰουδαίων.
of his accusation written up, The King of the Jews.
27 Καὶ σὺν αὐτῷ σταυροῦσιν δύο ληστές, ἓνα ἐκ δεξιῶν
And with him they crucify two robbers, one at [the] right hand
καὶ ἓνα ἐξ ἐνωμένων αὐτοῦ. 28 καὶ ἐπληρώθη ἡ γραφή
and one at [the] left of him. And was fulfilled the scripture
ἡ λέγουσα, Καὶ μετὰ ἀνόμω ἐλογίσθη. 29 Καὶ οἱ
which says, And with [the] lawless he was reckoned. And those
παραπορευόμενοι βλασφήμουν αὐτόν, κινούμενους τὰς κεφαλὰς
passing by rallied at him, shaking their heads
αὐτῶν, καὶ λέγοντες, Ὁυά, ὁ καταλῶν τὸν ναὸν καὶ ἐν
their, and saying, Aha, thou who destroyest the temple and in
τρίσιν ἡμέραις οἰκοδοῶν. 30 σῶσον σεαυτὸν, καὶ κατάβα
three days buildest [it], save thyself, and descend
ἀπὸ τοῦ σταυροῦ. 31 Ὁμοίως δὲ καὶ οἱ ἀρχιερεῖς, ἐμπαι-
from the cross. And in like manner also the chief priests, mock-
ζοντες πρὸς ἀλλήλους μετὰ τῶν γραμματέων, ἔλεγον, Ἄλλους
ing among one another with the scribes, said, Others
ἴσωσιν, ἑαυτὸν οὐ δύναται σῶσαι. 32 ὁ χριστὸς ὁ βασιλεὺς
he saved, himself he is not able to save. The Christ the King
τοῦ Ἰσραὴλ καταβάνῃ νῦν ἀπὸ τοῦ σταυροῦ, ἵνα ἴδωμεν
of Israel! let him descend now from the cross, that we may see
καὶ πιστεύσωμεν. Καὶ οἱ συνεσταυρωμένοι αὐτῷ ὠνεϊδίζον
and believe. And they who were crucified with him reproached
αὐτόν. 33 Ὡς γὰρ ἐκτεῖς, ὥρας ἔκτης, σκότος ἐγένετο ἐφ'
him. And being come [the] hour sixth, darkness came over
ὅλην τὴν γῆν, ἕως ὥρας ἐνάτης. 34 καὶ τῇ ὥρᾳ τῇ
all the land, until [the] hour ninth; and at the hour the
ἐννάτῃ ἐβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ, ἔλεγων, Ἐλωί,
ninth cried Jesus with a voice loud, saying, Eloi,
Ἐλωί, Ἐλαμμά^ο σαβαχθανί^ο; ὃ ἐστὶν μεθερμηνευόμενον,
Eloi, lama sabachthani? which is being interpreted,
Ὁ θεός μου, ὁ θεός μου, εἰς τί με ἐγκατέλιπες; 35 Καὶ τινὲς
My God, My God, why me hast thou forsaken? And some
τῶν παρεστηκότων ἀκούσαντες ἔλεγον, Ἰδοὺ, ἢ Ἑλίου^ο
of those standing by having heard said, Lo, Elias
φωνεῖ. 36 Δραμών δὲ ἐρεῖς^ο καὶ γεμίσας σπόγγον ὄξους,
he calls. And having run one and alled a sponge with vinegar,
περιθεὶς^ο ἐπέτιξεν αὐτόν, λέγων, Ἀφέτε,
having put [it] on and a reed gave to drink him, saying, Let be,
ἴδωμεν εἰ ἔρχεται ἢ Ἑλίας^ο καθελὼν αὐτόν.
let us see if comes Elias to take down him.

ο — πιειν ΤΤΑ. Ρ δὲ δὲ who however ΤΤ. σταυροῦσιν αὐτόν, καὶ they crucify him and ΤΤΑ. διμερίζοντα they divide ΟΛΤΤΑ. — verse 28 ἡΤΤΑ. Ὁυά τ. οἰκοδομῶν τρισὶν ἡμέραις ΟΛΤΤΑ. καταβάς descending ΟΛΤΤΑ. — δὲ and ΟΛΤΤΑ. — τοῦ ΟΛΤΤ. αὐτῷ him LT. + σὺν with (read crucified along with) LT. καὶ γενομένης ΟΛΤΤΑ. ἐνάτης ΟΛΤΤΑ. ἐνάτῃ ὥρᾳ ΟΛΤΤΑ. — λέγων ΤΤΑ. Ἐλωί, Ἐλωί LT. Ἐλωί LT; Ἀμμά ΤΤΑ. σαβαχθανί ΤΤ. ἐγκατέλιπες με ΟΛΤΤΑ. παρεστώτων Τ. Ἰδε ΤΤΑ. Ἑλίας Τ. — τις ΤΤΑ. — καὶ ἡΤΤΑ. — — τῇ ΟΛΤΤΑ. ἢ Ἑλίας Τ.

37 Ὁ δὲ Ἰησοῦς ἄφεις φωνὴν μεγάλην ἐξέπνευσεν.
And Jesus having uttered a cry loud expired.
38 καὶ τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη εἰς δύο, ἀπὸ ἄνω-
And the veil of the temple was rent into two, from top
θεν ἕως κάτω. 39 Ἰδὼν δὲ ὁ κεντυρίων ὁ παρεστηκὸς
to bottom. And having seen the centurion who stood by
ἐξέναντίας αὐτοῦ ὅτι οὕτως κράζας ἐξέπνευσεν, εἶπεν,
opposite Him that thus having cried out he expired, said,
Ἀληθῶς ὁ ἄνθρωπος οὗτος υἱὸς ἦν θεοῦ. 40 Ἦσαν δὲ καὶ
Truly this man Son was of God. And there were also
γυναῖκες ἀπὸ μακρόθεν θεωροῦσαι, ἐν αἷς ἦν καὶ Μαρία
women from afar off looking on, among whom was also Mary
ἡ Μαγδαληνή, καὶ Μαρία ἡ τοῦ Ἰακώβου τοῦ μικροῦ καὶ
the Magdalene, and Mary the of James the less and
Ῥωσῆς μήτηρ, καὶ Σαλώμη, 41 αἱ καὶ ὅτε ἦν ἐν τῇ Γαλι-
of James mother, and Salome; who also when he was in Gal-
λαίᾳ ἠκολούθουν αὐτῷ καὶ διηκόνουν αὐτῷ, καὶ ἄλλαι πολλὰ
lae followed him and ministered to him, and others many
αἱ συναναβᾶσαι αὐτῷ εἰς Ἱεροσόλυμα.
who came up with him to Jerusalem.

42 Καὶ ἡδὴ ὥσπας γενομένης, ἐπεὶ ἦν παρασκευή,
And already evening being come, since it was the preparation,
ὅ ἐστιν ἡμέρα πρὸςάββατον, 43 ἦλθεν Ἰωσήφ ὁ ἀπὸ
that is the day before sabbath, came Joseph who was from
Αρριμαθαίας, εὐσεβὴς καὶ ἠσυχνός, ὃς καὶ αὐτὸς ἦν προ-
of Arimathea, [an] honourable counsellor, who also himself was wait-
δόχος τοῦ βασιλείου τοῦ θεοῦ· πολλὰς εἰσῆλθεν πρὸς
ing for the kingdom of God, having boldness he went in to
Πιλάτου καὶ ᾗτησεν τὸ σῶμα τοῦ Ἰησοῦ. 44 ὁ δὲ Πιλάτος
Pilate and begged the body of Jesus. And Pilate
ἐθαύμασεν εἰ ἡδὴ τέθεικεν καὶ πρόσκαλεσάμενος τὸν
wondered if already he were dead; and having called to [him] the
κεντυρίωνα ἐπηρώτησεν αὐτὸν εἰ ἔτι ζῶντος. 45 καὶ
centurion he questioned him if long he had died. And
τῷ ἀπὸ τοῦ κεντυρίωνος ἐδώκεν τὸ σῶμα. 46 καὶ
having known [it] from the centurion he granted the body
Ἰωσήφ, 46 καὶ ἀγοράσας σινδῶνα, καὶ καθελὼν
to Joseph. And having bought a linen cloth, and having taken down
αὐτὸν ἐνέλιψεν τῷ σινδόνι, καὶ κατέθηκεν αὐτὸν ἐν
him he wrapped [him] in the linen cloth, and laid him in
μνημεῖον ὃ ἦν λεिताμνημένον ἐκ πέτρας καὶ προσ-
a tomb, which was cut out of a rock, and roll-
εκύλιεν λίθον ἐπὶ τὴν θύραν τοῦ μνημείου. 47 ἡ δὲ Μαρία ἡ
ed a stone to the door of the tomb. And Mary the
Μαγδαληνὴ καὶ Μαρία ἡ τοῦ Ἰωσήφ ἐθεώρουν ποῦ τίθεται.
Magdalene and Mary [mother] of Joseph saw where he is laid.
16 Καὶ διαγενομένου τοῦ σαββάτου, Μαρία ἡ Μαγδαληνὴ
And being past the sabbath, Mary the Magdalene
καὶ Μαρία ἡ τοῦ Ἰακώβου καὶ Σαλώμη ἠγόρασαν
and Mary the [mother] of James and Salome bought
ἀρώματα, ἵνα ἐλθούσαι, ἀλείψωσιν τὸν ῥύπον. 2 καὶ λίαν πρῶ-
ointments, that having come they might anoint him. And very early

37 And uttering a loud cry Jesus breathed forth the spirit.

38 And the veil of the Temple was torn in two, from top to bottom.

39 And the centurion who stood by across from Him, seeing that He cried out so and gave up the spirit, said, This man was truly the Son of God.

40 And there were also women looking on from a distance, among whom was Mary Mag-da-lene and Mary the mother of James the less, and Joses and Salome,

41 (who also followed Him and ministered to Him when He was in Galilee,) and many others who came up with Him to Jerusalem.

42 And now when evening had come—since it was the preparation, that is the day before sabbath—

43 Joseph of Ar-ma-the-a, an honorable councillor who himself was also waiting for the kingdom of God, came and begged the body of Jesus (having great courage in going in to Pilate).

44 And Pilate wondered if He were already dead. And calling the centurion to him, he asked him if He had been dead long.

45 And having known it from the centurion, he granted the body to Joseph.

46 And he bought fine linen. And taking Him down, he wrapped Him in the fine linen and laid Him in a tomb which was cut out of a rock. And he rolled a stone to the door of the tomb.

47 And Mary Mag-da-lene and Mary the mother of Joses saw where He was laid.

CHAPTER 16

1 And the sabbath being past, Mary Mag-da-lene and Mary the mother of James and Salome brought sweet spices that they might come and anoint Him.

2 And very early on the first day of the

ἁ — κράζας [τῇ] α. ὁ οὗτος ὁ ἄνθρωπος [τῇ] α. — ἦν [read (was)] [τῇ] α.
[ἡ] τ. — τοῦ [τῇ] α. Ἰωσήφ [τῇ] α. — καὶ [τῇ] α. πρὸς σάββατον [τῇ] α.
ἐλθὼν [τῇ] α. [τῇ] α. + τὸν [τῇ] α. Πιλάτου [τῇ] α. Πιλάτος ἐθαύμασεν [τῇ] α.
ἦν already [τῇ] α. σῶμα corpse [τῇ] α. — καὶ [τῇ] α. ἐθάρκεν [τῇ] α. μνημεῖον [τῇ] α.
Ἰωσήφ [τῇ] α. ἐθεώρουν [τῇ] α. ἡ δὲ [τῇ] α. — τὸν [τῇ] α.

daughters, and her name was Elizabeth.

⁶ And they were both righteous before God, walking blameless in the commandments and ordinances of the Lord.

⁷ And they were childless, because Elizabeth was barren. And both were advanced in years.

⁸ And as Zach-a-ri-as was doing his priestly service in the order of his course before God, ⁹ according to the custom of the priestly office, it was his duty to enter the Temple of the Lord to burn incense.

¹⁰ And all the multitude of the people were praying outside at the hour of incense.

¹¹ And an angel of the Lord appeared to him, standing at the right of the altar of incense.

¹² And seeing him Zach-a-ri-as was troubled and fear fell on him.

¹³ But the angel said to him, Do not fear, Zach-a-ri-as, because your prayer has been heard. And your wife Elizabeth shall bear a son to you. And you shall call his name John.

¹⁴ And he shall be joy and gladness to you. And many shall rejoice at his birth.

¹⁵ For he shall be great before the Lord and shall never drink wine or strong drink. And he shall be filled with the Holy Spirit, even from his mother's womb.

¹⁶ And he shall turn many of the children of Israel to the Lord their God.

¹⁷ And he shall go before Him, in the spirit and power of Elijah, to turn hearts of fathers to children, and the ones who disobey to the wisdom of the righteous, to make ready a people prepared for the Lord.

¹⁸ And Zach-a-ri-as said to the angel, By what shall I know this? For I am an old man and my wife is advanced in years.

¹⁹ And answering the angel said to him, I

ὄνομα αὐτῆς Ἑλισάβετ. ⁶ ἦσαν δὲ δίκαιοι ἀμφότεροι ἐνώ·
her name Elizabeth. And they were just both be-
πιοῦν τοῦ θεοῦ. πορευόμενοι ἐν πάσαις ταῖς ἐντολαῖς καὶ
fore God, walking in all the commandments and
δικαιώμασιν τοῦ κυρίου ἀμεμπτοι. ⁷ καὶ οὐκ ἦν αὐτοῖς
ordinances of the Lord blameless. And there was not to them
τέκνον, καὶ ὅτι ἡ Ἑλισάβετ ἦν στείρα, καὶ ἀμφότεροι προ-
a child, inasmuch as Elizabeth was barren, and both ad-
βεβηκότες ἐν ταῖς ἡμέραις αὐτῶν ἦσαν. ⁸ Ἐγένετο δὲ ἐν
vanced in their days were. And it came to pass in
τῷ ἱερατεῦν αὐτὸν ἐν τῇ τάξει τῆς ἑφημερίας αὐτοῦ ἐνδντι
fulfilling his priestly service in the order of his course before
τοῦ θεοῦ, ⁹ κατὰ τὸ ἔθος τῆς ἱερατίας, λαχεν
God, according to the custom of the priestly service, it fell to him by lot
τοῦ θυμιάσαι· εἰσελθὼν εἰς τὸν ναὸν τοῦ κυρίου· ¹⁰ καὶ
to burn incense, having entered into the temple of the Lord. And
πᾶν τὸ πλῆθος τοῦ λαοῦ ἦν προσευχόμενον ἔξω· τῇ ὥρᾳ
all the multitude of the people were praying without at the hour
τοῦ θυμιάματος. ¹¹ ὡφθῆ δὲ αὐτῷ ἄγγελος κυρίου, ἐ-
of incense. And appeared to him an angel of the Lord, stand-
στὼς ἐκ δεξιῶν τοῦ θυσιαστηρίου τοῦ θυμιάματος· ¹² καὶ
ing at [the] right of the altar of incense. and
ἐταράχθη Ζαχαρίας ἰδὼν, καὶ φόβος ἐπέπεσεν ἐπ' αὐτόν.
was troubled Zacharias seeing [him], and fear fell upon him.
¹³ Ἐπεὶ δὲ πρὸς αὐτὸν ὁ ἄγγελος, Μὴ φοβοῦ, Ζαχαρία·
But said to him the angel, Fear not, Zacharias,
διότι εἰσκούσθη ἡ δέησίς σου, καὶ ἡ γυνὴ σου Ἑλισάβετ γεν-
because has been heard thy supplication, and thy wife Elizabeth shall
νήσει υἱόν σοι, καὶ καλέσεις τὸ ὄνομα αὐτοῦ· Ἰωάννην.
bear a son to thee, and thou shalt call his name John.
¹⁴ καὶ ἔσται χαρὰ σοι καὶ ἀγαλλίασις, καὶ πολλοὶ ἐπὶ τῇ
And he shall be joy to thee and exultation, and many at
ἡ γεννήσει αὐτοῦ χαρήσονται. ¹⁵ ἔσται γὰρ μέγας ἐνώπιον
his birth shall rejoice. For he shall be great before
τοῦ κυρίου· καὶ οἶνον καὶ σίκερα οὐ μὴ πίνῃ, καὶ
the Lord; and wine and strong drink in no wise shall be drink, and
πνεύματος ἁγίου πλησθήσεται ἐτι ἐκ κοιλίας μητρὸς
with [the] Spirit Holy. he shall be filled even from [the] womb mother
αὐτοῦ. ¹⁶ καὶ πολλοὺς τῶν υἱῶν Ἰσραὴλ ἐπιστρέψει ἐπὶ
of his. And many of the sons of Israel shall he turn to [the]
κύριον τὸν θεὸν αὐτῶν. ¹⁷ καὶ αὐτὸς προελεύσεται ἐνώπιον
Lord their God. And he shall go forth before
αὐτοῦ ἐν πνεύματι καὶ δυνάμει· ἡ ἑλίας, ἐπιστρέψαι καρδίας
him in [the] spirit and power of Elias, to turn hearts
πατέρων ἐπὶ τέκνα, καὶ ἀπειθεῖς ἐν φρονήσει δι-
of fathers to children, and [the] disobedient to [the] wisdom of [the]
καίων, ἐτοιμάσαι κύριῳ λαὸν κατεσκευασμένον. ¹⁸ καὶ
righteous, to make ready for [the] Lord a people prepared. And
εἶπεν Ζαχαρίας πρὸς τὸν ἄγγελον, Κατὰ τί γινώσκειαι τοῦτο;
said Zacharias to the angel, By what shall I know this?
ἐγὼ γὰρ εἰμι πρεσβύτερος, καὶ ἡ γυνή μου προβεβηκυῖα ἐν ταῖς
for I am an old man, and my wife advanced in
ἡμέραις αὐτῆς. ¹⁹ καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῷ,
her days. And answering the angel said to him,

⁴ ἐναντίον τῆς Α.
⁵ Ἰωάννης Τ.

⁶ ἦν ἡ (— ἡ 1 Tr.) Ἑλισάβετ 1 Tr.
⁷ — τοῦ (read [the]) οὐ τῇ Tr.

⁸ ἐν τοῦ λαοῦ ΟΛΤΙ:Α. W.
⁹ Ἑλίας Τ.

Εγώ εἰμι Γαβριὴλ ὁ παρῆσθῃς ἐνώπιον τοῦ θεοῦ· καὶ
 I am Gabriel, who stand before God, and
 ἀπεστάλην λαλῆσαι πρὸς σε, καὶ εὐαγγελίσασθαι σοὶ
 I was sent to speak to thee, and to announce glad tidings to thee
 ταῦτα. 20 καὶ ἰδοὺ, ἔσθ' σιωπῶν καὶ μὴ δυνάμενος λαλῆσαι
 these; and lo, thou shalt be silent and not able to speak

ἀχρι ἧς ἡμέρας γένηται ταῦτα· ἀνθ' ὧν οὐκ ἐπίστευσας
 till the day in which shall take place these things, because thou didst not believe
 τοῖς λόγοις μου, οἵτινες πληρωθῇσονται εἰς τὸν καιρὸν αὐτῶν.
 my words, which shall be fulfilled in their season.

21 καὶ ἦν ὁ λαὸς προσδοκῶν τὸν Ζαχαρίαν· καὶ ἐθαύμαζον ἐν
 And were the people expecting Zacharias, and they wondered at

τῷ χρονίζειν αὐτὸν ἐν τῷ ναῷ. 22 ἐξελθὼν δὲ οὐκ ἠδύνατο
 his delaying in the temple. But having come out he was not able
 λαλῆσαι αὐτοῖς· καὶ ἐπέγνωσαν ὅτι ὀπτασίην ἰώρακεν ἐν
 to speak to them, and they recognized that a vision he had seen. In

τῷ ναῷ· καὶ αὐτὸς ἦν διανέων αὐτοῖς, καὶ διέμενεν κωφός.
 the temple. And he was making signs to them, and continued dumb.

23 καὶ ἐγένετο ὥς ἐπληθίσθησαν αἱ ἡμέραι τῆς λειτουργίας
 And it came to pass, when were fulfilled the days of service

αὐτοῦ· ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ.
 of him he departed to his house.

24 Μετὰ δὲ ταῦτα τὰς ἡμέρας συνήλαβεν Ἐλισάβετ ἡ
 Now after these days conceived Elizabeth

γυνὴ αὐτοῦ, καὶ περιέκρυβεν ἐαυτὴν μῆνας πέντε, λέγουσα,
 his wife, and hid herself months five, saying,

25 "Ὅτι οὕτως μοι πεποίηκεν ὁ κύριος ἐν ἡμέραις αἷς
 Thus to me has done the Lord in [the] days in which

ἐπέιδεν ἀφελεῖν τὸν δυνεῖδός μου· ἐν ἀνθρώποις.
 he looked upon [me] to take away my reproach among men.

26 Ἐν δὲ τῷ μηνὶ τῷ ἕκτῳ ἀπεστάλη ὁ ἄγγελος Γαβριὴλ
 And in the month the sixth was sent the angel Gabriel.

τῷ θεοῦ εἰς πόλιν τῆς Γαλιλαίας, ἣ ὄνομα Πνα-
 by God to a city of Galilee, whose name [was] Nazareth.

ζαρίτ, 27 πρὸς παρθένον μεμνηστευμένην ἄνδρι ἣ ὄνομα
 to a virgin betrothed to a man whose name

Ἰωσήφ, ἐξ οἴκου Δαβὶδ· καὶ τὸ ὄνομα τῆς παρθένου
 [was] Joseph, of [the] house of David, and the name of the virgin

Μαριάμ. 28 καὶ εἰσελθὼν ὁ ἄγγελος πρὸς αὐτὴν εἶπεν,
 [was] Mary. And coming the angel to her said,

Χαῖρε, κεχαριτωμένη· ὁ κύριος μετὰ σοῦ, εὐλογημένη
 Hail [thou] favoured one! the Lord [is] with thee, blessed [art]

σύ ἐν γυναιξίν. 29 Ἡ δὲ ἰδοῦσα· διεταράχθη ἐπὶ
 thou amongst women. But she seeing [him] was troubled at

τῷ λόγῳ αὐτοῦ, καὶ διελογίζετο ποσὰ τοῦ εἶπαι ὅσον
 his word, and was reasoning of what kind might be [salutation]

οὗτος. 30 Καὶ εἶπεν ὁ ἄγγελος αὐτῇ, Μὴ φοβοῦ, Μαριάμ·
 this. And said the angel to her, Fear not, Mary,

ἐγὼ γὰρ χάριν παρὰ τοῦ θεοῦ. 31 καὶ ἰδοὺ, συλλήψῃ
 for thou hast found favour with God; and lo, thou shalt conceive

ἐν γαστρὶ καὶ τέξῃ υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ
 in [thy] womb and bring forth a son, and thou shalt call his name

am Ga-bri-el, who stands before God. And I was sent to speak to you and to bring you the good news of these things.

20 And behold, you shall be dumb and unable to speak until the day in which these things take place; because you did not believe my words, which shall be fulfilled in their time.

21 And the people were expecting Zacharias, and they wondered at his staying in the Temple.

22 But when he came out he was not able to speak to them. And they saw that he had seen a vision in the Temple. And he was making signs to them, and remained dumb.

23 And when the days of his service were finished, he went to his house.

24 Now afterwards his wife Elizabeth conceived — then hid herself five months, saying,

25 So has the Lord done to me in the days in which He looked on me to take away my reproach among men.

26 And in the sixth month the angel Gabriel was sent from God to a city of Galilee named Nazareth,

27 to a virgin betrothed to a man whose name was Joseph, of the house of David. And the name of the virgin was Mary.

28 And coming to her the angel said, Greetings, O favored one! The Lord is with you. Blessed are you among women.

29 But seeing him she was troubled at his words and was considering what kind of greeting this might be.

30 And the angel said to her, Do not fear, Mary, for you have found favor with God.

31 And behold, you shall conceive in your womb and bring forth a son! And you shall call His name Jesus.

1 ἰδύνατο LITTA. 2 — ὁ (read [the]) LITTA. 3 — τὸ TE[A]. 4 ἀπὸ from TEA.
 5 Ναζαρέθ LITW. 6 μεμνηστευμένη LITTA. 7 Δαυεὶδ LITTA; Δαυίδ GW. 8 — ὁ ἄγγελος
 ἡ TE[A]. 9 + ὁ ἄγγελος [the angel] T. 10 — εὐλογημένη σύ ἐν γυναιξίν [TE]A. 11 — ἰδοῦσα
 OTTA. 12 ἐπὶ τῷ λόγῳ διεταράχθη OTTA. 13 συλλήψῃ LITTA.

³² He shall be great. And He shall be called the Son of the Highest. And the Lord God shall give Him the throne of David His father ³³ and He shall reign over the house of Jacob forever. And of His kingdom there shall never be an end.

³⁴ But Mary said to the angel, How shall this be since I know not a man?

³⁵ And answering the angel said to her, The Holy Spirit shall come upon you, and the power of the Highest shall overshadow you—for this reason also the holy thing born of you shall be called Son of God.

³⁶ And behold, Elizabeth of your family has also conceived a son in her old age! And this is the sixth month with her who had been called barren.

³⁷ For nothing shall be impossible with God.

³⁸ And Mary said, See, I am the servant of the Lord. Let it be done to me according to your word. And the angel left her.

³⁹ And in those days Mary got up and went into the hill-country with haste, to a city of Judah.

⁴⁰ And she entered the house of Zach-a-ri-as and embraced Elizabeth.

⁴¹ And as Elizabeth heard Mary's report, the babe leaped in her womb. And Elizabeth was filled with the Holy Spirit.

⁴² And she cried out with a loud voice and said, Blessed are you among women, and blessed is the fruit of your womb.

⁴³ And why is this, that the mother of my Lord should come to me?

⁴⁴ For, lo, as the voice of your greeting came into my ears, the babe leaped for joy in my womb.

⁴⁵ And blessed is she who believed, for there shall be a fulfillment to the things spoken to her from the Lord.

Ἰησοῦν. 32 οὗτος ἔσται μέγας, καὶ υἱὸς ὑψίστου κληθήσεται. Jesus. He shall be great, and Son of [the] Highest shall be he

ταί· καὶ δώσει αὐτῷ κήριος ὁ θεὸς τὸν θρόνον· Ἐδabit καὶ αὐτῷ τὸν θρόνον· 33 καὶ βασιλεύσει ἐπὶ τὸν οἶκον Ἰακώβ εἰς τὸν αἰῶνα, καὶ τῆς βασιλείας αὐτοῦ οὐκ ἔσται τέλος. called; and 'shall 'give 'him [the] 'Lord 'God the throne of David his father; and he shall reign over the house of Jacob to the

ages, and of his kingdom there shall not be an end.

34 Εἰπεν δὲ Μαριάμ πρὸς τὸν ἄγγελον, Πῶς ἔσται τοῦτο ἐπὶ ἐμοί, ὅτι οὐκ γινώσκω; But 'said 'Mary to the angel, How shall 'be 'this since a man I know not? And answering the angel said to her,

Πνεῦμα ἅγιον ἐπελεύσεται ἐπὶ σέ, καὶ δύναμις ὑψίστου ἐπισκιάσει σοί· διὸ καὶ τὸ γεννώμενον ἅγιον κληθήσεται υἱὸς θεοῦ. 36 καὶ ἰδοὺ, Ἐλισάβετ ἡ συγγενὴς σου καὶ σὺ καὶ ἡλικία σου ἐν τῷ μήτρῳ, αὐτῆς καὶ οὗτος ὁ μήνας ἐκτός ἐστιν αὐτῇ τῇ καλουμένῃ στείρᾳ· 37 ὅτι οὐκ ἔδυνα- (The) 'spirit 'Holy shall come upon thee, and power of [the] Highest shall overshadow thee; wherefore also the 'born 'holy 'thing shall be called Son of God. And lo, Elizabeth thy kinswoman 'also

αὐτῇ 'συνειληφύα' υἱὸν ἐν ἡλικίᾳ αὐτῆς· καὶ οὗτος ὁ μήνας ἐκτός ἐστιν αὐτῇ τῇ καλουμένῃ στείρᾳ· 37 ὅτι οὐκ ἔδυνα- 'she has conceived a son in her old age, and this [the] 'month 'beyond is to her who [was] called barren; for not 'shall 'be 'thing. 38 Εἰπεν δὲ Μαριάμ, 'Impossible 'with 'God [lit. every] And 'said 'Mary,

Ἰδοὺ, ἡ δούλη κυρίου· γεννητό μοι κατὰ τὸ ῥῆμά σου. Behold, the bondsmaid of [the] Lord; be it to me according to thy word.

Καὶ ἀπῆλθεν ἀπ' αὐτῆς ὁ ἄγγελος. And departed from her the angel.

39 Ἀναστὰς δὲ Μαριάμ ἐν ταῖς ἡμέραις ταύταις ἐπορεύθη εἰς τὴν ὄρεινὴν μετὰ σπουδῆς, εἰς πόλιν Ἰουδα, 40 καὶ εἰσῆλθεν εἰς τὸν οἶκον Ζαχαρίου καὶ ἡσπάσατο τὴν Ἐλισάβετ.

And it came to pass as 'heard 'Elizabeth the salutation of Mary, 'leaped 'the 'babe in her womb; and 'was 'filled with [the] 'spirit 'Holy 'Elizabeth, and cried out with a 'voice

μεγάλῃ καὶ εἶπεν, Εὐλογημένη σὺ ἐν γυναίξιν, καὶ εὐλογημένος ὁ καρπὸς τῆς κοιλίας σου. 43 καὶ πόθεν μοι τοῦτο, ἵνα ἐλθῇ ἡ μήτηρ τοῦ κυρίου μου πρὸς ἐμεῖ; 44 ἰδοὺ γάρ, ὅτι ἐγένετο ἡ φωνὴ τοῦ ἀσπασμοῦ σου εἰς τὰ ὦτά μου ἐκίρ- 'loud and said, Blessed [art] thou among women, and bless- ed the fruit of thy womb. And whence to me this, that should come the mother of my Lord to me? For lo, as came the voice of thy salutation into mine ears, leap- ed in exultation the babe in my womb; and

μακαρία ἡ πιστεύσασα, ὅτι ἔσται τελεῖωσις τοῖς λελαλημένοις αὐτῇ παρὰ κυρίου spoken to her from [the] Lord.

39 Ἀναστὰς δὲ Μαριάμ ἐν ταῖς ἡμέραις ταύταις ἐπορεύθη εἰς τὴν ὄρεινὴν μετὰ σπουδῆς, εἰς πόλιν Ἰουδα, 40 καὶ εἰσῆλθεν εἰς τὸν οἶκον Ζαχαρίου καὶ ἡσπάσατο τὴν Ἐλισάβετ.

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μεγάλῃ καὶ εἶπεν, Εὐλογημένη σὺ ἐν γυναίξιν, καὶ εὐλο- 'loud and said, Blessed [art] thou among women, and bless- ed the fruit of thy womb. And whence to me this, that should come the mother of my Lord to me? For lo, as came the voice of thy salutation into mine ears, leap- ed in exultation the babe in my womb; and

μακαρία ἡ πιστεύσασα, ὅτι ἔσται τελεῖωσις τοῖς λελαλημένοις αὐτῇ παρὰ κυρίου spoken to her from [the] Lord.

39 Ἀναστὰς δὲ Μαριάμ ἐν ταῖς ἡμέραις ταύταις ἐπορεύθη εἰς τὴν ὄρεινὴν μετὰ σπουδῆς, εἰς πόλιν Ἰουδα, 40 καὶ εἰσῆλθεν εἰς τὸν οἶκον Ζαχαρίου καὶ ἡσπάσατο τὴν Ἐλισάβετ.

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μεγάλῃ καὶ εἶπεν, Εὐλογημένη σὺ ἐν γυναίξιν, καὶ εὐλο- 'loud and said, Blessed [art] thou among women, and bless- ed the fruit of thy womb. And whence to me this, that should come the mother of my Lord to me? For lo, as came the voice of thy salutation into mine ears, leap- ed in exultation the babe in my womb; and

μακαρία ἡ πιστεύσασα, ὅτι ἔσται τελεῖωσις τοῖς λελαλημένοις αὐτῇ παρὰ κυρίου spoken to her from [the] Lord.

39 Ἀναστὰς δὲ Μαριάμ ἐν ταῖς ἡμέραις ταύταις ἐπορεύθη εἰς τὴν ὄρεινὴν μετὰ σπουδῆς, εἰς πόλιν Ἰουδα, 40 καὶ εἰσῆλθεν εἰς τὸν οἶκον Ζαχαρίου καὶ ἡσπάσατο τὴν Ἐλισάβετ.

And it came to pass as 'heard 'Elizabeth the salutation of Mary, 'leaped 'the 'babe in her womb; and 'was 'filled with [the] 'spirit 'Holy 'Elizabeth, and cried out with a 'voice

μεγάλῃ καὶ εἶπεν, Εὐλογημένη σὺ ἐν γυναίξιν, καὶ εὐλο- 'loud and said, Blessed [art] thou among women, and bless- ed the fruit of thy womb. And whence to me this, that should come the mother of my Lord to me? For lo, as came the voice of thy salutation into mine ears, leap- ed in exultation the babe in my womb; and

μακαρία ἡ πιστεύσασα, ὅτι ἔσται τελεῖωσις τοῖς λελαλημένοις αὐτῇ παρὰ κυρίου spoken to her from [the] Lord.

• Δαυεὶδ ἑλπίς; Δαυὶδ ὁ γ. • + (ἐκ σοῦ) of thee L. • συγγενὴς ἑλπίς. • οὐκ ἔδυνα- φερ τ. • γήρει ὁλπίς. • τοῦ θ. οὐ τ. • τὸν ἀσπασμὸν τῆς Μαρίας ἡ Ἐλισάβετ ἑλπίς. • ἐκράνην with a 'cry τ. • ἐμὲ τ. • τὸν βρῆφος ἐν ἀγαλλιάσει ὁ γ.

46 Καὶ εἶπεν Μαριάμ, Μεγαλύνει ἡ ψυχή μου τὸν κύριον,
And said Mary, "Magnifies my soul the Lord,

47 καὶ ἡγαλλίασεν τὸ πνεῦμά μου ἐπὶ τῷ θεῷ τῷ σωτήρί μου·
and exalted my spirit in God my Saviour.

48 ὅτι ἐπίβλεψεν ἐπὶ τὴν ταπείνωσιν τῆς δούλης αὐτοῦ· ἰδοὺ
For he looked upon the humiliation of his bondmaid; lo

γὰρ, ἀπὸ τοῦ νῦν μακαριοῦσίν με πᾶσαι αἱ γενεαί. 49 ὅτι
for, from henceforth will count me blessed all generations. For

ἐποίησέν μοι μεγαλεῖα ὁ δυνάτης, καὶ ἅγιον τὸ ὄνομα
has done to me great things the mighty one, and holy [is] his

αὐτοῦ· 50 καὶ τὸ ἔλεος αὐτοῦ εἰς γενεὰς γενεῶν· τοῖς
his; and his mercy [is] to generations of generations to those

φοβουμένοις αὐτόν. 51 ἐποίησεν κράτος ἐν βραχίονι αὐτοῦ·
fearing him. He wrought strength with his arm,

διεσκόρπισεν ὑπερηφάνους διανοίᾳ καρδίας αὐτῶν.
he scattered [the] haughty in [the] thought of their heart.

52 καθεῖλεν δυνάστας ἀπὸ θρόνων, καὶ ὕψωσεν ταπεινούς.
He put down rulers from thrones, and exalted [the] lowly:

53 πεινῶντας ἐνέπλησεν ἀγαθῶν, καὶ πλουτοῦντας
[the] hungry he filled with good things, and [the] rich

ἐξάψιστελεν κενούς. 54 ἀντὶ αὐτοῦ Ἰσραὴλ παιδὸς αὐτοῦ,
he sent away empty. He helped Israel servant his,

μνησθῆναι ἑλέους, 55 καθὼς ἐλάλησεν πρὸς τοὺς
[in order] to remember mercy, according as he spoke to

πατέρας ἡμῶν, τῷ Ἀβραάμ καὶ τῷ σπέρματι αὐτοῦ· εἰς τὸν
our fathers, to Abraham and to his seed for

αἰῶνα· 56 Ἐμεινεν δὲ Μαριάμ σὺν αὐτῇ ὥσει^α μῆνας τρεῖς,
ever. And abode Mary with her about months three,

καὶ ὑπέστρεψεν εἰς τὸν οἶκον αὐτῆς.
and returned to her house.

57 Τῇ δὲ Ἐλισάβετ ἐπλήσθη ὁ χρόνος τοῦ τεκεῖν αὐτήν,
Now to Elizabeth was fulfilled the time that she should bring forth,

καὶ ἐγέννησεν υἱόν· 58 καὶ ἤκουσαν οἱ περίοικοι καὶ οἱ συγγε-
and she bore a son. And heard the neighbours and kins-

γενεῖς αὐτῆς ὅτι ἐμεγάλυνεν κύριος τὸ ἔλεος αὐτοῦ μετ'
folk her that was magnifying [the] Lord his mercy with

αὐτῆς, καὶ συνέχρισον αὐτῇ. 59 Καὶ ἐγένετο ἐν τῇ ὀγδόῃ
her, and they rejoiced with her. And it came to pass on the eighth

ἡμέρᾳ^α ἦλθον περιτεμεῖν τὸ παιδίον· καὶ ἐκάλουν αὐτὸ
day they came to circumcise the little child, and were calling it

ἐπὶ τῷ ὀνόματι τοῦ πατρὸς αὐτοῦ Ζαχαρίαν. 60 καὶ ἀπο-
after the name of his father Zacharias. And an-

κριθεῖσα ἡ μήτηρ αὐτοῦ εἶπεν, Οὐχί, ἀλλὰ κληθήσεται Ἰωάν-
swering his mother said, No; but he shall be called John.

νης· 61 Καὶ εἶπον^α πρὸς αὐτήν, Ὅτι οὐδεὶς ἐστὶν ἐν τῇ
And they said to her, No one is among the

συγγενεῖ^α σου ὃς καλεῖται τῷ ὀνόματι τούτῳ. 62 Ἐνένεον
kindred of thee who is called by this name. They made signs

δὲ τῷ πατρὶ αὐτοῦ τὸ τί ἀνθέλοι^α καλεῖσθαι αὐτόν,
and to his father [as to] what he might wish to be called him.

63 καὶ αἰτήσας πινακίδιον ἔγραψεν, λέγων, Ἰωάννης^α
And having asked for a writing tablet he wrote, saying, John

ἐστὶν τὸ ὄνομα αὐτοῦ· καὶ ἰθὺνύμασαν πάντες. 64 Ἀνεψύχθη δὲ
is his name. And they wondered all. And was opened

58 καὶ ἐγέννησεν υἱόν· 59 καὶ ἐγένετο ἐν τῇ ὀγδόῃ ἡμέρᾳ^α ἦλθον περιτεμεῖν τὸ παιδίον· καὶ ἐκάλουν αὐτὸ
and she bore a son. And it came to pass on the eighth day they came to circumcise the little child, and were calling it

ἐπὶ τῷ ὀνόματι τοῦ πατρὸς αὐτοῦ Ζαχαρίαν. 60 καὶ ἀποκριθεῖσα ἡ μήτηρ αὐτοῦ εἶπεν, Οὐχί, ἀλλὰ κληθήσεται Ἰωάννης· 61 Καὶ εἶπον^α πρὸς αὐτήν, Ὅτι οὐδεὶς ἐστὶν ἐν τῇ
after the name of his father Zacharias. And answering his mother said, No; but he shall be called John. And they said to her, No one is among the

συγγενεῖ^α σου ὃς καλεῖται τῷ ὀνόματι τούτῳ. 62 Ἐνένεον δὲ τῷ πατρὶ αὐτοῦ τὸ τί ἀνθέλοι^α καλεῖσθαι αὐτόν,
kindred of thee who is called by this name. They made signs and to his father [as to] what he might wish to be called him.

63 καὶ αἰτήσας πινακίδιον ἔγραψεν, λέγων, Ἰωάννης· 64 Ἀνεψύχθη δὲ ἰθὺνύμασαν πάντες. 65 Ἀνεψύχθη δὲ
And having asked for a writing tablet he wrote, saying, John. And was opened and immediately his mouth opened and

46 And Mary said, My soul glorifies the Lord,

47 and my spirit has rejoiced in God my Saviour.

48 For He looked down on the lowliness of His servant. For behold, from now on all generations will call me blessed.

49 For the Mighty One has done great things to me, and holy is His name.

50 And His mercy is to generations of generations to those who fear Him.

51 He worked powerfully with His arm, He scattered the proud in the imagination of their hearts.

52 He put down rulers from thrones and raised up the lowly.

53 He filled the hungry with good things, and the rich He sent away empty.

54 He helped His servant Israel in order to remember mercy.

55 even as He spoke to our fathers, to Abraham and to his seed forever.

56 And Mary stayed with her about three months, then returned to her own house.

57 Now the time was fulfilled to Elizabeth that she should give birth. And she gave birth to a son.

58 And the neighbors and relatives heard that the Lord was magnifying His mercy with her and they greatly rejoiced with her.

59 And on the eighth day they came to circumcise the little child. And they were calling him after the name of his father, Zach-a-ri-as.

60 But answering his mother said, No, but he shall be called John.

61 And they said to her, There is not one of your relatives who is called by this name.

62 And they signaled to his father as to what he wanted him to be called.

63 And asking for a writing tablet he wrote, saying, John is his name; and they all marveled.

64 And immediately his mouth opened and

^α μεγαλα LITR. ¹ καὶ γενεὰς and generations TTR. ^α ὥς αἰῶνας G. ^α ὡς LITR.

^α ἡμέρα τῇ ὀγδόῃ LITR. ^α Ἰωάννης Tr. ^α εἶπαν TTR. ^α ἐκ τῆς συγγενείας from among

the kinsfolk LITR. ^α αὐτὸ It LITR. ^α — το τ[α].

his tongue was untied. And he spoke, blessing God.

⁶⁵ And fear came on all those who lived around them. And in the whole hill-country of Judea these things were told.

⁶⁶ And all who heard laid them up in their hearts, saying, What then will this child be? And the hand of the Lord was with him.

⁶⁷ And his father Zach-a-ri-as was filled with the Holy Spirit and prophesied, saying,

⁶⁸ Blessed be the Lord, the God of Israel, because He looked on His people and worked out redemption for them.

⁶⁹ And He raised up a Horn of salvation for us in the house of his servant David—

⁷⁰ even as He spoke by the mouth of His holy prophets (all who have been since the world began)—

⁷¹ salvation from our enemies and from the hand of those who hate us—

⁷² to fulfil mercy with our fathers and to remember His holy covenant,

⁷³ the oath which He swore to Abraham our father,

⁷⁴ to grant to us that we, being delivered out of the hand of our enemies, should serve Him without fear,

⁷⁵ in holiness and righteousness before Him all the days of our lives.

⁷⁶ And you, child, shall be called the prophet of the Highest. For you shall go before the face of the Lord to prepare His way,

⁷⁷ to give knowledge of salvation to His people in remission of their sins,

⁷⁸ through the tender mercies of our God, in which the Dayspring from on high has visited us,

⁷⁹ to shine on those sitting in darkness and in the shadow of death, to guide our feet

τὸ στόμα αὐτοῦ παραχρῆμα καὶ ἡ γλῶσσα αὐτοῦ, καὶ
his mouth immediately and his tongue [loosed], and

ἔλάλει ἐὺλογῶν τὸν θεόν. 65 Καὶ ἐγένετο ἐπὶ πάντας φόβος
he spoke, blessing God. And 'came 'upon 'all 'fear
τούς περιεκοινοῦντας αὐτούς· καὶ ἐν ὅλῃ τῇ ὄρεινῃ τῆς
those who dwell around them; and in 'whole 'the hill-country

Ἰουδαίας διελαλεῖτο πάντα τὰ ῥήματα ταῦτα. 66 καὶ
of Judea 'were 'being 'talked 'of. 'all 'these 'things. And

ἔγεντο πάντες οἱ ἀκούσαντες ἐν τῇ καρδίᾳ αὐτῶν, λέ-
'said ('them) 'up 'all 'who 'heard in their heart, say-
γοντες, Τί ἄρα τὸ παιδίον τοῦτο ἔσται; Καὶ ἡ χεὶρ
ing, What then 'this 'little 'child 'will 'be? And (the) hand

κυρίου ἦν μετ' αὐτοῦ.
of (the) Lord was with him.

67 Καὶ Ζαχαρίας ὁ πατήρ αὐτοῦ ἐπλήσθη πνεύματος
And Zacharias his father was filled with (the) 'Spirit

ἁγίου, καὶ ᾠροφῆεν, λέγων, 68 Εὐλογητὸς κύριος ὁ
'holy, and prophesied, saying, Blessed be (the) Lord the

θεὸς τοῦ Ἰσραὴλ, ὅτι ἐπεσκέψατο καὶ ἰποίησεν λύτρωσιν
of Israel, because he looked upon and wrought redemption

τῷ λαῷ αὐτοῦ. 69 καὶ ἤγειρεν κέρασ σωτηρίας ἡμῖν ἐν Ἰσρ⁷
and raised up a horn of salvation for us in the

οἴκῳ Δαβὶδ⁸ τοῦ παιδὸς αὐτοῦ. 70 καθὼς ἐλάλησεν διὰ
house of David his servant; according as he spoke by (the)

στόματος τῶν ἁγίων β'των⁹ ἀπ' αἰῶνος προφητῶν αὐτοῦ·
mouth 'holy 'since 'time 'began 'prophets 'of 'his;

71 σωτηρίαν ἐξ ἐχθρῶν ἡμῶν καὶ ἐκ χειρὸς πάντων
salvation from our enemies and from (the) hand of all

τῶν μισούντων ἡμᾶς. 72 ποιῆσαι ἔλεος μετὰ τῶν πατέρων
those who hate us; to fulfil mercy with 'fathers

ἡμῶν, καὶ μνησθῆναι διαθήκης ἁγίας αὐτοῦ, 73 ὅρκον δὲ
'our, and to remember 'covenant 'holy 'his, (the) oath which

ὤμοσεν πρὸς Ἀβραάμ τὸν πατέρα ἡμῶν, τοῦ δοῦναι ἡμῖν
he swore to Abraham our father, to give us (that)

74 ἀφόβως ἐκ χειρὸς τῶν ἐχθρῶν ἡμῶν ὄνσθέντας,
without fear out of (the) hand of our enemies being saved,

λατρεῖν αὐτῷ 75 ἐν ὁσιότητι καὶ δικαιοσύνῃ ἐνώπιον αὐτοῦ
we should serve him in holiness and righteousness before him,

πάσας τὰς ἡμέρας τῆς ζωῆς ἡμῶν. 76 Καὶ σὺ, παιδίον,
all the days of our life. And thou, little child,

προφῆτης ὑψίστου κληθήσῃ· προπορεύσῃ γὰρ πρὸ
prophet of (the) Highest shalt be called; for thou shalt go before (the)

προσώπου κυρίου ἰτοιμάσαι ὁδοὺς αὐτοῦ. 77 τοῦ δοῦναι
face of (the) Lord to prepare his way; to give

γνῶσιν σωτηρίας τῷ λαῷ αὐτοῦ ἐν ἀφέσει ἁμαρτιῶν αὐτῶν,
knowledge of salvation to his people in remission of their sins,

78 διὰ σπλάγχνα ἐλεοῦς θεοῦ ἡμῶν, ἐν οἷς ἐπεσκέψατο
through (the) bowels of compassion of our God, in which has visited

ἡμᾶς ἀνατολὴ ἐκ ὑψους, 79 ἐπιφάναι τοῖς ἐν ὀσκότεινᾳ
us (the) day-spring from on high, to shine upon those in 'darkness

καὶ σκιᾷ θανάτου καθημένους· τοῦ κατευθύναι τοὺς
'and 'in (the) 'shadow 'of 'death 'sitting; to direct

⁷ + γὰρ (read For also) LITTA.

⁸ ἐπροφῆτευσεν LITTA.

⁹ — τῷ (read (the)) LITTA.

¹⁰ Δαυεὶδ LITTA; Δαυὶδ α. w.

¹¹ — τοῦ LITTA.

¹² — τῶν LITTA.

¹³ — τῶν LITTA.

¹⁴ — ἡμῶν (read of [our] enemies) [L]ITTA.

¹⁵ — τῆς ζωῆς (read all our days) GLITTA W.

¹⁶ + δὲ also LITTA.

πύδας ἡμῶν εἰς τὸν δῶν εἰρήνης. 80 Τὸ δὲ παιδίον ἠξάνεν
our feet into [the] way of peace. And the little child grew
καὶ ἐκραταιοῦτο πνεύματι· καὶ ἦν ἐν ταῖς ἐρήμοις ἕως
and was strengthened in spirit; and he was in the deserts until [the]
ἡμέρας ἀναδείκναι αὐτοῦ πρὸς τὸν Ἰσραὴλ.
of his shewing to Israel.

2 Ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις ἐξῆλθεν δόγμα
And it came to pass in those days went out a decree
παρὰ Καίσαρος Αὐγούστου, ἀπογραφέσθαι πᾶσαν τὴν
from Caesar Augustus, that should be registered all the
οἰκουμένην· 2 αὕτη δ' ἡ ἀπογραφή πρώτη ἐγένετο· ἦγε-
habitable world; this registration first took place when
μοινοῦντος τῆς Συρίας Ἰκυρινίου. 3 καὶ ἐπορεύοντο πάντες
was governor of Syria Cyrenius. And went all
ἀπογραφέσθαι, ἕκαστος εἰς τὴν κτίαν πόλιν. 4 Ἀνέβη δὲ καὶ
to be registered, each to his own city; and went up also
Ἰωσήφ ἀπὸ τῆς Γαλιλαίας ἐκ πόλεως Ναζαρέτ εἰς τὴν
Joseph from Galilee out of [the] city Nazareth to
Ἰουδαίαν, εἰς πόλιν Δαβὶδ· ἥτις καλεῖται Βηθλεὲμ, διὰ
Judea, to a city of David which is called Bethlehem, because
τὸ εἶναι αὐτὸν ἐκ οἴκου καὶ πατρὸς Δαβὶδ. 5 ἀπο-
of his being of [the] house and family of David, to re-
γράψασθαι· σὺν Μαρίᾳ τῇ μεμνηστευμένῃ αὐτῷ ῤυνναϊκῇ,
register himself with Mary who was betrothed to him as wife,
οὗση ἱκανῶς. 6 Ἐγένετο δὲ ἐν τῷ εἶναι αὐτοῦς
she being great with child. And it came to pass in [the time] they were
ἐκεῖ ἐπληθύνθησαν αἱ ἡμέραι τοῦ τεκεῖν αὐτήν. 7 καὶ ἔτε-
there were fulfilled the days for her bringing forth, and she bore
πρὸς τὸν υἱὸν αὐτῆς τὸν πρωτότοκον, καὶ ἐσπαργάνωσεν
forth her son the first-born, and wrapped in swaddling clothes
αὐτόν, καὶ ἀνέκλεινεν αὐτὸν ἐν τῇ φάτνῃ, διότι οὐκ ἦν
him, and laid him in the manger, because there was not
αὐτοῖς τόπος ἐν τῷ καταλύματι.
for them a place in the inn.

8 Καὶ ποιμένες ἦσαν ἐν τῇ χώρᾳ τῇ αὐτῇ, ἀγραιοῦντες
And shepherds were in the country, some, lodging in the fields
καὶ φυλάσσοντες φυλακὰς τῆς νυκτὸς ἐπὶ τὴν ποιμνὴν αὐτῶν.
and keeping watch by night over their flock;
9 καὶ ἰδοὺ ἄγγελος κυρίου ἐπὶσστη αὐτοῖς, καὶ δόξα
and behold, an angel of [the] Lord stood by them, and [the] glory
κυρίου περιέλαμψεν αὐτούς· καὶ ἐφοβήθησαν φόβον
of [the] Lord shone around them, and they feared [with] fear
μείαν. 10 καὶ εἶπεν αὐτοῖς ὁ ἄγγελος, Μὴ φοβεῖσθε ἰδοὺ
great. And said to them the angel, Fear not; behold
γάρ, εὐαγγελίζομαι ὑμῖν χαρὰν μεγάλην, ἥτις ἐστὶν
for, I announce glad tidings to you [of] joy great, which shall be
παντὶ τῷ λαῷ. 11 ὅτι ἐτέχθη ὑμῖν σήμερον σωτήρ, ὅς ἐστιν
to all the people; for was born to you to-day a Saviour, who is
τὸ σημεῖον· εὐρήσετε βρέφος ἐσπαργανωμένον. 12 καὶ τοῦτο ὑμῖν
the sign: ye shall find a babe wrapped in swaddling clothes, ly-

into the way of peace.

80 And the little child grew and was made stronger in spirit. And he was in the deserts until the day of his showing to Israel.

CHAPTER 2

1 And a decree went out from Caesar Augustus that all the world should be registered.

2 This census first began when Cyrenius was governor of Syria.

3 And all went to be registered, each to his own city.

4 And Joseph also went up from Galilee, out of the city Nazareth, to Judea, to the city of David which is called Bethlehem, because he was of the house and family of David.

5 in order to register himself with Mary (who was betrothed to him as wife,) she being great with child.

6 And while they were there, the days were fulfilled for her to give birth.

7 And she bore her first-born son and wrapped him in a navel-band and laid him in the manger because there was no room for them in the inn.

8 And there were shepherds in the same country, living in the fields and keeping watch by night over their flock.

9 And, behold! The angel of the Lord stood by them and the Lord's glory shone around them. And they feared with great fear.

10 And the angel said to them, Do not fear. Lo, I bring you good news of great joy, which shall be to all people.

11 For a Savior was born to you today, who is Christ the Lord, in the city of David.

12 And this is the sign to you, You shall find a babe wrapped in a navel-band, lying

8 — ἡ ΛΙΤΤΑ. ὁ ἐγένετο πρώτη Τ. ἰ Κυρίνου Cyrenius L. ὁ αὐτοῦ (read his city) ΛΙΤΤΑ.
ἰ Ναζαράθ L; Ναζαρέθ ΤΩ. Δαυὶδ ΛΙΤΤΑ; Δαυὶδ ΩΩ. ἀπογραφέσθαι L.
ἰ μεμνηστευμένη ΛΙΤΤΑ. ὁ — ῤυνναϊκῇ ΛΙΤΤΑ. ὁ — τῇ (read a manger) ΛΙΤΤΑ. ὁ — ἰδοὺ
ΤΤΑ. Δαυὶδ ΛΙΤΤΑ; Δαυὶδ ΩΩ. ὁ — καὶ ἀνδ ΛΙΤΤΑ. ὁ — κείμενον Τ.

τὸ εἰρημένον ἐν ὁ νόμῳ κυρίου, Ζεῖγος τρυγόνων
that which has been said in [the] law of [the] Lord, A pair of turtle doves
ἢ δύο πνεοσσούς^ο περιστερῶν.
or two young of pigeons.

25 Καὶ ἰδοὺ, ἦν ἄνθρωπος^ο ἐν Ἱερουσαλὴμ ὃ ὄνομα
And behold, there was a man in Jerusalem whose name
Συμεών, καὶ ὁ ἄνθρωπος οὗτος δικαίος καὶ εὐλαβής,
[was] Simeon; and this man [was] just and pious,

προσδοχόμενος παράκλησιν τοῦ Ἰσραὴλ, καὶ πνεύμα
waiting for [the] consolation of Israel, and [the] Spirit
ἔμχον ἦν^ο ἐπ' αὐτόν. 26 καὶ ἦν αὐτῷ κεχορηγισμένος ὑπὸ
Holy was upon him. And it was to him divinely communicated by
τοῦ πνεύματος τοῦ ἁγίου μὴ ἰδεῖν θάνατον πρὶν^ο ἢ^ο
the Spirit the Holy that he should not see death before

ἰδρὸν τὸν Χριστὸν κυρίου. 27 καὶ ἦλθεν ἐν τῷ πνεύματι
he should see the Christ of [the] Lord. And he came in the Spirit

εἰς τὸ ἱερὸν^ο καὶ ἐν τῷ εἰσαγαγεῖν τοὺς γονεῖς τὸ παιδίον Ἰη-
into the temple; and when brought in the parents the little child Je-
σοῦν, τοῦ ποιῆσαι αὐτοὺς κατὰ τὸ εἰθισμένον
sus, that they might do according to what had become customary

τοῦ νόμου περὶ αὐτοῦ, 28 καὶ αὐτὸς ἰδὲξατο αὐτὸ εἰς τὰς ἀγκά-
by the law for him, he also received him into arms,
λας αὐτοῦ^ο, καὶ εὐλόγησεν τὸν θεόν, καὶ εἶπεν, 29 Νῦν ἀπολύεις
this, and blessed God, and said, Now thou lettest go

τὸν δούλόν σου, ἔσποτα, κατὰ τὸ ῥήμά σου, ἐν εἰρήνῃ^ο
thy bondman, O Master, according to thy word, in peace;

30 ὅτι εἶδον οἰοφθαλμοῖ μου τὸ σωτήριόν σου, 31 ὃ
for I have seen mine eyes thy salvation, which

ἠτοίμασας κατὰ πρόσωπον πάντων τῶν λαῶν. 32 φῶς
thou hast prepared before [the] face of all the peoples; a light

εἰς ἀποκάλυψιν ἔθνων καὶ δόξαν λαοῦ σου Ἰσραὴλ.
for revelation of [the] Gentiles and glory of thy people Israel.

33 Καὶ ἦν ὁ Ἰωσήφ^ο καὶ ἡ μήτηρ αὐτοῦ^ο θαυμάζοντες ἐπὶ
And were Joseph and his mother wondering at

τοῖς^ο λαλουμένοις περὶ αὐτοῦ. 34 καὶ εὐλόγησεν
the things which were spoken concerning him. And blessed

αὐτοὺς Συμεών, καὶ εἶπεν πρὸς Μαρίας τὴν μητέρα αὐτοῦ,
them Simeon, and said to Mary his mother,

Ἰδοὺ, οὗτος κείται εἰς πᾶσιν καὶ ἀνάστασιν πολλῶν
Lo, this [child] is set for [the] fall and rising up of many

ἐν τῷ Ἰσραὴλ, καὶ εἰς σημεῖον ἀντιλεγόμενον. 35 καὶ σοῦ^ο ὅτι^ο
in Israel, and for a sign spoken against; (and of thee also

αὐτῆς τὴν ψυχὴν διελεύσεται ῥομφαία^ο ὅπως ἀναποκαλυ-
thy soul shall go through a sword;) so that may be re-
φθῶσιν ἐκ πολλῶν καρδιῶν διαλογισμοί.
vealed of many hearts [the] reasonings.

36 Καὶ ἦν ἡ Ἄννα προφῆτις, θυγάτηρ Φανουὴλ, ἐκ
And there was Anna a prophetess, daughter of Phanuel, of [the]

φυλῆς Ἀσέρ^ο αὕτη προβεβηκῖα ἐν ἡμέραις πολλαῖς, ζήσασα
tribe of Asher, she was advanced in days many, having lived

77 ἐτὶ μετὰ ἀνδρός^ο ἑπτὰ ἀπὸ τῆς παρθενίας αὐτῆς, 37 καὶ
years with a husband seven from her virginity, and

which had been written in the Law of the Lord
— a pair of turtledoves, or two young pigeons.

25 And lo, there was a man in Jerusalem
whose name was Simeon. And this man was
righteous and godly, waiting for the Comfort
of Israel. And the Holy Spirit was on him.

26 And it was divinely revealed to him by
the Holy Spirit that he should not see death
before he should see the Christ of the Lord.

27 And he came in the Spirit into the
Temple. And when the parents brought in
the child Jesus, that they might do according
to the custom of the Law for Him,

28 he also received Him into his arms. And
he blessed God and said,

29 Now You will let Your servant go in
peace, Lord, according to Your word.

30 For my eyes have seen Your salvation,
31 which You have prepared before the face
of all the people,

32 a light for enlightening the Gentiles, and
the glory of Your people Israel.

33 And Joseph and His mother were wonder-
ing at the things which were spoken of Him.

34 And Simeon blessed them and said to
Mary His mother. Behold! This One is set for
the fall and rising up of many in Israel, and
for a sign spoken against—

35 yea, a sword shall pierce your own soul
also—so that the thoughts of many hearts
may be revealed.

36 And there was Anna, a prophetess.
Phanuel's daughter, of the tribe of Asher.
She was much advanced in days, having lived
seven years with a husband from her virginity,

ο + τῷ the LTR.

ρ νοσσούς TA.

ο ἄνθρωπος ἦν T.

ο ἦν ἄγων GLTTAW

ο ἦν τ; ἂν TT.

ο αὐτοῦ (read [his] arms) [L] [HTA].

ο + ὁ L.

ο ὁ πατήρ αὐτοῦ his

father GTTA.

ο αὐτοῦ (read [his] mother) GTTA.

ο [δὲ] LTR.

ο μετὰ ἀνδρός

ἐπὶ LTR.

ο παρθενίας A.

³⁷ and she was a widow of about eighty-four years. And she never left the Temple, serving with fastings and prayers night and day.

³⁸ And coming up at the same time she gave praise to the Lord and spoke about Him to all those waiting for redemption at Jerusalem.

³⁹ And when they had done all things according to the Law of the Lord, they returned to Galilee, to their own city of Nazareth.

⁴⁰ And the child grew and became strong in spirit, being filled with wisdom. And God's grace was upon Him.

⁴¹ And His parents went to Jerusalem every year at the Feast of the Passover.

⁴² And when He was twelve years old they went up to Jerusalem, according to the custom of the Feast.

⁴³ And when they had completed the days, as they returned, the child Jesus stayed behind in Jerusalem. But Joseph and His mother did not know.

⁴⁴ And supposing Him to be in the group, they went a day's journey. And then they looked for Him among the relatives and among the friends.

⁴⁵ And when they did not find Him, they returned to Jerusalem looking for Him.

⁴⁶ And after three days they found Him in the Temple, sitting in the midst of the ones who taught, both hearing them and asking questions.

⁴⁷ And all those hearing Him were amazed at His understanding and answers.

⁴⁸ And they were astonished when they saw Him. And His mother said to Him, Son, why have You done this to us? See, your father

³⁷ αὐτὴ ἡ χήρα ὥς ἑτῶν ὀγδοηκοντατεσσάρων, ἣ οὐκ ἀφίστατο ἀπὸ τοῦ ἱεροῦ, νηστείας καὶ δεήσεις λατρεύουσα νύκτα καὶ ἡμέραν· ³⁸ καὶ αὕτη αὐτῇ τῇ ὥρᾳ ἐπιστάσα ἀνθωμολογεῖτο τῷ κυρίῳ, καὶ ἐλάλει περὶ αὐτοῦ πᾶσιν τοῖς προσδεχομένοις λύτρωσιν ἐν Ἱερουσαλὴμ.

³⁹ Καὶ ὡς ἐτέλεσαν ἅπαντα ἅτα κατὰ τὸν νόμον κυρίου, ἐπέστρεψαν εἰς τὴν Γαλιλαίαν, εἰς τὴν πόλιν αὐτῶν Ναζαρεθ. ⁴⁰ Τὸ δὲ παιδίον ἤσκαθεν καὶ ἐκραταιοῦτο ὁ πνεῦματι, πληρούμενον σοφίας, καὶ χάρις θεοῦ ἦν ἐπ' αὐτόν.

⁴¹ Καὶ ἐπορεύοντο οἱ γονεῖς αὐτοῦ κατ' ἔτος εἰς Ἱερουσαλὴμ.

⁴² καὶ ὅτε ἐγένετο ἑτῶν δώδεκα, ἀναβάντων αὐτῶν εἰς Ἱερουσόλυμα κατὰ τὸ ἔθος τῆς ἑορτῆς, ⁴³ καὶ τελειωσάντων τὰς ἡμέρας, ἐν τῷ ὑπιστρέφειν αὐτοὺς ὑπέμεινεν Ἰησοῦς ὁ παῖς ἐν Ἱερουσαλὴμ, καὶ οὐκ ἔγνω Ἰωσήφ καὶ ἡ μήτηρ αὐτοῦ.

⁴⁴ νομίσαντες δὲ αὐτὸν ἐν τῇ συνοδίᾳ εἶναι, ἦλθον ἡμέρας ὁδὸν, καὶ ἀνέζητον αὐτὸν ἐν τοῖς συγγενεῖσιν καὶ ἐν τοῖς γνωστοῖς.

⁴⁵ καὶ μὴ εὐρόντες αὐτὸν ὑπέστρεψαν εἰς Ἱερουσαλὴμ, ζητοῦντες αὐτόν.

⁴⁶ Καὶ ἐγένετο μεθ' ἡμέρας τρεῖς εὗρον αὐτὸν ἐν τῷ ἱερῷ, καθεζόμενον ἐν μέσῳ τῶν διδασκάλων, καὶ ἀκούοντα αὐτὸν καὶ ἐπερωτῶντα αὐτοῦ.

⁴⁷ ἰξίσαντα δὲ πάντες αὐτοὺς αὐτὸν ἐπεπλήγησαν καὶ πρὸς αὐτὸν ἡ μήτηρ αὐτοῦ εἶπεν, Τέκνον, τί ἐποίησας ἡμῖν οὕτως;

καὶ αὐτὸς ἀπεκρίθη αὐτῇ λέγων, τί μοι καὶ ὑμῶν οὐκ ἔμελλεν ἔσθαι ὅτι τὸν πατέρα μου καὶ τὸν κυρίον ἐβάλεον ἐν ἑμοί, καὶ ἐκείνους ἐβάλεον ἐν ὑμῖν.

³⁷ αὐτὴ ἑαυτὴν ἴδρα. ὥς ἑτῶν ὀγδοηκοντατεσσάρων. ἣ οὐκ ἀφίστατο ἀπὸ τοῦ ἱεροῦ. νηστείας καὶ δεήσεις λατρεύουσα νύκτα καὶ ἡμέραν. ³⁸ καὶ αὕτη αὐτῇ τῇ ὥρᾳ ἐπιστάσα ἀνθωμολογεῖτο τῷ κυρίῳ, καὶ ἐλάλει περὶ αὐτοῦ πᾶσιν τοῖς προσδεχομένοις λύτρωσιν ἐν Ἱερουσαλὴμ. ³⁹ Καὶ ὡς ἐτέλεσαν ἅπαντα ἅτα κατὰ τὸν νόμον κυρίου, ἐπέστρεψαν εἰς τὴν Γαλιλαίαν, εἰς τὴν πόλιν αὐτῶν Ναζαρεθ. ⁴⁰ Τὸ δὲ παιδίον ἤσκαθεν καὶ ἐκραταιοῦτο ὁ πνεῦματι, πληρούμενον σοφίας, καὶ χάρις θεοῦ ἦν ἐπ' αὐτόν. ⁴¹ Καὶ ἐπορεύοντο οἱ γονεῖς αὐτοῦ κατ' ἔτος εἰς Ἱερουσαλὴμ. ⁴² καὶ ὅτε ἐγένετο ἑτῶν δώδεκα, ἀναβάντων αὐτῶν εἰς Ἱερουσόλυμα κατὰ τὸ ἔθος τῆς ἑορτῆς, ⁴³ καὶ τελειωσάντων τὰς ἡμέρας, ἐν τῷ ὑπιστρέφειν αὐτοὺς ὑπέμεινεν Ἰησοῦς ὁ παῖς ἐν Ἱερουσαλὴμ, καὶ οὐκ ἔγνω Ἰωσήφ καὶ ἡ μήτηρ αὐτοῦ. ⁴⁴ νομίσαντες δὲ αὐτὸν ἐν τῇ συνοδίᾳ εἶναι, ἦλθον ἡμέρας ὁδὸν, καὶ ἀνέζητον αὐτὸν ἐν τοῖς συγγενεῖσιν καὶ ἐν τοῖς γνωστοῖς. ⁴⁵ καὶ μὴ εὐρόντες αὐτὸν ὑπέστρεψαν εἰς Ἱερουσαλὴμ, ζητοῦντες αὐτόν. ⁴⁶ Καὶ ἐγένετο μεθ' ἡμέρας τρεῖς εὗρον αὐτόν ἐν τῷ ἱερῷ, καθεζόμενον ἐν μέσῳ τῶν διδασκάλων, καὶ ἀκούοντα αὐτόν καὶ ἐπερωτῶντα αὐτοῦ. ⁴⁷ ἰξίσαντα δὲ πάντες αὐτοὺς αὐτὸν ἐπεπλήγησαν καὶ πρὸς αὐτόν ἡ μήτηρ αὐτοῦ εἶπεν, Τέκνον, τί ἐποίησας ἡμῖν οὕτως; καὶ αὐτὸς ἀπεκρίθη αὐτῇ λέγων, τί μοι καὶ ὑμῶν οὐκ ἔμελλεν ἔσθαι ὅτι τὸν πατέρα μου καὶ τὸν κυρίον ἐβάλεον ἐν ἑμοί, καὶ ἐκείνους ἐβάλεον ἐν ὑμῖν.

ἰδοὺ, ὁ πατήρ σου κἀγὼ ὀδυνώμενοι ἐξητοῦμέν σε. 49 Καὶ εἰπεν πρὸς αὐτοὺς, Τί ὅτι ἐζητεῖτέ με; οὐκ ᾔδειτε ὅτι ἐν τοῖς τοῦ πατρὸς μου δεῖ εἶναι με; 50 Καὶ αὐτοὶ οὐ συνήκαν τὸ ῥῆμα ὃ ἐλάλησεν αὐτοῖς. 51 Καὶ κατέβη μετ' αὐτῶν καὶ ἦλθεν εἰς Ὑαζαρέτ^α καὶ ἦν ὑποτασσόμενος μετ' αὐτοὺς καὶ ἐκείνη ἡμετέρα αὐτοῦ διετήρει πάντα τὰ ῥήματα^α ταῦτα^α ἐν τῇ καρδίᾳ αὐτῆς. 52 καὶ Ἰησοῦς προέκοπτεν ἐσοφία καὶ ἡλικίᾳ, καὶ χάριτι παρὰ θεῶ καὶ ἀνθρώποις.

3 Ἐν εἰεὶ δὲ πεντακαιδέκτῳ τῆς ἡγεμονίας Τιβερίου Καίσαρος, ἡγεμονεύοντος Ποντίου Πιλάτου τῆς Ἰουδαίας, καὶ ἡγεταρχοῦντος^α τῆς Γαλιλαίας Ἡρώδου, Φιλίππου δὲ τοῦ ἀδελφοῦ αὐτοῦ ἡγεταρχοῦντος^α τῆς Ἰτουραίας καὶ Τραχωνιτιδὸς χώρας, καὶ Λυσανίου τῆς Ἀβιληνῆς ἡγεταρχοῦντος, 2 ἔπ' ἀρχιερέων^α Ἄννα καὶ Καϊάφα, ἐγένετο ῥῆμα θεοῦ ἐν τῇ Ἰωάννῃ τὸν τοῦ Ζαχαρίου υἱὸν ἐν τῇ ἐρήμῳ. 3 καὶ ἦλθεν εἰς πᾶσαν τὴν περίχωρον τοῦ Ἰορδάνου, ἐκρίσσω βαπτισμα μετανοίας εἰς ἄφεισιν ἁμαρτιῶν 4 ὥς γεγραπτα ἐν βίβλῳ λόγων Ἡσαίου τοῦ προφήτου, ὁ λέγοντος, Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, Ἐτοιμάσατε τὴν ὁδὸν κυρίου, εὐθείας ποιεῖτε τὰς τρίβους, 5 πᾶσα φάραγξ πληρωθήσεται, καὶ πᾶν ὄρος καὶ βουνὸς ταπεινωθήσεται, καὶ ἔσται τὰ σκολιὰ εἰς εὐθείαν, καὶ αἱ τραχεῖαι εἰς ὁδοὺς λείας, 6 καὶ ὁφεται πᾶσα σὰρξ τὸ σωτήριον τοῦ θεοῦ. 7 Ἐλέγεν οὖν τοῖς ἐκπορευομένοις ὄχλοις βαπτισθῆναι ὑπ' αὐτοῦ, Γεννήματα ἰδίων, τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς; ὁ τίπους, who forewarned you to flee from the coming wrath?

and I were looking for You, full of sorrow. 49 And He said to them, Why were you looking for Me? Do you not know that I must be about My Father's business? 50 And they did not understand what He was saying to them. 51 And He went down with them and came to Nazareth. And He was obedient to them. And His mother kept all these things in her heart. 52 And Jesus advanced in wisdom and size, and in favor with God and men.

CHAPTER 3

1 Now in the fifteenth year of the reign of Tiberias Caesar, Pontius Pilate was governor of Judea and Herod was tetrarch of Galilee. And his brother Philip was tetrarch of I-tu-re-a and of the region of Trach-o-ni-tis. And Ly-sa-ni-as was the tetrarch of Ab-i-le-ne. 2 During the high-priesthood of Annas and Cai-a-phas, the word of God came on John the son of Zach-a-ri-as in the wilderness. 3 And he went into all the country around the Jordan, preaching the baptism of repentance for remission of sins— 4 as it has been written in the book of the words of Isaiah the prophet, saying, "The voice of one crying in the wilderness. Prepare the way of the Lord. Make His paths straight 5—every valley shall be filled and every mountain and hill shall be brought low. And the crooked places shall become a straight path, and the rough roads shall become smooth, 6 and all flesh shall see the salvation of God." 7 Then he said to the crowd coming out to be baptized by him, Children of vipers! Who has warned you to flee from the wrath to come?

^α Ναζαρέθ Nazareth. ^α τὰ ῥήματα πάντα L. ⁴ — ταῦτα these [LIT(a)]. ^{*} + ἐν τῇ in (wisdom) T. ¹ ἡλικίᾳ καὶ σοφίᾳ Tr. ² Πιλάτου T. ³ ἡγεταρχοῦντος T. ¹ ἐπ' ἀρχιερέωνς GLITTAW. ¹ Καϊάφα L. ² — τοῦ αὐτοῦ T. ³ — τὴν (read every country around) LTA. ⁴ — λέγοντος LITTA. ⁵ εὐθείας straight [patha] LITTA.

⁸Then bring forth fruits worthy of repentance. And do not begin to say within yourselves, We have Abraham for our father. For I say to you that God is able to raise up children to Abraham from these stones.

⁹And also the axe is already laid to the root of the trees: therefore every tree which does not bear good fruit is cut down and is thrown into the fire.

¹⁰And the people asked him, saying, What then shall we do?

¹¹And answering he said to them, He that has two coats, let him give to him that has none. And he that has food, let him do likewise.

¹²And tax-collectors also came to be baptized. And they said to him, Teacher, what shall we do?

¹³And he said to them, Exact no more than that which is appointed to you.

¹⁴And those who were soldiers also asked him, saying, And what shall we do? And he said to them, Treat no one cruelly, nor accuse falsely, and be satisfied with your pay.

¹⁵But as the people were in suspense and were reasoning in their hearts about John, whether or not he might be the Christ,

¹⁶John answered, saying to all, I indeed baptize you with water, but He comes who is mightier than I, of whom I am not worthy to untie the thong of His sandals. He will baptize you with the Holy Spirit and with fire.

¹⁷His sifting fan is in His hand and He will thoroughly purge His floor. And He will gather the wheat into His storehouse. But He will burn the chaff with fire that cannot be put out.

¹⁸And then imploring them with many other things, he truly preached the gospel

⁸ποιήσατε οὖν καρποὺς ἀξίους τῆς μετανοίας· καὶ μὴ ἀρῆσθε λέγειν ἐν ἑαυτοῖς, Πατέρα ἔχομεν τὸν Ἀβραάμ·
Produce therefore fruits worthy of repentance; and not begin to say in yourselves, [For] father we have Abraham.

λέγω γὰρ ὑμῖν, ὅτι δύναται ὁ θεὸς ἐκ τῶν λίθων τούτων ἐγείρει τέκνα τῷ Ἀβραάμ. Ὁ ἤδη δὲ καὶ ἡ ἀξίη πρὸς τὴν τοῦ ἄξινου ἔξω ἀξίαν. Ὁ ἤδη δὲ καὶ ἡ ἀξίη πρὸς τὴν τοῦ ἄξινου ἔξω ἀξίαν. Ὁ ἤδη δὲ καὶ ἡ ἀξίη πρὸς τὴν τοῦ ἄξινου ἔξω ἀξίαν.
for I say to you, that [is] able God from these stones to raise up children to Abraham. But already also the axe to the root of the trees is applied: every therefore tree not producing fruit [is] cut down and into [the] fire is cast. And the people therefore asked him, saying, What then shall we do?

¹¹Ἀποκριθεὶς δὲ ἔλεγεν αὐτοῖς, Ὁ ἔχων δύο χιτῶνας μεταδόντω τῷ μὴ ἔχοντι· καὶ ὁ ἔχων βρώματα ὁμοίως ποιείτω. Ὁ ἔχων δύο χιτῶνας μεταδόντω τῷ μὴ ἔχοντι· καὶ ὁ ἔχων βρώματα ὁμοίως ποιείτω.
And answering he says to them, He that has two tunics let him impart to him that has not; and he that has victuals likewise let him do.

¹²Ἡλθον δὲ καὶ τελῶναι βαπτισθῆναι, καὶ εἶπον· πρὸς αὐτὸν διδάσκαλε, τί ποιήσομεν; Ὁ δὲ εἶπεν αὐτοῖς, Μηδὲν πλέον παρὰ τὸ διατεταγμένον τοῖς.
And came also tax-gatherers to be baptized, and they said to him, Teacher, what shall we do? And he said to them, Nothing more beyond that which is appointed to them.

¹⁴Ἐπερωτώντων δὲ αὐτὸν καὶ στρατευόμενοι, ἔλεγον, καὶ ἡμεῖς τί ποιήσομεν; καὶ εἶπεν πρὸς αὐτούς, καὶ οὐδὲν πλέον παρὰ τὸ διατεταγμένον τοῖς.
And asked him also those who were soldiers, saying, And we what shall we do? And he said to them, Nothing more beyond that which is appointed to them.

¹⁵Προσδοκῶντος δὲ τοῦ λαοῦ, καὶ διαλογιζομένων πάντων ἐν ταῖς καρδίαις αὐτῶν περὶ τοῦ Ἰωάννου, μή ποτε αὐτὸς εἴη ὁ χριστός, ὁ ἔχων δύο χιτῶνας μεταδόντω τῷ μὴ ἔχοντι· καὶ ὁ ἔχων βρώματα ὁμοίως ποιείτω.
But as were in expectation the people, and were reasoning all in their hearts concerning John, whether or not he might be the Christ,

¹⁶ἀπεκρίνατο ὁ Ἰωάννης ἅπασιν λέγων, Ἐγὼ μὲν ὕδατι βαπτίζω ὑμᾶς, ἐρχεται δὲ ὁ ἰσχυρότερός μου, οὗ οὐκ εἰμὶ ἰκανὸς λύσαι τὸν ἰμάντα τῶν ὑποδημάτων αὐτοῦ· αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι καὶ πυρὶ.
I indeed with water baptize you, but he comes who is mightier than I, of whom I am not fit to loose the thong of his sandals; he will baptize with [the] Spirit and fire.

¹⁷Ὁ δὲ τὸ πύλον ἔχων ἐν τῇ χειρὶ αὐτοῦ, ὁ ἔχων δύο χιτῶνας μεταδόντω τῷ μὴ ἔχοντι· καὶ ὁ ἔχων βρώματα ὁμοίως ποιείτω. Ὁ δὲ εἶπεν πρὸς αὐτούς, καὶ οὐδὲν πλέον παρὰ τὸ διατεταγμένον τοῖς.
And he who has the winning fan in his hand, he will gather the wheat into his storehouse, but he will burn the chaff with fire that cannot be put out.

⁸ [καλὸν] L. ⁹ ποιήσομεν should we do LITTA. ¹⁰ εἶπεν LITTA. ¹¹ τί ποιήσομεν (ποιήσομεν should we do TAV) καὶ ἡμεῖς LITTA. ¹² λέγουσιν τοῖς Ἰωάννης T. ¹³ ἡμεῖς ποὺ οὐκ εἰμὶ ἰκανὸς λύσαι τὸν ἰμάντα τῶν ὑποδημάτων αὐτοῦ T. ¹⁴ ἡμεῖς ποὺ οὐκ εἰμὶ ἰκανὸς λύσαι τὸν ἰμάντα τῶν ὑποδημάτων αὐτοῦ T. ¹⁵ ἡμεῖς ποὺ οὐκ εἰμὶ ἰκανὸς λύσαι τὸν ἰμάντα τῶν ὑποδημάτων αὐτοῦ T. ¹⁶ ἡμεῖς ποὺ οὐκ εἰμὶ ἰκανὸς λύσαι τὸν ἰμάντα τῶν ὑποδημάτων αὐτοῦ T. ¹⁷ ἡμεῖς ποὺ οὐκ εἰμὶ ἰκανὸς λύσαι τὸν ἰμάντα τῶν ὑποδημάτων αὐτοῦ T. ¹⁸ ἡμεῖς ποὺ οὐκ εἰμὶ ἰκανὸς λύσαι τὸν ἰμάντα τῶν ὑποδημάτων αὐτοῦ T.

* Ἀμεινοδῶδ' α. * Ἀμειν, τοῦ Ἀμειν of Admin, of Arnī, τα. * Ἐορῶν ελ. * Ἐρῶν
 ὀλτ.τῶν. * Ἐβερ τῶν. * Καὶνὰς α. * Ἰσρεῖ β. * Ἰσρεῖ * * * Μαλεσῆτ' τ. * Καὶνὰ
 * ἑλῆρθε πτωτῶν. αὐγὰν λῆτῶν. * Ἰσρ' ἑλῆρθε λῆτῶν. * πεσοῦσάσθ' α. * ὕστερον λῆτῶν
 * εἰσῆλθε λῆτῶν. * πρὸς αὐτὸν ὁ Ἰσραὺς λῆτῶν. * Ἰσραὺς λῆτῶν. * ἀλλ' ἔτι παρ
 ῥήματα θεοῦ λῆτῶν. * ὁ διαβόλος (read be elowed) τῶν. * εἰς ὅρος ὕψηλ' αὐτῶν
 α. λῆτῶν. * ἐκαὺς λῆτῶν. * πάσα αὐτῶν λῆτῶν. * (ὁ) α. ἑλπὴν αὐτὸν ὁ Ἰσραὺς λ. * Ἰσραὺς
 ἑλπὴν αὐτῶν τ. * ὕπαγε ὀντω μου, σατανὰ ὁ λῆτῶν. * ἀγὼ for ὀλτῶν. * κερὶ
 τὸν θεὸν σου ποιοῦσιν αὐτῶν λῆτῶν. * ἵνα αὐτῶν λῆτῶν. * ὡς ὡς λῆτῶν (read hum) ἑλῆτῶν.

* Ἀμεινοδῶδ' α. * Ἀμειν, τοῦ Ἀμειν of Admin, of Arnī, τα. * Ἐορῶν ελ. * Ἐρῶν
 ὀλτ.τῶν. * Ἐβερ τῶν Καίων α. * Ἰσρεδ β. * Ἰαρετ β. * Μαλεσῆτ β. * Καίων α.
 * Ἐλῆρης πτωτ. αἰών λτῶν. * Ἐρ' ἔρηνκ λτῶν. * πεσσεράκων λτῶν. * ὕστερον λτῶν.
 * εἰσὶν ἐλτῶν. * πρὸς αὐτὸν ὁ Ἰσῶος λτῶν. * Ἰκῶν λτῶν. * ἀλλ' ἔτι παρ.
 ῥήματα θεοῦ τῶν λτῶν. * ὁ διαβόλος (read be elowed) τῶν. * εἰς ὅρος ψήλαδ' (λτῶν).
 ἀδ λτῶν. * ἐκαὺ λτῶν. * πάρα αὐτῶν λτῶν. * (ὁ) α. * ἑλπεν αὐτὸν ὁ Ἰσῶος λ. * Ἰσῶος
 ἑλπεν αὐτῶ τ. * ὕπαγε ὁστω μοι, σατανά (ὁ λτῶν. * ἀγὼ for ὁ λτῶν. * κερὶ
 τὸν θεόν σου ποσεικύνεισθ' λτῶ. * ἵναναι ἐλ. τα. * ὡν λτῶν (read hum) λτῶν.

ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ, καὶ εἶπεν αὐτῷ, Εἰ ὁ υἱὸς εἶ
upon the edge of the temple, and said to him, If the Son thou art
τοῦ θεοῦ, βάλε σεαυτὸν ἐντεῦθεν κάτω. 10 γέγραπται γάρ,
of God, cast thyself hence down; for it has been written,
Ὅτι τοῖς ἀγγέλοις αὐτοῦ ἐντελείται περὶ σοῦ, τοῦ δια-
That to his angels he will give charge concerning thee, to
φυλάξαι σε. 11 καὶ ὅτι ἐπὶ χειρῶν ἀρουσίν σε, μήποτε
keep thee; and that in [their] hands shall they bear thee, lest
προσκύψῃς πρὸς λίθον τὸν πόδα σου. 12 Καὶ ἀποκριθεὶς εἶπεν
thou strike against a stone thy foot. And answering said
αὐτῷ ὁ Ἰησοῦς, Ὅτι εἰρηται, Οὐκ ἐκπειράσεις κύριον
to him Jesus, It has been said, Thou shalt not tempt [the] Lord
τὸν θεόν σου. 13 Καὶ συντελέσας πάντα πειρασμὸν ὁ διά-
thy God. And having finished every temptation the de-
βολος ἀπίστη ἀπ' αὐτοῦ ἀκριαιροῦ.
vil departed from him for a time.

14 Καὶ ὑπέστρεψεν ὁ Ἰησοῦς ἐν τῇ δυνάμει τοῦ πνεύματος
And returned Jesus in the power of the Spirit
εἰς τὴν Γαλιλαίαν· καὶ φήμῃ ἐξῆλθεν καθ' ὅλης τῆς περὶ-
to Galilee; and a rumour went out into whole the country
χώρου περὶ αὐτοῦ. 15 καὶ αὐτὸς εἶδασκεν ἐν ταῖς συν-
around concerning him. and he taught in syn-
αγωγαῖς αὐτῶν, δοξαζόμενος ὑπὸ πάντων. 16 καὶ ἦλθεν εἰς
synagogues, being glorified by all. And he came to
Ἰερὺν· Ναζαρέτ, ὃ ἦν τεθραμμένος· καὶ εἰσῆλθεν κατὰ
Nazareth, where he was brought up; and he entered according to
τὸ εἰωθὸς αὐτῷ ἐν τῇ ἡμέρᾳ τῶν σαββάτων εἰς τὴν συναγωγὴν,
his custom on the day of the sabbaths into the synagogue,
καὶ ἀνίστη ἀναγνῶναι. 17 καὶ ἐπεδόθη αὐτῷ βιβλίον
and stood up to read. And there was given to him [the] book
Ἡσαίου τοῦ προφήτου, καὶ ἀναπτύξας τὸ βιβλίον εὗρεν
of Isaiah the prophet, and having unrolled the book he found
τόπον· τὸπον οὗ ἦν γεγραμμένον, 18 Πνεῦμα κυρίου
the place where it was written, [The] Spirit of [the] Lord [is]
ἐπ' ἐμέ, οὗ ἔνεκεν ἔχρισέν με. εὐαγγελίζεσθαι
upon me, on account of which he anointed me to announce the glad tidings
πτωχοῖς, ἀπίσταλκέν με. ἰάσασθαι τοὺς συντετριμμένους
to [the] poor, he has sent me to heal the broken
τὴν καρδίαν, κηρύξαι αἰχμαλώτους ἄφειν καὶ τυφλοῖς
in heart, to proclaim to captives deliverance and to [the] blind
ἀνάβησιν, ἀποστείλαι τεθραυσμένους ἐν ἀφείῃ. 19 κηρύ-
recovery of sight, to send forth [the] crushed in deliverance, to pro-
ξαι ἐναντὶν κυρίου δεκτόν. 20 Καὶ πτύξας τὸ
claim [the] year of [the] Lord acceptable. And having rolled up the
βιβλίον, ἀποδοὺς τῷ ὑπηρέτῃ ἐκάθισεν, καὶ πάντων
book, having delivered [it] to the attendant he sat down, and of all
ἐν τῇ συναγωγῇ οἱ ὀφθαλμοὶ ἦσαν ἀτενίζοντες αὐτῷ.
in the synagogue the eyes were fixed upon him.
21 Ἦρξατο δὲ λέγειν πρὸς αὐτούς, Ὅτι σήμερον πεπλήρωται
And he began to say to them, To-day is fulfilled
ἡ γραφὴ αὕτη ἐν τοῖς ὤσιν ὑμῶν. 22 Καὶ πάντες ἐμαρτύρουν
this scripture in your ears. And all bore witness

me, Satan! For it has been written, "You shall worship the Lord your God, and Him only shall you serve."

9 And he led Him to Jerusalem and set Him on the pinnacle of the Temple. And he said to Him, If you are the Son of God, throw yourself down from here,

10 for it has been written, "He will give His angels command about you, to keep you, and that they shall bear you up in their hands, for fear that you may strike your foot against a stone."

12 And answering, Jesus said to him, It has been said, "You shall not tempt the Lord your God."

13 And when the devil had finished every temptation, he left Him for a while.

14 And Jesus returned in the power of the Spirit into Galilee. And a report about Him went out through all the countryside.

15 And He taught in their synagogues, being glorified by all.

16 And He came to Nazareth, where He had been brought up. And according to His custom, He went into the synagogue on the Sabbath day and stood up to read.

17 And the book of Isaiah the prophet was given to Him. And unrolling the book He found the place where it was written,

18 "The Spirit of the Lord is upon Me, because He has anointed Me to preach the gospel to the poor, He has sent Me to heal the brokenhearted, to announce deliverance to the captives and recovery of sight to the blind, to send forth the bruised with deliverance,

19 to proclaim the acceptable year of the Lord."

20 And rolling up the book, He gave it to the officers and sat down. And the eyes of all in the synagogue were fastened on Him.

21 And He began to say to them, Today this Scripture is fulfilled in your ears.

22 And all bore witness to Him and wondered at the gracious words which came out

1 - ὁ ἑλτίττω. 7 - τὴν λίττω. 8 Ναζαρέτ W ; Ναζαρά Ναζαρά T. 9 ἀνατεθρα-
μένος T. 10 τὸν προφήτου Ἡσαίου λίττω. 11 ἀνοίξας ἡνίκα ὀφείλει λίττω. 12 - τὸν τ.
13 εἰς τὴν οἰκίαν. 14 τὸν προφήτου Ἡσαίου λίττω. 15 εὐαγγελίζεσθαι τοὺς συντετριμμένους
τὴν καρδίαν οἱ λίττω. 16 ἐν τῇ συναγωγῇ ἦσαν οἱ ὀφθαλμοὶ L ; οἱ ὀφθαλμοὶ ἐν τῇ συναγωγῇ
ἦσαν λίττω.

of His mouth. And they said, Is this not the son of Joseph?

²³ And He said to them, Surely you will say to Me this proverb, Physician, heal yourself. Whatever things we have heard were being done in Ca-per-na-um, do also here in your own country.

²⁴ But He said, Truly I say to you that no prophet is accepted in his own country.

²⁵ But truly I say to you, there were many widows in Israel in the days of Elijah, when the sky was shut up for three years and six months, when there was a great famine on all the land.

²⁶ And to none of them was Elijah sent except to Zare-phath of Sidon, to a woman, a widow.

²⁷ And many lepers were in Israel in the time of Elisha the prophet, and none of them were cleansed except Na-a-man the Syrian.

²⁸ And hearing these things, all those in the synagogue were filled with anger.

²⁹ And they rose up and threw Him out of the city. And they led Him to the brow of the hill on which their city had been built, in order to throw Him headlong down it.

³⁰ But passing through the midst of them, He went away.

³¹ And He went down to Ca-per-na-um, a city of Galilee, and was teaching them on the sabbaths.

³² And they were astonished at His teaching for His word was with authority.

³³ And in the synagogue was a man who had a spirit of an unclean demon. And he cried out with a loud voice,

³⁴ saying, Ha! What do we have to do with You, Jesus, Naz-a-rene? Have you come to destroy us? I know You. You are the Holy One of God.

³⁵ And Jesus warned him, saying, Be quiet and come out of him! And after the demon had thrown him into the middle, he came out from him, not having hurt him.

αὐτῷ, καὶ ἐθαύμαζον ἐπὶ τοῖς λόγοις τῆς χάριτος τοῖς ἐκπορευο-
to him, and wondered at the words of grace which pro-
μείνοις ἐκ τοῦ στόματος αὐτοῦ, καὶ ἔλεγον, Ὁὐχὶ οὗτός ἐστιν
ceded out of his mouth; and they said, 'Not 'this 'is
ἰὸς υἱὸς Ἰωσήφ'; 23 Καὶ εἶπεν πρὸς αὐτοῦς, Πάντως ἐρεῖτέ
the son of Joseph? 23 And he said to them, Surely ye will say

μοι τὴν παραβολὴν ταύτην, Ἰατρί, θεράπευσον σεαυτὸν;
to me this parable, Physician, heal thyself;

ὅσα ἠκούσαμεν γέγονενα ἐν τῇ Καπερναούμ, ποιήσου
whatsoever we have heard being done in Capernaum, do

καὶ ὡδε ἐν τῇ πατρίδ σου. 24 Εἶπεν δέ, Ἀμὴν λέγω ὑμῖν, ὅτι
also here in thine [own] country. But he said, Verily I say to you, that

οὐδεὶς προφήτης δεκτός ἐστιν ἐν τῇ πατρίδι αὐτοῦ. 25 ἐπὶ
no prophet acceptable is in his [own] country. 25 In

ἀληθείας δὲ λέγω ὑμῖν, πολλοὶ χήραι ἦσαν ἐν ταῖς ἡμέραις
'but truth I say to you, many widows were in the days

Ἑλίου ἐν τῷ Ἰσραὴλ, ὅτε ἐκλείσθη ὁ οὐρανὸς ἐπὶ ἔτη
of Elias in Israel, when 'was 'shut 'up 'tho 'heaven for 'years

τρία καὶ μῆνας ἕξ, ὡς ἐγένετο λιμὸς μέγας ἐπὶ πάντων τῶν
'three and 'months 'six, when there was a 'famine 'great upon all the

γῆν, 26 καὶ πρὸς οὐδεμίαν αὐτὴν ἐπέμφθη Ἡλίας ἐμὴ εἰς
land, and to none of them was sent Elias except to

Σάρεπτα τῆς Σιδωνός, πρὸς γυναῖκα χήραν. 27 καὶ πολλοὶ
Sarepta of Sidonia, to a 'woman 'widow. And many

λεπροὶ ἦσαν ἐπὶ Ἐλισσαίου τοῦ προφήτου ἐν τῷ Ἰσραὴλ,
lepers were in the time of Elisha the prophet in Israel,

καὶ οὐδεὶς αὐτὸν ἐκαθάρισεν ἐμὴ Ἰσραὴλ. 28 Καὶ
and none of them was cleansed except Naaman the Syrian. And

ἐπλήσθησαν πάντες θυμοὶ ἐν τῇ συναγωγῇ, ἀκούοντες
'were 'filled 'all 'with 'indignation 'in 'tho 'synagogue, hearing

ταῦτα. 29 καὶ ἀναστάντες ἐξέβαλον αὐτὸν ἔξω τῆς
these things; and having risen up they cast him out of [the]

πόλεως, καὶ ἤγαγον αὐτὸν ἕως τῆς ὄψους τοῦ ὄρους ἐφ'
city, and led him unto the brow of the mountain upon

ὃ ἡ πόλις αὐτῶν ψικοδόμητο, 30 καὶ τὸ κατακρημνίσαι
which their city had been built, for to throw 'down 'headlong

αὐτόν. 30 αὐτὸς δὲ διελθὼν διὰ μέσου αὐτῶν ἐπορεύετο
'him; but he passing through [the] midst of them went away.

31 Καὶ κατήλθεν εἰς Καπερναοὺμ πόλιν τῆς Γαλιλαίας
And he went down to Capernaum a city of Galilee,

καὶ ἦν διδάσκων αὐτοὺς ἐν τοῖς σάββασι. 32 καὶ ἐξεπλήσ-
and was teaching them on the sabbaths. And they were as-
στοντο ἐπὶ τῇ διδασκῇ αὐτοῦ, ὅτι ἐν ἐξουσίᾳ ἦν ὁ λόγος αὐτοῦ,
tonished at his teaching, for with authority was his word.

33 Καὶ ἐν τῇ συναγωγῇ ἦν ἄνθρωπος ἔχων πνεῦμα δαιμονίου
And in the synagogue was a man having a spirit of a demon

ἀκαθάρτου, καὶ ἀνέκραξεν φωνῇ μεγάλῃ, 34 λέγων, Ἐα,
unclean; and he cried out with a 'voice 'loud, saying, Ah!

τί ἡμῖν καὶ σοί, Ἰησοῦ Ναζαρενέ; ἤθεες ἀπολέσαι ἡμᾶς;
what to us and to thee, Jesus, Nazarene? Art thou come to destroy us?

οὐδὲ σε τίς ἐγώ, ὁ ὅγιος τοῦ θεοῦ. 35 Καὶ ἐπετίμησεν
I know thee who thou art, the Holy [One] of God. And 'rebuked

ἰ οὐχὶ ΛΙΤΑ. ὁ υἱὸς ἰσὺν Ἰωσήφ οὗτος ΤΑ. 1 [δ] τρ. ὡς οὐτῇ; εἰς τὴν ΤΑ.
α Καπερναοὺμ ΛΙΤΑ. W. ὁ αὐτοῦ Τ. β + ὅτι that T. α Ἡλίου Τ. γ — ἐπὶ ΛΙΤΑ [δ]
α Ἡλίας Τ. δ Σάρεπτα W. γ Σιδωνίας ΛΙΤΑ. β ἐν τῷ Ἰσραὴλ ἐπὶ Ἐλισσαίου (Ἐλισαίου
12) τοῦ προφήτου ΛΙΤΑ. α Ναμάν ΛΙΤΑ. γ — τῆς (read a brow) ΟΥΤΑ. W. ὁ ψικοδόμητο
αὐτῶν ΤΑ. α ὡς το ας ΟΥΤΑ. β Καπερναοὺμ ΛΙΤΑ. W. α — λέγων [τί] ΤΑ.

αὐτῷ ὁ Ἰησοῦς, λέγων, Φιμώθητι, καὶ ἐξελθε ἐξ⁴ αὐτοῦ.
 'him 'Jesus, saying, Hold thy peace, and come forth out of him.
 Καὶ ῥίψαν αὐτὸν τὸ δαιμόνιον εἰς τὸ μέσον ἐξῆλθεν
 And 'having 'thrown 'him 'the 'demon into the midst came out
 ἀπ' αὐτοῦ, μὴδὲν βλάψαν αὐτόν. 36 καὶ ἐγένετο θάμβος
 from him, in nothing having hurt him. And 'came 'astonishment
 ἐπὶ πάντας, καὶ συνελάλουν πρὸς ἀλλήλους, λέγοντες, Τίς
 upon all, and they spoke to one another, saying, What
 ὁ λόγος οὗτος, ὅτι ἐν ἰξουσίᾳ καὶ δυνάμει ἐπιτάσσει τοῖς
 word [is] this, that with authority and power he commands the
 ἀκαθάρτοις πνεύμασιν, καὶ ἐξέρχονται; 37 Καὶ ἐξεπορεύετο
 unclean spirits, and they come out? And 'went 'out
 ἡχος περὶ αὐτοῦ εἰς πάντα τόπον τῆς περιχώρου.
 'a 'rumour concerning him into every place of the country around.

38 Ἀναστὰς δὲ ἔειπεν τῇ συναγωγῇ εἰσῆλθεν εἰς τὴν οἰκίαν
 And rising up out of the synagogue he entered into the house
 Σίμωνος· ἡ δὲ πενθερὰ δὲ τοῦ Σίμωνος ἦν συνεχομένη
 of Simon. 'The 'mother-in-law 'and of Simon was oppressed with
 πυρετῷ μεγάλῳ· καὶ ῥώτησαν αὐτὸν περὶ αὐτῆς. 39 καὶ
 a 'fever 'great; and they asked him for her. And
 ἐπιστὰς ἐπάνω αὐτῆς ἐπέτιμυσεν τῷ πυρετῷ, καὶ ἀφῆκεν αὐτήν·
 standing over her he rebuked the fever, and it left her;
 παραυτοῦ δὲ ἀναστὰς διηκόνει αὐτοῖς.
 and immediately arising 'she served them.

40 Δύνοντες δὲ τοῦ ἡλίου πάντες ὅσοι εἶχον
 And at the going down of the sun all as many as had [persons]
 ἀσθενούσας· νόσοις ποικίλαις ἤγαγον αὐτοὺς πρὸς αὐτόν·
 sick with 'diseases 'various brought them to him,
 ὡς ἐνὶ ἐκάστῳ αὐτῶν τὰς χεῖρας ἵπτιθεις⁵ ἰθεράπευ-
 and he 'on 'one 'each 'of them hands 'having 'laid 'healed
 σεν αὐτούς· 41 ἐξέρχετο δὲ καὶ δαιμόνια ἀπὸ πολλῶν,
 them; and 'went 'out 'also 'demons from many,
 κράζοντα⁶ καὶ λέγοντα, Ὅτι σὺ εἰ μὲν χριστὸς⁷ ὁ υἱὸς τοῦ
 crying out and saying, Thou art the Christ the Son
 θεοῦ. Καὶ ἐπιτιμῶν οὐκ εἶπα αὐτὰ λαλεῖν ὅτι ᾔδεισαν
 of God. 'And rebuking he suffered not them to speak because they knew
 τὸν χριστὸν αὐτὸν εἶναι.
 'the 'Christ 'him 'to 'be.

42 Γενομένης δὲ ἡμέρας ἐξελθὼν ἐπορεύθη εἰς ἔρημον
 And 'being 'come 'day having gone out he went into a desert
 τόπον, καὶ οἱ ὄχλοι ἠζήτησαν αὐτόν, καὶ ἦλθον ἕως αὐτοῦ
 place, and the crowds sought him, and came up to him
 καὶ κατεῖχον αὐτόν τοῦ μὴ πορεύεσθαι ἀπ' αὐτῶν. 43 ὁ δὲ
 and were detaining him that he might not go from them. But he
 εἶπεν πρὸς αὐτούς, Ὅτι καὶ ταῖς ἑτέραις πόλεσιν εὐαγ-
 said to them, Also to the other cities 'to 'announce
 γελίσσασθαι ὅτι ἡ βασιλεία τοῦ θεοῦ ὅτι
 'the 'glad 'tidings 'it 'behoves 'me, the 'kingdom of God; because
 εἰς⁸ τοῦτο ἀπέσταλμαι. 44 Καὶ ἦν κηρύσσων ἐν ταῖς
 'for 'this have I been sent forth. And he was preaching in the
 συναγωγαῖς⁹ τῆς Γαλιλαίας.
 'synagogues of Galilee.

36 And amazement came on all. And they spoke to one another, saying, What is this word, that with authority and power he commands the unclean spirits and they come out?
 37 And a report about Him went out into every place of the country around there.

38 And leaving the synagogue, He went into the house of Simon. And Simon's mother-in-law was pressed with a great fever. And they asked Him about her.

39 And standing over her, He solemnly spoke to the fever and it left her. And immediately she got up and served them.

40 And at the setting of the sun, all those who had sick ones with various diseases brought them to Him. And He laid His hands on each one of them and healed them.

41 And also many demons went out from many, crying out and saying, You are the Christ, the Son of God! And He warned them, not allowing them to speak because they knew that He was the Christ.

42 And when it was day, He came out and went into a deserted place. And the people were seeking Him and came up to Him. And they were holding Him so that He might not go away from them.

43 But He said to them, It is necessary for Me to preach the gospel of the kingdom of God in the other cities also, because it was for this that I have been sent.

44 And He was preaching in the synagogues of Galilee.

⁴ ἀπ' from LITTA. ⁵ — τὸ σ. ⁶ ἀπὸ from TTA. ⁷ — ἡ (read [the]) OLTTAAW.
⁸ ἐπιτιθεῖς laying LITTA. ⁹ ἰθεράπευσεν TTA. ¹⁰ ἐξέρχοντο T. ¹¹ κρουαζόντα LT.
¹² — ὁ χριστός OLTTA. ¹³ ἐπὶ ἐξήντον bought after GLTTAAW. ¹⁴ οὐδεὶς με L. ¹⁵ ἐπὶ LITTA.
¹⁶ ἀπεσταλτα I was sent forth TTTA. ¹⁷ εἰς τὰς συναγωγὰς TTTA. ¹⁸ ἰουδαίας of Judea A.

CHAPTER 5

¹ And as the people pressed upon Him to hear the word of God He was standing by the lake of Gen-nes-a-ret.

² And He saw two ships standing by the lake, but the fishermen had left them and were washing their nets.

³ And going onto one of the ships, which was Simon's, He asked him to put back a little from the land. And sitting down, He taught the people from the ship.

⁴ And when He quit speaking, He said to Simon, Move out into the deep and let down your nets for a haul.

⁵ And answering Simon said to Him, Master, we have worked through the whole night and have taken nothing. But at Your word I will let down the net.

⁶ And doing this, they took in a great multitude of fish. And their net was breaking.

⁷ And they signaled to the partners, those in the other ship, that they should come to help them. And they came and filled both the ships, so that they were sinking.

⁸ And having seen this, Simon Peter fell down at the knees of Jesus, saying, Depart from me, Lord, for I am a man, a sinner.

⁹ For amazement seized him and all with him, at the haul of fish which they had taken.

¹⁰ And so also were James and John, sons of Zeb-e-dee, who were partners with Simon. And Jesus said to Simon, Do not fear. From now on you shall be catching men.

¹¹ And bringing the ships to the land, they left all and followed Him.

ὅ ἔγενετο. δὲ ἐν τῇ τὸν ὄχλον ἐπικεῖσθαι αὐτῷ
And it came to pass during the (time) the crowd pressed on him
τοῦ ἰσχυροῦ τὸν λόγον τοῦ θεοῦ, καὶ αὐτὸς ἦν ἑστὼς παρὰ
to hear the word of God, that he was standing by
τὴν λίμνην Γεννησαρέτ· 2 καὶ εἶδεν δύο πλοῖα ἑστῶτα
the lake of Genesaret: and he saw two ships standing
παρὰ τὴν λίμνην· οἱ δὲ ἄλιεῖς ἱαποβάαντες ἀπ' αὐτῶν
by the lake, but the fishermen having gone out from them
ἀπέπλυναν τὰ δίκτυα. 3 ἐμβὰς δὲ εἰς ἓν τῶν πλοίων
washed the nets. And having entered into one of the ships
δὲ ἦν τοῦ Σίμωνος, ἠρώτησεν αὐτὸν ἀπὸ τῆς γῆς ἐπαναγα-
which was Simon's, he asked him from the land to put
γεῖν ὀλίγον· καὶ καθίσας ἐδίδασκεν ἐκ τοῦ πλοίου· τοὺς
off a little; and having sat down, he taught from the ship the
ὄχλους. 4 Ὡς δὲ ἐπαύσατο λαλῶν εἶπεν πρὸς τὸν Σίμωνα,
crowds. And when he ceased speaking he said to Simon,
Ἐπανάγαγε εἰς τὸ βάθος καὶ χαλάσατε τὰ δίκτυα. ἡμῶν εἰς
Put out into the deep and let down your nets, for
ἄγαν. 5 Καὶ ἀποκριθεὶς Σίμων εἶπεν αὐτῷ, Ἐπιστάτα,
a haul. And answering Simon said to him, Master,
οἱ ὅλης ἡνυκτὸς κομίσαντες οὐδὲν ἐλάβομεν,
through whole the night having laboured, nothing have we taken,
ἐπὶ δὲ τῷ ῥηματί σου χαλάσω τὰ δίκτυα. 6 Καὶ τοῦτο
but at thy word I will let down the net. And this
ποιήσαντες συνέκλεισαν ἰχθύων πλῆθος· πολὺ ἰδεῖν ἡγγυνοῦν
having done they enclosed of fishes a shoal great; was breaking
δὲ τὰ δίκτυα αὐτῶν. 7 καὶ κατένευσαν τοῖς μετοῖσι
and not theirs. And they beckoned to the partners
ἑαυτῶν ἐν τῇ ἐνέφῳ πλοίῳ, τοῦ ἐλθόντος συλλαβεῖσθαι αὐτοῖς·
those in the other ship, that coming they should help them;
καὶ ἦλθον, καὶ ἐπλησαν ἀμφοτέρω τὰ πλοῖα, ὥστε βυθίζε-
and they came, and filled both the ships, so that were sink-
σθαι αὐτά. 8 ἰδὼν δὲ Σίμων Πέτρος προσέπεσεν τοῖς γόνοισιν
ing them. And having seen Simon Peter fell at the knees
τοῦ ἰησοῦ, λέγων, Ἐξέλθε ἀπ' ἐμοῦ, ὅτι ἄνθρωπος ἁμαρτωλὸς
of Jesus, saying, Depart from me, for a man a sinner
εἰμι, κύριε. 9 Θάμβος γὰρ περιέσχεν αὐτὸν καὶ πάντας τοὺς
am I, Lord. For astonishment laid hold on him and all those
σὺν αὐτῷ, ἐπὶ τῇ ἀγρᾷ τῶν ἰχθύων ἡ συνίλαβον
with him, at the haul of the fishes which they had taken;
10 ὁμοίως δὲ καὶ Ἰάκωβον καὶ Ἰωάννην, υἱοὺς Ζεβεδαίου,
and in like manner also James and John, sons of Zebedeo,
οἱ ἦσαν κοινωνοὶ τῷ Σίμωνι. Καὶ εἶπεν πρὸς τὸν Σίμωνα
who were partners with Simon. And said to Simon
Μὴ φοβοῦ· ἀπὸ τοῦ νῦν ἀνθρώπους ἔσρ
Jesus, Fear not; from henceforth men thou shalt be
ζωγρῶν. 11 Καὶ καταγαγόντες τὰ πλοῖα ἐπὶ τὴν γῆν, ἀφίεντες
capturing. And having brought the ships to land, leaving
ἅπαντα ἠκολούθησαν αὐτῷ.
all they followed him.

¹ καὶ αὐτὸς τῆς.

ἀποβάαντες τῆς.

ἰσχυροῦ δὲ τῆς.

— αὐτῶν τῆς.

ἰχθύων ὅτι τῆς.

ἰσχυροῦ τῆς.

— ὅ τῆς.

— ὅ τῆς.

— ὅ τῆς.

² ἰδὲν τῆς.

ἐπλυνον were washing τῆς.

ἐπλυναν τῆς.

ἐν (in) τῷ πλοίῳ ἐδίδασκεν τῆς.

ἐκ τοῦ πλοίου ἐδίδασκεν τῆς.

— τῆς (read a whole night) τῆς.

ἰδεῖν ἡγγυνοῦ τῆς.

— τοῖς [τῆς] τῆς.

— ὅ τῆς.

³ πλοῖα small ships τῆς.

— τοῦ τῆς.

— τοῦ τῆς.

— τοῦ τῆς.

— τοῦ τῆς.

— τοῦ τῆς.

— τοῦ τῆς.

— τοῦ τῆς.

— τοῦ τῆς.

⁴ ἀλῆεις τῆς.

— τοῦ τῆς.

— τοῦ τῆς.

— τοῦ τῆς.

— τοῦ τῆς.

— τοῦ τῆς.

— τοῦ τῆς.

— τοῦ τῆς.

— τοῦ τῆς.

⁵ ἀπ' αὐτῶν

— τοῦ τῆς.

— τοῦ τῆς.

— τοῦ τῆς.

— τοῦ τῆς.

— τοῦ τῆς.

— τοῦ τῆς.

— τοῦ τῆς.

— τοῦ τῆς.

12 Καὶ ἐγένετο ἐν ταῦταις αὐτὸν ἐν μιᾷ τῶν πόλεων,
 And it came to pass as² was¹ the in one of the cities,
 καὶ ἰδοὺ, ἀνὴρ πλήρης λέπρας· καὶ ἰδὼν¹ τὸν Ἰησοῦν, πεσὼν
 that behold, a man full of leprosy, and seeing Jesus, falling
 ἐπὶ πρόσωπον ἐβόηθ' αὐτοῦ, λέγων, Κύριε, ἐάν θέλῃς·
 upon [his] face he besought him, saying, Lord, if thou wilt
 δύνασαι με καθαρίσαι. 13 Καὶ ἐκτείνας τὴν χεῖρα
 thou art able me to cleanse. And having stretched out [his] hand
 ἤψατο αὐτοῦ, εἰπὼν, Ἐθέλω, καθαρῶς ἔσθαι. Καὶ εὐθέως ἡ
 he touched him, saying, I will; be thou cleansed. And immediately the
 λέπρα ἀπῆλθεν ἀπ' αὐτοῦ. 14 καὶ αὐτὸς παρήγγειλεν αὐτῷ
 leprosy departed from him. And he charged him
 μηδενὶ εἰπεῖν· ἀλλὰ ἀπελθὼν δεῖξον σεαυτὸν τῷ ἱερεῖ, καὶ
 no one to tell; but having gone shew thyself to the priest, and
 προσένεγκε περὶ τοῦ καθαρισμοῦ σου, καθὼς προσέταξεν ὁ Μω-
 offer for thy cleansing, as² ordered¹ Mo-
 σῆς, εἰς μαρτύριον αὐτοῖς. 15 Διήρχετο δὲ μᾶλλον ὁ
 ses, for a testimony to them. But was spread abroad still more the
 λόγος περὶ αὐτοῦ· καὶ συνήρχοντο ὄχλοι πολλοὶ ἀκούειν,
 report concerning him; and were coming crowds great to hear,
 καὶ θεραπεύεσθαι ὑπ' αὐτοῦ· ἀπὸ τῶν ἀσθενειῶν αὐτῶν·
 and to be healed by him from their infirmities.
 16 αὐτὸς δὲ ἦν ὑποχωρῶν ἐν ταῖς ἐρήμοις καὶ προσευχό-
 But he was retiring in the deserts and pray-
 μενος.
 ing.

17 Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν καὶ αὐτὸς ἦν διδά-
 And it came to pass on one of the days that he was teach-
 κων, καὶ ἦσαν καθήμενοι Ὁ Φαρισαῖοι καὶ νομοδιδάκαλοι,
 ing, and there were sitting by Pharisees and teachers of the law,
 οἱ ἦσαν ἐκ παντὸς κώμης τῆς Γαλιλαίας καὶ
 who were come out of every village of Galilee and
 Ἰουδαίας καὶ Ἱερουσαλὴμ· καὶ δύναμις κυρίου ἦν εἰς
 of Judea and of Jerusalem: and power of [the] Lord was [there] for
 τὸ ἰᾶσθαι ταῦτους. 18 καὶ ἰδοὺ, ἄνδρες φέροντες ἐπὶ κλίνῃς
 to heal them. And behold, men carrying upon a couch
 ἄνθρωπον ὃς ἦν παραλελυμένος, καὶ ἰζήτουν αὐτὸν εἰσενε-
 a man who was paralyzed, and they sought him to bring
 κεῖν καὶ θέναι ἐνώπιον αὐτοῦ. 19 καὶ μὴ εὕροντες διὰ²
 in and to place [him], before him. And not having found by
 ποῖς εἰσεπύκνωσιν αὐτὸν διὰ τὸν ὄχλον, ἀναβάντες
 what way they should bring in him on account of the crowd, going up
 ἐπὶ τὸ δῶμα, διὰ τῶν κεράμων καθῆκαν αὐτὸν σὺν τῷ
 on the housetop, through the tiles they let down him with the
 κλινιδίῳ εἰς τὸ μέσον ἔμπροσθεν τοῦ Ἰησοῦ. 20 καὶ ἰδὼν τὴν
 little couch into the midst before Jesus. And seeing
 πίστιν αὐτῶν εἶπεν αὐτοῖς, Ἄνθρωπε, ἀφέωνται σοὶ
 their faith he said to him, Man, have been forgiven thee
 αἱ ἁμαρτίαι σου. 21 Καὶ ἤρξαντο διαλογίζεσθαι οἱ γραμματεῖς
 thy sins. And began to reason the scribes
 καὶ οἱ Φαρισαῖοι, λέγοντες, Τίς ἐστιν οὗτος ὃς λαλεῖ βλασ-
 and the Pharisees, saying, Who is this who speaks blas-
 φημίας; τίς δύναται ἀφεῖναι ἁμαρτίας, ἐκ μὴ μόνος ὁ θεός;
 phemias? who is able to forgive sins, except alone God?

12 And as He was in one of the cities, there was a man full of leprosy. And when he saw Jesus, he fell on his face and begged Him, saying, Lord, If you desire, you are able to make me clean.

13 And He stretched out His hand and touched him, saying, I desire it, Be clean! And instantly the leprosy left him.

14 And He commanded him to tell no one, saying, But go and show yourself to the priest and offer for your cleansing, as Moses commanded—for a witness to them.

15 But still more the report about Him was spread abroad. And great crowds were coming to hear and to be healed from their sicknesses by Him.

16 But He drew Himself back into the deserted places and was praying.

17 And on one of the days He was teaching, Pharisees and teachers of the Law were sitting there, who had come out of every town of Galilee and of Judea and of Jerusalem. And the power of the Lord was there to heal them.

18 And, behold! Men appeared carrying a man who was paralyzed on a bed. And they were trying to bring him in so as to place him before Him.

19 But because of the multitude, they did not find a way to bring him in. So, going up on the housetop, they let him down through the tiles, with the little bed into the midst, in front of Jesus.

20 And seeing their faith, He said to him, Man, your sins have been forgiven you!

21 And the scribes and the Pharisees began to question, saying, Who is this who speaks blasphemies? Who is able to forgive sins except God alone?

¹ ἰδὼν δὲ τ. ² λέγων Ltr. ¹ Μωϋσῆς Ltr. τ. w. — ὑπ' αὐτοῦ Ltr. τ. w. — οἱ τοῦ L. ² συναβληθῆτες come together L. ³ αὐτὸν him (read was for his healing) τ. a. ⁴ + αὐτὸς him L. ⁵ — διὰ GLTtr. w. ⁶ — αὐτῷ GLTtr. a. ⁷ ἁμαρτίας ἀφεῖναι Ltr. a.

²² But knowing their thoughts, Jesus answered, saying to them, Why do you doubt in your hearts?

²³ Which is easier, to say, Your sins have been forgiven you, or to say, Get up and walk?

²⁴ But so that you may know that the Son of man has authority on earth to forgive sins, He said to the paralyzed one, I say to you, Get up! And take up your bed and go to

²⁵ And immediately he stood up before them and took up the bed on which he was lying and went away to his house, glorifying God.

²⁶ And amazement took hold on all. And they glorified God and were filled with fear, saying, We have seen wonderful things today.

²⁷ And after these things He went out and saw a tax-collector named Levi sitting at the tax office. And He said to him, Follow Me!

²⁸ And leaving all, he rose up and followed Him.

²⁹ And Levi made a great feast in his own house. And there was a great company of tax-collectors and others who were with them at the table.

³⁰ And their scribes and the Pharisees murmured at His disciples, saying, Why do you eat and drink with tax-collectors and sinners?

³¹ And answering Jesus said to them, They who are well do not need a physician, but they who are sick.

³² I did not come to call the righteous to repentance, but sinners.

³³ And they said to Him, Why do the

²² Ἐπιγινούσας δὲ οἱ Ἰησοῦς τοὺς διαλογισμοὺς αὐτῶν ἄπο-
But knowing Jesus their reasonings an-

κριθεὶς^a εἶπεν πρὸς αὐτοὺς, Τί διαλογίζεσθε ἐν ταῖς καρδίαις
swearing said to them, Why reason ye in hearts

ὑμῶν; ²³ τί ἐστὶν εὐκοπώτερον, εἰπεῖν, Ἀφίενται^b σοὶ
your? which is easier, to say, Have been forgiven thee

αἱ ἁμαρτίαι σου, ἢ εἰπεῖν, Ἐγείραι^c καὶ περιπατεῖ; ²⁴ ἵνα δὲ
thy sins, or to say, Arise and walk? But that

εἰδῇτε ὅτι ἔξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου^d ἐπὶ τῆς
ye may know that authority has the Son of man on the

γῆς ἀφίεναι ἁμαρτίας, εἶπεν τῷ παραλελυμένῳ, Σοὶ λέγω,
earth to forgive sins, he said to the paralyzed, To thee I say,

ἔγεραι, καὶ ἄρας τὸ κλινιδίόν σου πορεύου εἰς τὸν οἶκόν
Arise, and having taken up thy little couch go to house

σου. ²⁵ Καὶ παραχρῆμα ἀναστὰς ἐνώπιον αὐτῶν, ἄρας
thy. And immediately having stood up before them, having taken up

ἐφ' ᾧ^e κατέκειτο, ἀπῆλθεν εἰς τὸν οἶκόν αὐτοῦ, δοξάζων
[that] on which he was lying, he departed to his house, glorifying

τὸν θεόν. ²⁶ καὶ ἐκστασις ἔλαβεν ὅπαντας, καὶ ἰδοὺσαν
God. And amazement seized all, and they glorified

τὸν θεόν, καὶ ἐπλήσθησαν φόβου, λέγοντες, Ὅτι εἶδομεν
God, and were filled with fear, saying, We have seen

παράδοξα σημεῖον.
strange things to-day.

²⁷ Καὶ μετὰ ταῦτα ἐξῆλθεν, καὶ ἰθέασατο τελωνῆν,
And after these things he went forth, and saw a tax-gatherer,

ὀνόματι Λευί, καθήμενον ἐπὶ τῷ τελωνίῳ, καὶ εἶπεν αὐτῷ,
by name Levi, sitting at the tax office, and said to him,

Ἀκολούθει μοι. ²⁸ Καὶ καταλιπὼν ὅπαντα, ἀναστὰς ἦλκε-
Follow me. And having left all, having arisen he fol-

λουήσεν αὐτῷ. ²⁹ Καὶ ἐποίησεν δοχὴν μεγάλην^f ᾧ^g
lowed him. And made entertainment a great

Λευί^h αὐτῷ ἐν τῷ οἴκῳ αὐτοῦ, καὶ ἦν ὄχλος ὅτε λω-
Levi for him in his house, and there was a multitude of tax-

νῶν πολὺςⁱ καὶ ἄλλων οἱ ἦσαν μετ' αὐτῶν κατακείμενοι.
gatherers great and others who were with them reclining

³⁰ καὶ ἐγόγγυζον οἱ γραμματεῖς αὐτῶν καὶ οἱ Φαρι-
[at table]. And murmured their scribes and the Phari-

σαῖοι^j πρὸς τοὺς μαθητάς αὐτοῦ, λέγοντες, Ὡς διατί^k μετὰ
sages at his disciples, saying, Why with

τῶν λωνῶν καὶ ἁμαρτωλῶν^l ἰσθίετε καὶ πίνετε; ³¹ καὶ ἀπο-
tax-gatherers and sinners do ye eat and drink? And an-

κριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς αὐτούς, Οὐ χρεῖαν ἔχουσιν οἱ
swearing Jesus said to them, No need have they who

ὕγιαίνοντες ἰατροῦ, ἀλλ' οἱ κακῶς ἔχοντες. ³² οὐκ
are in health of a physician, but they who ill are. Not

ἐλήλυθα καλεῖσαι δικαίους, ἀλλὰ ἁμαρτωλοὺς εἰς μετάνοιαν.
I have come to call righteous [ones], but sinners to repent-

νοιαν. ³³ Οἱ δὲ εἶπον πρὸς αὐτόν, Ὡς διατί^m οἱ μαθηταί
ance. And they said to him, Why the disciples

^a — ἀποκριθεὶς ἰ[Ττ]. ^b Ἐγείρει ΟΛΤΤΑΥ. ^c ὁ υἱὸς τοῦ ἀνθρώπου ἔξουσίαν ἔχει ΤΤΑ.
^d παραλελυμένῳ paralytic L. ^e ἐγείρει ΟΛΤΤΑΥ. ^f ὁ ΤΤΑ.
^g ἵνα ΤΤΑ. ^h ἠκολούθει LΤΤΑ. ⁱ — ὁ ΟΛΤΤΑΥ. ^j Ἀκούει Α; Ἀκούει ΤΤ.
^k πολλοὺς τελωνῶν LΤΤΑ. ^l Φαρισαῖοι καὶ οἱ γραμματεῖς αὐτῶν [αὐτῶν] Τ; LΤΤΑΥ. ^m Διὰ
τῶν ΤΤΑ. ⁿ Ὑ + τῶν τῆς ΟΛΤΤΑΥ. ^o — καὶ ἁμαρτωλῶν Α. ^p ἀλλὰ LΤΤΑ. ^q εἶπας
ΤΤΤΑΥ. ^r Διὰ τί LΤΤ; — Διὰ τί ΤΑ.

Ἰωάννου¹ νηστεύουσιν πυκνα καὶ δέησεις ποιοῦνται, ὅ-
 of John fast often and supplications make, in like
 μοίως καὶ οἱ τῶν Φαρισαίων, οἱ δὲ σοὶ ἐσθίουσιν καὶ
 manner also those of the Pharisees, but those of thee eat and
 πίνουσιν; 34 Ὁ δὲ ἔειπεν πρὸς αὐτοὺς, Μὴ δύνασθε τοὺς
 drink? And he said to them, Are ye able to
 νιόους τοῦ νυμφῶνος, ἐν ᾧ ὁ νυμφίος μετ' αὐτῶν ἐστίν
 sons of the bridechamber while the bridegroom is with them
 ποιῆσαι νηστεύειν; 35 ἔλευσονται δὲ ἡμέραι καὶ ὅταν
 to make fast? But will come days also when

ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, τότε νηστεύουσιν ἐν
 shall be taken away from them the bridegroom, then they will fast in
 ἐκείναις ταῖς ἡμέραις. 36 Ἐλέγεν δὲ καὶ παραβολὴν πρὸς
 these days. And he spoke also a parable to

αὐτούς, ὅτι οὐδεὶς ἐπιβλήμα ἱματίου καινοῦ ἐπιβάλλει ἐπὶ
 them, No one a piece of a garment new puts on
 ἱμάτιον παλαιόν· εἰ δὲ μήγε καὶ τὸ καινὸν ἀσχίζει,¹ καὶ
 garment old, otherwise both the new hinders, and
 τῷ παλαιῷ οὐ συμφωνεῖ. Ἐπιβλήμα τὸ ἀπὸ τοῦ
 with the old does not agree [the] piece which [is] from the

καινοῦ. 37 καὶ οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκοὺς παλαιούς·
 new. And no one puts wine new into skins old,
 εἰ δὲ μήγε ῥήξει ὁ νέος οἶνος² τοὺς ἀσκοὺς, καὶ αὐτοὶ
 otherwise will burst the new wine the skins, and it
 ἐκχυθήσεται, καὶ οἱ ἀσκοὶ ἀπολύνται. 38 ἀλλὰ οἶνον νέον
 will be poured out, and the skins will be destroyed; but wine new
 εἰς ἀσκοὺς καινοὺς βλητίον, καὶ ἀμφότεροι συντηροῦνται.³
 into skins new is to be put, and both are preserved together.

39 καὶ οὐδεὶς πίων παλαιὸν εὐθὺς⁴ θέλει νέον·
 And no one having drunk old [wine] immediately desires new;
 λέγει γάρ, Ὁ παλαιὸς χρηστότερός ἐστιν.
 for he says, The old better is.

6 Ἐγένετο δὲ ἐν σαββάτῳ¹ δευτεροπρώτῳ² διαπο-
 And it came to pass on sabbath [the] second first passed
 ρεῦσθαι αὐτὸν διὰ τῶν³ σορίμων καὶ ἔτλλον οἱ
 along he through the corn fields; and were plucking
 μαθηταὶ αὐτοῦ τοὺς στάχυν, καὶ ἥσθιον,⁴ ψάχοντες
 his disciples the ears, and were eating, rubbing [them]
 ταῖς χερσίν. 2 τινὲς δὲ τῶν Φαρισαίων εἶπον ταῖς χερσίν, Τί
 in the hands. But some of the Pharisees said to them, Why
 ποιεῖτε ὁ οὐκ ἔξεστιν ποιεῖν ἐν τοῖς σάββασι; 3 Καὶ
 do ye that which it is not lawful to do on the sabbaths? And
 ἀποκριθεὶς πρὸς αὐτοὺς εἶπεν ὁ Ἰησοῦς, Οὐδὲ τοῦτο ἀνέγνωτε,
 answering to them said Jesus, Not even this did ye read,

ὁ ἐποιοῦν⁵ Δαβὶδ, ὅποτε⁶ ἐπείνασεν αὐτὸς καὶ οἱ
 that which David, when he hungered, himself and those who
 μετ' αὐτοῦ ὄντες; 4 ὥς⁷ εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ,
 with him were? how he entered into the house of God,
 καὶ τοὺς ἄρτους τῆς προθέσεως ἔλαβεν, καὶ ἔφαγεν, καὶ
 and the loaves of the presentation took, and ate, and

disciples of John fast often and make prayers, and also those of the Pharisees, but yours eat and drink?

34 And He said to them, Are ye able to make the sons of the bride-chamber fast while the bridegroom is with them?

35 But the days will come also when the bridegroom shall be taken away from them. Then they will fast in those days.

36 And He spoke also a parable to them: No one puts a piece of new cloth on an old piece of cloth. Otherwise, he both tears the new and the old does not match the piece which is from the new.

37 And no one puts new wine into old wineskins. Else the new wine will burst the skins and it will be spilled, and the wineskins will be ruined.

38 But new wine is to be put into new wineskins, and both are preserved together.

39 And no one who has drunk old wine immediately desires new, for he says, The old is better.

CHAPTER 6

1 And on the second sabbath after the first, He passed along through the grain fields. And His disciples were plucking the ears and were eating, rubbing in the hands.

2 But some of the Pharisees said to them, Why do you do that which it is not lawful to do on the sabbaths?

3 And answering to them, Jesus said, Have you not even read this, that which David did when he was hungry, himself and those who were with him?

4 how he went into the house of God and took the shewbread and ate (and he also

¹ Ἰωάννου τ. 7 + Ἰησοῦς (And) Jesus τ. 11. ² νηστεύσαι τ. 11. ³ [καὶ] L. ⁴ + ἀπὸ from (a garment) [L] τ. 11. ⁵ + σχίσας having rent (read puts [it]) τ. 11. ⁶ σπύρει L. ⁷ οὐ νέος L. ⁸ οὐ συμφωνήσει will not agree L. ⁹ + τὸ τ. 11. ¹⁰ οἶνος ὁ νέος L. ¹¹ α. — καὶ ἀμφότεροι συντηροῦνται [L] τ. 11. ¹² — εὐθὺς τ. 11. ¹³ χρηστός good τ. 11. ¹⁴ — δευτεροπρώτῳ [L] τ. 11. ¹⁵ — τῶν L. ¹⁶ καὶ ἥσθιον τοὺς στάχυν τ. 11. ¹⁷ + [αὐτῶν] of them L. ¹⁸ — αὐτοὶ [L] τ. 11. ¹⁹ — ἐν τ. 11. ²⁰ ποιεῖν ἐν νεῶν τοῖς οἰκ. τ. 11. ²¹ ὁ Ἰησοῦς εἶπεν πρὸς αὐτοὺς εἶπεν τ. 11. ²² Δαυὶδ ὁ τ. 11. ²³ ὅτε L. ²⁴ — ὅντες L. ²⁵ πῶς L. ²⁶ ὥς τ. 11. ²⁷ λαβὼν having taken L. ²⁸ α. ²⁹ α. ³⁰ α.

gave to those with him)—which it is not lawful to eat, but only the priests?

⁵ And He said to them, The Son of man is Lord also of the sabbath.

⁶ And also on another sabbath He went into the synagogue and taught. And there was a man there, and his right hand was withered.

⁷ And the scribes and the Pharisees were watching Him, whether He would heal on the Sabbath, that they might find a charge against Him.

⁸ But He knew their thoughts and said to the man who had the withered hand, Get up and stand in the middle! And he got up and stood.

⁹ Then Jesus said to them, I will ask you one thing, Is it lawful to do good on the sabbath days, or to do evil — to save life, or to destroy?

¹⁰ And looking around on all of them, He said to the man, Stretch out your hand! And he did so. And his hand was restored as sound as the other.

¹¹ But they were filled with fury and plotted with one another as to what they should do to Jesus.

¹² And in those days Jesus went out into the mountain to pray. And He was spending the night in prayer to God.

¹³ And when daylight arrived, He called His disciples and chose out twelve from them, whom also He named apostles:

¹⁴ Simon (whom He also called Peter,) and his brother Andrew—James and John—Philip and Bar-thol-o-mew—

¹⁵ Matthew and Thomas—James the son of

ἔδωκεν ¹καὶ τοῖς μετ' αὐτοῦ, οὓς οὐκ ἔξεστιν φαγεῖν εἰ μὴ
gave also to those with him, which it is not lawful to eat except
μόνους τοὺς ἱερεῖς; ⁵ Καὶ ἔλεγε αὐτοῖς, ὅτι κύριός ἐστιν
only the priests? And he said to them, Lord is

ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου:
the Son of man also of the sabbath.

⁶ Ἐγένετο δὲ καὶ ἐν ἑτέρῳ σαββάτῳ εἰσελθεῖν αὐτὸν
And it came to pass also on another sabbath entered he

εἰς τὴν συναγωγὴν καὶ διδάσκειν καὶ ἦν ἐκεῖ ἄνθρωπος,
into the synagogue and taught; and there was there a man,
καὶ ἡ χεὶρ αὐτοῦ ἡ δεξιὰ ἦν ξηρά. ⁷ Παρετήρουν δὲ αὐτὸν
and his hand the right was withered. And were watching him

οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι, εἰ ἐν τῷ σαββάτῳ ῥεπα-
the scribes and the Pharisees, whether on the sabbath he will
ρεύσει, ἵνα εὕρωσιν κατηγορίαν αὐτοῦ. ⁸ αὐτὸς δὲ
heal, that they might find an accusation against him. But he

ᾔδει τοὺς διαλογισμοὺς αὐτῶν, καὶ ἔλεπεν τῷ ἄνθρωπῳ τῷ
knew their reasonings, and said to the man who
ξηρὰν ἔχοντι τὴν χεῖρα, Ὑγιαί, καὶ στήθι εἰς τὸ μέσον.
withered had the hand, Arise, and stand in the midst.

⁹ Ὁ δὲ ἀναστὰς ἕστη. ⁹ Ἐπεὶν οὖν ὁ Ἰησοῦς πρὸς αὐτοὺς,
And he having risen up stood. Said then Jesus to them,

Ἔπερωτήσω ὑμᾶς, ὅτι ἔξεστιν τοῖς σάββασις ἀγαθο-
I will ask you, whether, it is lawful on the sabbaths to do
ποιῆσαι ἢ κακοποιῆσαι; ψυχὴν σῶσαι ἢ ἀπολέσαι; ¹⁰ Καὶ
good or to do evil? life to save or to destroy?

περιβλεψάμενος πάντας αὐτοὺς εἶπεν ἡτῷ ἀνθρώπῳ,
having looked around on all them he said to the man,

Ἐκτεινον τὴν χεῖρά σου. Ὁ δὲ ἐποίησεν οὕτως, καὶ ἄπο-
Stretch out thy hand. And he did so, and was

κατεστάθη ἡ χεὶρ αὐτοῦ ὡς ἡ ἄλλη. ¹¹ αὐτοὶ δὲ
restored his hand sound as the other. But they

ἐπλήσθησαν ἀνοίας, καὶ διεάλουν πρὸς ἀλλήλους τί
were filled with madness, and consulted with one another as to what
αὐτὸν ποιήσιν τῷ Ἰησοῦ.
they should do to Jesus.

¹² Ἐγένετο δὲ ἐν ταῖς ἡμέραις ταύταις ἔξηλθεν εἰς τὸ
And it came to pass in those days he went out into the

ὄρος προσεύξασθαι καὶ ἦν διανυκτερεύων ἐν τῇ προσευχῇ
mountain to pray, and he was spending the night in prayer

τοῦ θεοῦ. ¹³ καὶ ὅτε ἐγένετο ἡμέρα προσεφώνησεν τοὺς
of God. And when it became day he called to [him]

μαθητὰς αὐτοῦ καὶ ἐκλεξάμενος ἀπ' αὐτῶν δώδεκα, οὓς καὶ
his disciples, and chose out from them twelve, whom also

ἀποστόλους ὠνόμασεν, ¹⁴ Σίμωνα ὃν καὶ ὠνόμασεν Πέτρον
apostles he named: Simon whom also he named Peter

καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, ¹⁵ Ἰάκωβον καὶ Ἰωάννην,
and Andrew his brother, James and John,

¹⁶ Φίλιππον καὶ Βαρθολομαῖον, ¹⁷ Ματθαῖον καὶ Θωμᾶν,
Philip and Bartholomew, Matthew and Thomas,

¹ — καὶ LTR. ² [ὅτι] Tr. ³ — καὶ LTR[A]. ⁴ ἄνθρωπος ἐκεῖ Tr. ⁵ παρετηροῦντο LTRAW. ⁶ — αὐτὸν LTRAW. ⁷ ῥεπαύει he heals LTR. ⁸ κατηγορεῖν to accuse Tr. ⁹ εἶπεν δὲ Tr. ¹⁰ ἀνδρὶ man Tr. ¹¹ ἔγειρε LTRAW. ¹² καὶ LTR. ¹³ δὲ and LTR. ¹⁴ Ἐπερωτῶ I ask Tr. ¹⁵ εἰ if LTR. ¹⁶ τῷ σαββάτῳ on the sabbath LTR. ¹⁷ ἀποκτείνει to kill Tr. ¹⁸ αὐτῷ to him LTRAW. ¹⁹ — οὕτως OTTAW. ²⁰ ἀρεκατεστάθη LTR. ²¹ — ὑγιής LTRAW. ²² — ὡς ἡ ἄλλη [L]TR. ²³ ποιήσιν LTR. ²⁴ ἐξελεγεῖν αὐτὸν he went out Tr. ²⁵ + καὶ and LTR. ²⁶ Ἰωάννη Tr. ²⁷ Μαθθαῖον LTR.

Ἰάκωβον τὸν τοῦ Ἀλφαίου καὶ Σίμωνα τὸν καλού-
James the [son] of Alphaius and Simon who [was] call-
μενον Ζηλωτὴν, 16 ὁ Ἰούδας Ἰακώβου, καὶ Ἰούδας
Zealot, Judas [brother] of James, and Judas
Ἰσκαριώτην, ὃς καὶ ἐγένετο προδότης· 17 καὶ καταβάς
Iscaariote, who also became [the] betrayer. And descending
μετ' αὐτῶν ἔστη ἐπὶ τόπῳ πεδινῷ, καὶ ὄχλος ἡ μαθητῶν
with them he stood on a [place] level, and a crowd of [disciples]
αὐτοῦ καὶ πλῆθος πολὺ τοῦ λαοῦ ἀπὸ πάσης τῆς Ἰουδαίας
[his] and a [multitude] great of the people from all Judea
καὶ Ἱερουσαλὴμ καὶ τῆς παραλίου Τύρου καὶ Σιδῶνος, οἱ
and Jerusalem and the sea coast of Tyre and Sidon, who
ἦλθον ἀκοῦσαι αὐτοῦ, καὶ ἰαθῆναι ἀπὸ τῶν νόσων αὐτῶν,
came to hear him, and to be healed of their diseases,
18 καὶ οἱ ἐσχολούμενοι ἠνέκοντο πνευμάτων ἀκαθάρτων, καὶ
and those beset by [spirits] unclean, and
ἰθεραπεύοντο. 19 καὶ πᾶς ὁ ὄχλος ἐζήτει ἅπτεσθαι αὐτοῦ·
they were healed. And all the crowd sought to touch him;
ἔτι δυνάμεις παρ' αὐτοῦ ἐξήρχετο καὶ ἴατο πάντας.
for power from him went out and healed all.

20 Καὶ αὐτὸς ἐπάρας τοὺς ὀφθαλμούς αὐτοῦ εἰς τοὺς μαθη-
And he lifting up his eyes upon [disci-
τὰς αὐτοῦ ἔλεγεν, Μακάριοι οἱ πτωχοί, ὅτι ὑμετέρα ἐστὶν
ples [his] said, Blessed [are] the poor, for yours is
ἡ βασιλεία τοῦ θεοῦ. 21 μακάριοι οἱ πεινῶντες νῦν, ὅτι
the kingdom of God. Blessed [ye] who hunger now, for
χορτασθήσεσθε. μακάριοι οἱ κλαίοντες νῦν, ὅτι γέλασετε.
ye shall be filled. Blessed [ye] who weep now, for ye shall laugh.
22 μακάριοι ἐστε ὅταν μισήσωσιν ὑμᾶς οἱ ἄνθρωποι, καὶ ὅταν
Blessed are ye when [shall] hate [you] men, and when
ἀφορίσωσιν ὑμᾶς, καὶ ἐνεδίωξωσιν, καὶ ἐκβάλωσιν τὸ
they shall cut off [you], and shall reproach [you], and cast out
ὄνομα ὑμῶν ὡς πονηρόν, ἕνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου·
your name as wicked, on account of the Son of man:
23 ἡχαίρετε ἐν ἐκείνῃ τῇ ἡμέρᾳ καὶ σκιρτήσατε· ἰδοὺ γὰρ, ὁ
rejoice in that day and leap for joy; for lo, ὁ
μισθὸς ὑμῶν πολὺς ἐν τῷ οὐρανῷ· κατὰ ταῦτα γὰρ
your reward [is] great in the heaven, according to these things for
ἐποίουν τοῖς προφήταις οἱ πατέρες αὐτῶν. 24 Πλὴν οὐαὶ
did [to] the [prophets] their [fathers]. But woe
ὑμῖν τοῖς πλουσίοις, ὅτι ἀπέχετε τὴν παράκλησιν ὑμῶν.
to you the rich, for ye are receiving your consolation.
25 οὐαὶ ὑμῖν οἱ ἐμπέπλησμένοι, ὅτι πεινάσετε. οὐαὶ ὑμῖν
Woe to you who have been filled, for ye shall hunger. Woe to you
οἱ γελῶντες νῦν, ὅτι πενθήσετε καὶ κλαύσετε. 26 οὐαὶ ὑμῖν
who laugh now, for ye shall mourn and weep. Woe to you
ὅταν καλῶς ὑμᾶς εἰπωσιν ἅπαντες οἱ ἄνθρωποι· κατὰ
when well of you speak all men, according to
ταῦτα γὰρ ἐποίουν τοῖς ψευδοπροφήταις οἱ πατέρες αὐτῶν.
these things for did [to] the [false] prophets their [fathers].
27 Ἄλλ' ὑμῖν λέγω τοῖς ἀκούουσιν, Ἀγαπᾶτε τοὺς ἐχθρούς
But to you I say who hear, Love [enemies]

Al-phe-us and Simon (who was called Ze-
lo-tes)—

16 Judas the brother of James and Judas
Is-car-i-ot (who also became the betrayer).

17 And going down with them, He stood on
a level plain and looked upon a crowd of His
disciples and a great multitude of people
from all Judea, and from Jerusalem, and
from the sea coast of Tyre and Sidon—who
had come to hear Him and to be healed of
their diseases.

18 And those troubled by unclean spirits
also came. And they were all healed.

19 And the whole crowd was trying to
touch Him, for power was going out from
Him and healing all.

20 And lifting up His eyes on His disciples,
He said, Blessed are the poor, for yours is
the kingdom of God.

21 Blessed are you who hunger now, for
you shall be filled. Blessed are you who
weep now, for you shall laugh.

22 Blessed are you when men hate you,
and when they shall cut you off and shall insult
you, and throw out your name as evil
because of the Son of man.

23 Rejoice in that day and leap for joy. For,
behold! Your reward in Heaven is great, for
so their fathers did to the prophets.

24 But woe to you that are rich, for you are
receiving your comfort!

25 Woe to you who have been filled, for
you shall hunger! Woe to you who laugh
now, for you shall mourn and weep!

26 Woe to you when all men shall speak
well of you, for so their fathers did to the
false prophets!

27 But I say to you who hear, Love your

* — καὶ and τ. b — τὸν τοῦ τττ.α. c — καὶ and λττ.α. d Ἰσκαριῶθ λττ.α. e — καὶ
ἐττ.τ.λ. f — καὶ πολλὸν great τ. g ἐσχολούμενοι τττ.α. h ἀπὸ ολττ.α.ω. i — καὶ (omit
and) (they) λττ.α. j ἐξήτειν τττ.α. k ἕνεκα L m χάριτε ολττ.α.ω. n τὰ αὐτὰ the
same things λττ.α. o — καὶ νῦν now τττ.α. p — ὑμῖν τττ.α. q — ὑμῖν ολττ.α.ω.
r εἰπωσιν ὑμᾶς τ. s — πάντες G. t ἄλλὰ λττ.α.ω.

enemies. Do good to those who hate you.

²⁸ Bless those who curse you, and pray for those who spitefully use you.

²⁹ And to him who strikes you on the one cheek, offer also the other. And from him who takes away your cloak, do not forbid him to take your coat also.

³⁰ And give to everyone who asks you. And from him who takes away what is yours, do not ask for it again.

³¹ And even as you desire that men should do to you, you also do to them in the same way.

³² And if you love those who love you, what thanks is it to you? For even sinners love those who love them.

³³ And if you do good to those who do good to you, what thanks is it to you? For even sinners do the same.

³⁴ And if you lend to those from whom you hope to receive, what thanks is it to you? For even sinners lend to sinners so that they may receive as much again.

³⁵ But love your enemies, and do good, and lend, hoping for nothing again. And your reward will be great. And you shall be the children of the Highest, for He is good to the unthankful and to the evil.

³⁶ Therefore be merciful, as your Father is also merciful.

³⁷ And do not judge, so that in no way you may be judged. Do not condemn, so that in no way you may be condemned. Forgive and you shall be forgiven.

³⁸ Give, and it shall be given to you—good measure, pressed down and shaken together and running over, they shall give into your bosom. For with the same measure with which you measure, it shall be measured to

ὑμῶν, καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς, ²⁸ εὐλογεῖτε

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ὑμῶν GLTAA. — καὶ OLTTAA. ἡ περὶ τὰ. ὡς τὸ. ὡς τὸ τὸ L; — δὲ τὸ T; [δὲ] τὸ T. * (καὶ ὑμῶν) L. * + γὰρ (read [if ye also]) T. * ἐστὶν χάρις L. * — γὰρ T. * δανείσθητε L; δανείσθητε T; δανείσθητε TAA. ἡ λαβεῖν TAA. — γὰρ T(T)A. — οἱ LTTAA. δανείζουσιν T. ἡ LAAW. ἡ δανείζετε T. ἡ μὴ ἐν τῇ. ἡ ἀφελπίζοντες L. * + [ἐν τοῖς οὐρανοῖς] in the heavens L. — τοῦ (read of [the]) GLTAAW. — οὖν LTTAA. — καὶ [L]TTAA. * ἡ (read that ye be not judged) L. * + καὶ καὶ TAA. — καὶ LTTAA. * ἡ ὑπερεκχυνόμενον LTTAA. * ἡ γὰρ μέτρον LTTAA.

τρηθήσεται ὑμῖν. 39 Εἶπεν δὲ ἡ παραβολὴν αὐτοῖς, Μήτι
measured again to you. And he spoke a parable to them,

δύνανται τυφλοὺς τυφλὸν ὁδηγεῖν; οὐχὶ ἀμφοτέροι ἐῖς
Is 'able 'a blind [=man] a blind [man] to lead? 'not 'both 'into

βόθυνον ἂ πεσοῦνται; 40 οὐκ ἐστὶν μαθητὴς ὑπὲρ τὸν διδάσκα-
'a 'pit 'will fall? 'not 'is 'a 'disciple above the teacher

λον αὐτοῦ. κατηρτισμένος δὲ πᾶς ἔσται ὡς ὁ διδάσκαλος
of him; but 'perfected 'every 'one shall be as 'teacher

αὐτοῦ. 41 τί δὲ βλέπεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ
'his But why lookest thou on the mote that [is] in the eye

τοῦ ἀδελφοῦ σου, τὴν δὲ δοκὸν τὴν ἐν τῷ ἰδίῳ ὀφθαλμῷ
of thy brother, but the beam that [is] in thine own eye

οὐ κατανοεῖς; 42 ἢ πῶς δύνασαι λέγειν τῷ ἀδελφῷ σου,
perceivest not? or how art thou able to say to thy brother,

Ἀδελφέ, ἄφες ἐκβάλω τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ
Brother, suffer [that] I may cast out the mote that [is] in 'eye

σου, αὐτὸς τὴν ἐν τῷ ὀφθαλμῷ σου δοκὸν οὐ βλέπων; ὑπο-
'thine, thyself the 'in 'thine ['own] eye 'beam not seeing? Hypo-

κριτά, ἐκβαλε πρῶτον τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σου, καὶ
critic, cast out first the beam out of thine [own] eye, and

τότε διαβλέψεις ἐκβαλεῖν τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ
then thou wilt see clearly to cast out, the mote that [is] in the eye

τοῦ ἀδελφοῦ σου. 43 οὐ γὰρ ἐστὶν δένδρον καλὸν ποιοῦν
of thy brother. For 'not 'there 'is 'a 'tree 'good producing

καρπὸν σαπρὸν· οὐδὲ δένδρον σαπρὸν ποιοῦν καρπὸν καλόν·
'fruit 'corrupt; nor a 'tree 'corrupt producing 'fruit 'good;

44 ἕκαστον γὰρ δένδρον ἐκ τοῦ ἰδίου καρποῦ γινώσκεται· οὐ γὰρ
for each tree by its own fruit is known, for not

ἐξ ἀκανθῶν συλλέγουσιν σῦκα, οὐδὲ ἐκ βάτου ἱγρυῳσάν
from thorns do they gather figs, nor from a bramble gather they

σταφυλὴν. 45 ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ
a bunch of grapes. The good man out of the good treasure

τῆς καρδίας αὐτοῦ προφέρει τὸ ἀγαθόν· καὶ ὁ πονη-
of his heart brings forth that which [is] good; and the wick-

ρὸς ἄνθρωπος ἐκ τοῦ πονηροῦ ἱθσαυροῦ τῆς καρδίας
ed man out of the wicked treasure of heart

αὐτοῦ προφέρει τὸ πονηρόν· ἐκ γὰρ τοῦ περισσεύ-
'his brings forth that which [is] wicked; for out of the abun-

ματος τῆς καρδίας λαλεῖ τὸ στόμα αὐτοῦ. 46 Τί δὲ με
dance of the heart 'speaks 'his 'mouth. And why me

καλεῖτε Κύριε, κύριε, καὶ οὐ ποιεῖτε ὅσα λέγω; 47 πᾶς ὁ ἐρ-
do ye call Lord, Lord, and do not what I say? Everyone who

χόμενος πρὸς με καὶ ἀκούων μου τῶν λόγων καὶ ποιῶν αὐτούς,
is coming to me and hearing my words and doing them,

ὑποδείξω ὑμῖν τί ἐστιν ὁμοίος. 48 ὁμοίός ἐστιν ἀνθρώπῳ
I will shew you to whom he is like. Like he is. to a man

οικοδομοῦντι οἶκον, ὃς ἐσκαψεν καὶ ἐβάθυνεν, καὶ ἐθηκεν
building a house, who dug and deepened, and laid

θεμέλιον ἐπὶ τὴν πέτραν· πλημμύρας δὲ γενομένης προσέρ-
a foundation on the rock; and a flood having come 'burst

ρῆξεν· ὁ ποταμὸς τῆς οἰκίας ἐκείνης, καὶ οὐκ ἴσχυσεν σαλευσά-
'upon 'the 'stream that house, and could not shake

σε. 49 ὁμοίός ἐστιν ὁ ἀκούων μου τῶν λόγων καὶ οὐκ ἐκτινάζων
himself. 49 ὁμοίός ἐστιν ὁ ἀκούων μου τῶν λόγων καὶ οὐκ ἐκτινάζων

you again.

39 And He spoke a parable to them, Can the blind lead the blind? Shall they not both fall into a ditch?

40 The disciple is not above his teacher, but everyone who is perfected shall be like his teacher.

41 But why do you look on the twig that is in the eye of your brother, but do not see the log that is in your own eye?

42 Or how can you say to your brother, Brother, let me pull out the twig that is in your eye, when you yourself do not see the log in your own eye? Hypocrite! First, pull the log out of your own eye. And then you will see clearly to pull out the twig that is in your brother's eye.

43 For there is not any good tree that produces bad fruit, nor any bad tree that produces good fruit.

44 For every tree is known by its own fruit. For they do not gather figs from thorns, nor do they gather a bunch of grapes from a bramble bush.

45 A good man out of the good treasure of his heart brings out that which is good. And an evil man out of the evil treasure of his heart brings out that which is evil. For out of the abundance of the heart his mouth speaks.

46 And why do you call Me Lord, Lord, and do not do the things which I say?

47 Whoever comes to Me and hears My words, and does them, I will show you to whom he is to be compared:

48 He is like a man building a house, who dug and deepened and laid the foundation on a rock. And a flood came up and the stream burst upon that house, but could not shake it, for it had been founded on a rock.

γ + καὶ also ΛΤΤΑ.

δ ἐμπεσοῦνται ΛΤΤΑ.

α — αὐτοῦ ΛΤΤΑ.

β — ἡ ἡ(τ)λ.

• — ἐκβαλεῖν ΤΑ.

δ + ἐκβαλεῖν τὸ cast out ΤΑ.

• + πάλιν ἀγαθὸν [L]Τ[Τ]Α.

γ σταφυλὴν

τρυγῶν ΤΤΑ.

• — αὐτοῦ (read [his] heart) Τ.

β — ἀνθρώπος [L]ΤΤΑ.

γ — ἱθσαυροῦ

τῆς καρδίας αὐτοῦ [L]ΤΤΑ.

• — τοῦ ΤΤΑ.

1 — τῆς (read of [the]) ΛΤΤΑ.

• τὸ

στόμα αὐτοῦ λαλεῖ Λ.

• πλημμύρας ΤΤΑ.

• προσέρρηξεν ΤΤ.

⁴⁹ But he who hears and does not do is like a man who had built a house on the earth without a foundation, against which the stream broke forth. And immediately it fell, and the ruin of that house was great.

αὐτὴν ὅτι θεμελίωτο· γὰρ ἐπὶ τὴν πέτραν.⁴⁹ ὁ δὲ ἀκούσας
it, for it had been founded upon the rock. But he who heard
καὶ μὴ ποιήσας ὁμοίως ἐστὶν ἀνθρώπου ὁικοδομησάντι· οἰκία
and did not likewise is to a man having built a house
ἐπὶ τὴν γῆν χωρὶς θεμελίου· ὃ ὅτι προσέβηκεν ὁ ποταμός,
on the earth without a foundation; on which burst the stream,
καὶ εὐθέως ἐπέσεν,⁴⁹ καὶ ἐγένετο τὸ ῥῆγμα τῆς οἰκίας
and immediately it fell, and was the ruin of the house
ἐκείνης μέγα.
that great.

CHAPTER 7

¹ Now when He had completed all His sayings in the ears of the people, He went into Ca-per-na-um.

² And a certain centurion's servant, who was dear to him, was sick and was about to die.

³ And he had heard about Jesus and sent to Him elders of the Jews begging Him that He would come and heal his servant.

⁴ And when they had come to Jesus, they begged Him earnestly, saying that the one to whom He should grant this was worthy,

⁵ for he loves our nation, and he built a synagogue for us.

⁶ And Jesus went with them. But when He was already nearly to the house, the centurion sent friends to Him, saying to Him, Lord, Do not go to any trouble, for I am not worthy for You to come under my roof.

⁷ It was for this reason that I did not consider myself worthy to come to You. But speak a word and my servant will be healed.

⁸ For I also am a man placed under authority, having soldiers under myself. And I say to this one, Go! And he goes. And to another, I say, Come! And he comes. And to my servant, Do this! And he does it.

⁹ And hearing these things, Jesus marveled at him. And turning to the people following

ἦ Ἐπεὶ δὲ ἐπλήρωσεν πάντα τὰ ῥήματα αὐτοῦ εἰς τὰς
And when he had completed all his words in the
ἀκοὰς τοῦ λαοῦ εἰσῆλθεν εἰς Καπερναοὺμ.² Ἐκατοντάρχου
ears of the people he entered into Capernaum. Of a centurion
δὲ τινος δούλου κακῶς ἔχων ἤμελλεν τελευτᾶν, ὃς ἦν
and certain a bondman ill being was about to die, who was
αὐτῷ ἐντιμος.³ Ἀκούσας δὲ περὶ τοῦ Ἰησοῦ ἀπέστειλεν πρὸς
and him honoured. And having heard about Jesus he sent to
αὐτὸν πρεσβυτέρους τῶν Ἰουδαίων, ἑρωτῶν αὐτὸν ὅπως
him elders of the Jews, begging him that
ἐλθὼν διασώσῃ τὸν δούλον αὐτοῦ.⁴ οἱ δὲ παραγενόμενοι
having come he might cure his bondman. And they
πρὸς τὸν Ἰησοῦν παρεκάλουν αὐτὸν σπουδαίως, λέγοντες,
to Jesus besought him diligently, saying,
Ὅτι ἀξίος ἐστὶν ὃς ὅτι παρέξει τούτο· ὁ ἀγαπᾷ γὰρ τὸ
that worthy he is to whom he shall grant this, for he loves
ἡμῶν καὶ τὴν συναγωγὴν αὐτοῦ ᾧκοδομήσεν ἡμῖν.
our nation and the synagogue he built for us.
Ὁ δὲ Ἰησοῦς ἐπορεύετο σὺν αὐτοῖς· ἡ δὲ αὐτοῦ οὐ μακρὰν
And Jesus went with them; but already he was not far
ἀπέχοντος ἀπὸ τῆς οἰκίας, ἐπεμψεν πρὸς αὐτὸν τὸν ἐκατόν-
being distant from the house, sent to him the centurion
ταρχος φίλους, λέγων αὐτῷ, Κύριε, μὴ σκύλλου· οὐ
friends, saying to him, Lord, trouble not (thyself), not
γὰρ εἰμι ἱκανὸς ἵνα ὑπὸ τὴν στέγην μου εἰσελθῇς.
for I am worthy that under my roof thou shouldst come;
ἦ διὸ οὐδὲ ἐμαυτὸν ἤξιωσα πρὸς σε ἐλθεῖν· ἀλλὰ
wherefore neither myself counted I worthy to thee to come; but
εἰπὲ λόγῳ, καὶ ἰαθήσεται ὁ παῖς μου.⁸ καὶ γὰρ ἐγὼ ἀν-
say by a word, and shall be healed my servant. For also I a
θρώπος εἰμι ὑπὸ ἐξουσίαν τασσόμενος, ἔχων ὑπ' ἐμαυτὸν
man am under authority appointed, having under myself
στρατιώτας, καὶ λέγω τούτῳ Πορεύθητι, καὶ πορεύεται
soldiers, and I say to this one Go, and he goes;
καὶ ἄλλῳ, Ἐρχου. καὶ ἔρχεται καὶ τῷ δούλῳ μου. Ποίησον
and to another, Come, and he comes; and to my bondman, Do
τούτο, καὶ ποιεῖ.⁹ Ἀκούσας δὲ ταῦτα ὁ Ἰησοῦς ἐθαύ-
this, and he does [it]. And having heard these things Jesus won-
μασεν αὐτόν· καὶ στραφεὶς τῷ ἀκολουθοῦντι αὐτῷ ὄχλῳ
dered at him; and turning to the following him crowd

ἦ διὰ τὸ καλῶς οἰκοδομῆσθαι (οἰκοδομηθεῖς τ) αὐτὴν because it was well built ττ.α.
οἰκοδομοῦντι building L. ἦ προσέβηκεν ττ.α. ἦ εὐθὺς συνέπεσεν immediately it fell
together ττ.α. ἦ Ἐπεὶ δὲ after that LTT.A. Καπερναοὺμ LTT.A.W. ἠρώτων asked τ.
ἦ παρήγγειλεν he should grant LTT.A. ἦ — ἀπὸ (read τῆς from the) τ. ἦ — πρὸς αὐτὸν τ.
ἦ φίλους ὁ ἐκατόνταρχος (ἐκατοντάρχης τ) ττ.α. ἦ — αὐτῷ τ. ἦ ἱκανὸς εἰμι ττ.α. ἦ μου
ὑπὸ τὴν στέγην w. ἦ ἰαθῆτω let be healed ττ.α.

εἶπεν, Λέγω ὑμῖν, οὐδὲ ἐν τῇ Ἰσραὴλ τοσαύτην πίστιν εἶδον.
said, I say to you, not even in Israel so great faith did I find.

10 Καὶ ὑποστρέψαντες· οἱ πεμφθέντες εἰς τὸν οἶκον· εἶδον
And 'having 'returned 'those 'sent to the house found

τὸν ἄσθενούντα· δούλου ὑγιαίνοντα.
the sick bondman in good health.

11 Καὶ ἐγένετο ἐν στήν· ἐξῆς· εἰς πόλιν
And it came to pass on the next [day] he went into a city

καλουμένην Ναϊν, καὶ συνεπορεύοντο αὐτῷ οἱ μαθηταὶ αὐτοῦ
called Nain, and went with him his 'disciples

ἱκανοὶ καὶ ὄχλος πολὺς. 12 ὥς δὲ ἤγγισεν τῇ πύλῃ τῆς
'many and a 'crowd 'great. And as he drew near to the gate of the

πόλεως καὶ ἰδοὺ, ἐξεκομίζετο· τεθνηκώς· υἱὸς μονο-
city 'also 'behold, was being carried out [one] who had died, an 'son 'only

γενῆς· τῇ μητρὶ αὐτοῦ, καὶ αὐτὴ ἦν· χήρα καὶ ὄχλος τῆς
to his mother, and she was a widow, and a 'crowd of 'the

πόλεως· ἱκανὸς σὺν αὐτῇ. 13 καὶ ἰδὼν αὐτὴν ὁ κύριος
'city 'considerable 'with her. And seeing her the Lord

ἐσπλαγχνίσθη ἐπ' αὐτῇ· καὶ εἶπεν αὐτῇ, Μὴ κλαῖε.
was moved with compassion on her and said to her, Weep not.

14 Καὶ προσελθὼν ἥψατο τῆς σοροῦ· οἱ δὲ βαστάζοντες
And coming up he touched the bier, and those bearing [it]

ἔστησαν· καὶ εἶπεν, Νεανίσκε, σοὶ λέγω, ἐγέρθητι. 15 Καὶ
stopped. And he said, Young man, to thee I say, Arise. And

ἀνεκάθισεν ὁ νεκρὸς καὶ ἤρξατο λαλεῖν· καὶ ἔδωκεν αὐτὸν τῇ
sat 'up 'the 'dead and began to speak, and he gave him

μητρὶ αὐτοῦ. 16 ἔλαβεν δὲ φόβος πάντας, καὶ ἰδοὺ ἐξο-
to his mother. And 'seized 'fear all, and they glorified

τὸν θεόν, λέγοντες, Ὅτι προφῆτης μέγας ἐγίγνηται· ἐν
God, saying, A 'prophet 'great has risen up amongst

ἡμῖν, καὶ Ὅτι ἐπισκέψατο ὁ θεὸς τὸν λαὸν αὐτοῦ. 17 Καὶ
us; and 'Has 'visited 'God his people. And

ἐξῆλθεν ὁ λόγος· οὗτος ἐν ὅλῃ τῇ Ἰουδαίᾳ περὶ αὐτοῦ, καὶ
went out this report in all Judea concerning him, and

ἐν· πάσῃ τῇ περιχώρῳ.
in all the country around.

18 Καὶ ἀπήγγειλαν Ἰωάννη· οἱ μαθηταὶ αὐτοῦ περὶ
And 'brought 'word 'to 'John 'his 'disciples concerning

πάντων τούτων. 19 καὶ προσκαλεσάμενος δύο τινὰς τῶν
all these things. And having called to [him] two 'certain

μαθητῶν αὐτοῦ ὁ Ἰωάννης· ἐπέμφεν πρὸς τὸν Ἰησοῦν,
of his disciples John sent [them] to Jesus,

λέγων, Σὺ εἰ ὁ ἐρχόμενος ἢ ἄλλον· προσδοκῶμεν;
saying, Art thou the coming [one] or another are we to look for?

20 Παραγενόμενοι δὲ πρὸς αὐτὸν οἱ ἄνδρες· εἶπον, ῥ' Ἰωάν-
And having come to him the men said, John

νης· ὁ βαπτιστὴς ἀπέσταλκέν ἡμᾶς πρὸς σε, λέγων, Σὺ εἰ
the Baptist has sent us to thee, saying, Art thou

ὁ ἐρχόμενος ἢ ἄλλον προσδοκῶμεν; 21 Ἐν αὐτῇ· ὅτε
the coming [one] or another are we to look for? 'In 'the 'name 'and

τῇ ὥρᾳ ἰθεράπευσεν πολλοὺς ἀπὸ νόσων καὶ μαστιγῶν καὶ
hour he healed many of diseases and scourges· and

Him, He said, I say to you that not even in Israel have I found such great faith.

10 And returning to the house, those who were sent found the ailing servant well.

11 And on the next day He went into a city called Nain. And many of His disciples and a great crowd went with Him.

12 And as He drew near to the gate of the city, behold, one who had died was being carried out, an only son to his mother. And she was a widow. And many people of the city were with her.

13 And seeing her, the Lord was moved with compassion on her. And He said to her, Do not weep.

14 And coming up He touched the bier, and those bearing it stood still. And He said, Young man, I say to you, Arise!

15 And the dead one sat up and began to speak. And He gave him to his mother.

16 And fear clutched them all. And they glorified God, saying, A great prophet has appeared among us—and, God has visited His people.

17 And this report about Him went out into all Judea, and into all the region around it.

18 And the disciples of John brought word of all these things.

19 And calling to him two particular ones of his disciples, John sent to Jesus, saying, Are You the One who is coming, or are we to look for another?

20 And coming to Him, the men said, John the Baptist has sent us to You, saying, Are You the One who is coming, or are we to look for another?

21 And in the same hour He healed many of sicknesses and plagues and evil spirits. And

• εἰς τὸν οἶκον οἱ πεμφθέντες LTTT.

• ἄσθενούντα LTTT[A].

• τῇ Ττ.

• ἐπορεύθη Τ.

• ἱκανοὶ [L]TT[A].

• [τεθνηκώς] L.

• μονογενὴς υἱὸς ΤΤΑ.

• αὐτῇ W; — ἢ ἐκ W.

• αὐτῇ Τ.

• πάντας ΟΤΑ.

• ἤγερθη is risen LTTT.

• ἐν [L]TTT[A].

• Ἰωάννης Τ; Ἰωάννη Ττ.

• Ἰωάννης Ττ.

• τὸν κύριον the Lord ΤΤΑ.

• ἄρα Ττ.

• εἶπον LTTT.

• Ἰωάννης Ττ.

• ἐκείνη that ΤΤΑ.

• — δὲ LTTT.

to many of the blind, He gave power to see.

²² And answering Jesus said to them, When you return, tell John what you have seen and heard—that the blind receive sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, the gospel is preached to the poor.

²³ And blessed is he, whoever shall not be offended in Me.

²⁴ And after the messengers of John had left, He began to speak to the people about John: What have you gone out into the wilderness to see, a reed shaken by the wind?

²⁵ But what have you gone out to see, a man clothed in soft clothing? Behold, they who are in gorgeous clothes and who are in luxury are living in palaces.

²⁶ But what have you gone out to see, a prophet? Yes, I say to you, and one more excellent than a prophet.

²⁷ This is he about whom it has been written, "Behold! I send My messenger before Your face, who shall prepare Your way before You."

²⁸ For I say to you, among those born of women there is not a greater prophet than John the Baptist. But he that is least in the kingdom of God is greater than he.

²⁹ And having heard, all the people and the tax-collectors who had been baptized with the baptism of John justified God.

³⁰ But the Pharisees and the lawyers who had not been baptized by him rejected the purpose of God as to themselves.

³¹ And the Lord said, Then to what shall I compare the men of this generation; and, What are they like?

³² They are like little children sitting in the market-place and calling to one another, and

πνευματων πονηρών, καὶ τυφλοῖς πολλοῖς ἐχαρίσατο β²⁰α
 "spirits 'evil, and to 'blind 'many he granted
 βλέπειν. 22 καὶ ἀποκριθεὶς ὁ Ἰησοῦς, εἶπεν αὐτοῖς, Πορευθέν-
 to see. And 'answering 'Jesus said to them, Having
 τες ἀπαγγεῖλατε ᾧ Ἰωάννῃ· ὃ εἶδετε καὶ ἠκούσατε· ὅτι
 gone relate to John what ye have seen and heard; that
 τυφλοὶ ἀναβλέπουσιν, χωλοὶ περιπατοῦσιν, λεπροὶ καθαρίζου-
 blind receive sight, lame walk, lepers are cleansed,
 ται, κωφοὶ ἀκούουσιν, νεκροὶ ἐγείρονται, πτωχοὶ εὐαγγελίζονται·
 deaf hear, dead are raised, poor are evangelized;
 23 καὶ μακάριός ἐστιν ὁς ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί.
 and blessed is whoever shall not be offended in me.

24 Ἀπελθόντων δὲ τῶν ἀγγέλων Ἰωάννου ἤρξατο λέγειν
 And 'having 'departed 'the 'messengers 'of John he began to speak
 πρὸς τοὺς ὄχλους περὶ Ἰωάννου· Τί ἐξηελήυθατε¹ εἰς
 to the crowds concerning John: What have ye gone out into
 τὴν ἔρημον θεάσασθαι; κάλαμον ὑπὸ ἀνέμου σαλευ-
 the wilderness to look at? a reed by (the) wind shaken?
 μενον; 25 ἀλλὰ τί ἐξηελήυθατε¹ ἰδεῖν; ἄνθρωπον ἐν μαλα-
 But what have ye gone out to see? a man in soft
 κοῖς ἱματίοις ἡμφιεσμένον; ἰδοὺ, οἱ ἐν ἱματισμῷ ἐνδόξῳ
 clothing arrayed? Behold, they who in 'clothing 'splendid
 καὶ τρυφῇ ὑπάρχοντες ἐν τοῖς βασιλείοις εἰσιν. 26 ἀλλὰ τί
 and in luxury are living 'in 'the 'palaces 'are. But what
 ἐξηελήυθατε¹ ἰδεῖν; προφήτην; ναί, λέγω ὑμῖν, καὶ
 have ye gone out to see? a prophet? Yes, I say to you, and [one]
 περισσώτερον προφήτην. 27 οὗτος ἐστὶν περὶ οὗ γέ-
 more excellent than a prophet. This is he concerning whom it has
 γραπταί, Ἰδοὺ, ἐγὼ ἄποστέλλω τὸν ἀγγελόν μου πρὸ
 been written, Behold, I send my messenger before
 προσώπου σου, ὃς κατασκευάσει τὴν ὁδόν σου ἐμπροσθέν σου.
 thy face, who shall prepare thy way before thee.

28 Λέγω ἡγάρ² ὑμῖν, μείζων ἐν γεννητοῖς γυναικῶν
 "I say 'for to you, 'a 'greater 'among ['those] 'born 'of 'women
 ἢ προφήτης³ Ἰωάννου τοῦ βαπτιστοῦ οὐδεὶς ἐστίν· ὁ δὲ
 prophet than John the Baptist no one is; but he that [is]
 μικρότερος ἐν τῇ βασιλείᾳ τοῦ θεοῦ μείζων αὐτοῦ ἐστίν. 29 Καὶ
 less in the kingdom of God greater than he is. And
 πᾶς ὁ λαὸς ἀκούσας καὶ οἱ τελῶναι ἰδικαίωσαν τὸν θεόν,
 all the people having heard and the tax-gatherers justified
 God,
 βαπτισθέντες τὸ βάπτισμα Ἰωάννου· 30 οἱ δὲ Φα-
 having been baptized [with] the baptism of John; but the Pha-
 ρισαῖοι καὶ οἱ νομικοὶ τὴν βουλὴν τοῦ θεοῦ ἠθέτησαν
 rises and the doctors of the law the counsel of God set aside
 εἰς ἑαυτούς, μὴ βαπτισθέντες ὑπ' αὐτοῦ. 31 εἶπεν δὲ ὁ
 as to themselves, not having been baptized by him. And 'said 'the
 κύριος, Τινὲς οὖν ὁμοιωσω τοὺς ἀνθρώπους τῆς γενεᾶς
 "Lord, To what therefore shall I liken the men of 'generation
 ταύτης; καὶ τινὲς εἰσὶν ὅμοιοι; 32 ὅμοιοι εἰσιν παιδί-
 'this? and to what are they like? Like are they to little children
 τοῖς ἐν ἀγορᾷ καθημένοις, καὶ προσφωνοῦσιν ἀλλήλους
 in a market-place sitting, and calling one to another

^b — τὸ ΛΙΤΤΑΥ.

^a — ὅτι ΛΙΤΤΑ.

ⁱ — γὰρ ΤΤΑ.

^m — εἶπεν δὲ ὁ κύριος ΟΥΤΤΑΥ.

^e — ὁ Ἰησοῦς (read he said) [L]ΤΤΑ.

^f Ἰωάννου Ττ.

¹ — ἐξήλθατε

^g ἐξήλθατε went ye out LTT.

^k — προφήτης ΛΙΤΑ.

^d Ἰωάννης Τ; Ἰωάννης Ττ.

^h — ἐγώ (read ἀποστ.

^l — τοῦ βαπτιστοῦ ΤΤΑ.

καὶ λέγουσιν,¹ Ἠυλόησαμεν ὑμῖν, καὶ οὐκ ὠρχήσασθε· ἰθρη-
and saying, We piped to you, and ye did not dance; we
νήσαμεν ὑμῖν,² καὶ οὐκ ἐκλαύσατε. 33 Ἐλήλυθεν γὰρ Ἰωάννης³
mourned to you, and ye did not weep. For 'has 'come 'John
ὁ βαπτιστής⁴ μῆτε⁵ ἄρτον ἐσθίων⁶ μῆτε⁷ οἶνον πίνων,⁸
the 'Baptist neither 'bread 'eating nor 'wine 'drinking,
καὶ λέγετε, Δαιμόνιον ἔχει. 34 Ἐλήλυθεν ὁ υἱὸς τοῦ ἀνθρώπου⁹
and ye say, A demon he has. 'Has 'come 'the 'Son
ἐσθίων καὶ πίνων, καὶ λέγετε, Ἰδοὺ, ἀνθρώπος φάγος καὶ
eating and drinking, and ye say, Behold, a man a glutton and
οἶνοπότης, τελωνῶν φίλος¹⁰ καὶ ἀμαρτωλῶν. 35 καὶ εἰ-
a wine-bibber, of tax-gatherers a friend and of sinners; and 'was
κaiώθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς πάντων.¹¹
'justified 'wisdom by 'her 'children 'all -

36 Πρώτα δὲ τις αὐτὸν τῶν Φαρισαίων ἵνα φάγῃ μετ'
And 'asked 'one. 'him 'of 'the 'Pharisees that he should eat with
αὐτοῦ¹² καὶ εἰσελθὼν εἰς τὴν οἰκίαν¹³ τοῦ Φαρισαίου ἔνε-
And having entered into the house of the Pharisee he re-
κλίθη.¹⁴ 37 Καὶ ἰδοὺ, γυνὴ ἓν τῇ πόλει ἦτις ἦν¹⁵
clined [at table]; and behold, a woman in the city who was
ἀμαρτωλός,¹⁶ ἐπιγνοῦσα ὅτι ἠνάκειται¹⁷ ἐν τῇ οἰκίᾳ
a sinner, having known that he had reclined [at table] in the house
τοῦ Φαρισαίου, κομισάσα ἀλάβαστρον μύρον, 38 καὶ στᾶσα
of the Pharisee, having taken an alabaster flask of ointment, and standing
παρὰ τοὺς πόδας αὐτοῦ ὀπίσω¹⁸ κλαίονσα, ἤρξατο βρέχειν
at his feet behind weeping, began to bedew
τοὺς πόδας αὐτοῦ τοῖς δάκρυσιν,¹⁹ καὶ ταῖς θριξὶν τῆς κεφαλῆς
his feet with tears, and with the hairs of 'head
αὐτῆς²⁰ ἐξέμασεν,²¹ καὶ κατεφίλει τοὺς πόδας αὐτοῦ,²²
'her she was wiping (them), and was ardently kissing his feet,
καὶ ἤλειφεν τῷ μύρῳ. 39 Ἰδὼν δὲ ὁ Φαρισαῖος
and was anointing (them) with the ointment. But having seen, the Pharisee
ὁ καλέσας αὐτὸν εἶπεν ἐν ἑαυτῷ, λέγων, Οὗτος εἰ
who invited him spoke within himself, saying, This [person] if
ἦν προφῆτης, ἐγίνωσκεν ἂν τίς καὶ ποταπὴ ἡ γυνὴ²³
he were a prophet, would have known who and what the woman [is]
ἣτις ἅπτεται αὐτοῦ, ὅτι ἀμαρτωλός ἐστιν. 40 Καὶ ἀποκριθεὶς
who touches him, for a sinner she is. And 'answering
ὁ Ἰησοῦς εἶπεν πρὸς αὐτόν, Σίμων, ἔχω σοί τι εἰπεῖν.
'Jesus said to him, Simon, I have to thee something to say.
'Ὁ δὲ φησιν, Διδάσκαλε, εἰπέ.²⁴ 41 Δύο ἄνθρωποι φειλόμενοι²⁵ ἦσαν
And he says, Teacher, say [it]. Two debtors there were
ἑκατοντά²⁶ τινι· ὁ εἰς ὥφειλεν ὀνείρια πεντακόσια, ὁ δὲ
to a 'creditor 'certain; the one owed 'denarii 'five 'hundred, and the
ἕτερος πενήντηκοντα. 42 μὴ ἐχόντων²⁷ ἰδὲ αὐτῶν ἀπο-
other fifty. But 'not 'having 'they [wherewith] to
δοῦναι ἀμφοτέροις ἐχαρίσατο²⁸ τίς οὖν αὐτῶν, εἰπέ,²⁹ πλείον
pay, both he forgave: which therefore of them, say, 'most
αὐτὸν ἀγαπήσει; 43 Ἀποκριθεὶς ἔειπεν ὁ Σίμων εἰπὼν, Ὑπο-
'him 'will 'love? And 'answering 'Simon said, I

saying, We have piped to you and you did not dance—we mourned to you and you did not weep.

33 For John the Baptist has come neither eating bread nor drinking wine. And you say he has a demon.

34 The Son of man has come eating and drinking. And you say, See, a glutton and a drunkard, a friend of tax-collectors and sinners!

35 Yet wisdom was justified by all her children.

36 And one of the Pharisees begged Him that He would eat with him. And going into the house of the Pharisee, He sat at table.

37 And, behold, a woman in the city who was a sinner, knowing that He had sat down to eat in the Pharisee's house, brought an alabaster bottle of ointment!

38 And standing behind, weeping beside His feet, she began to wash His feet with tears. And she was wiping them with the hairs of her head. And she was lovingly kissing His feet and anointing them with ointment.

39 But seeing this, the Pharisee who invited Him spoke within himself, saying, This one, if he were a prophet, would have known who and what kind of woman this is who touches him. For she is a great sinner.

40 And Jesus said to him, Simon, I have something to say to you. And he said, Teacher, speak.

41 There were two men who owed a certain lender—the one owed five hundred pieces of silver, and the other fifty.

42 But as they had nothing to repay, he forgave both. Which of them, then, do you say will love him most?

43 And answering Simon said, I suppose

¹ λέγοντες ΤΤΑ. ² ο — ὑμῖν ΤΤΥ. ³ Ἰωάννης ΤΥ. ⁴ μὴ ποί ΤΑ. ⁵ ἐσθίων ἄρτον ΛΤΥ; ⁶ ἐσθίων ἄρτον Τ. ⁷ μῆτε Τ. ⁸ πίνων οἶνον ΛΤΥΑ. ⁹ φίλος τελωνῶν ΓΛΤΥΑ. ¹⁰ πάντων τῶν τέκνων αὐτῆς ΛΤΥΑ. ¹¹ τὸν οἶκον ΛΤΥΑ. ¹² κατεκλίθη ΛΤΥΑ. ¹³ ἦτις ἦν ἐν τῇ πόλει ΛΤΥΑ. ¹⁴ + καὶ αὐτὴ ΛΤΥΑ. ¹⁵ κατὰκείται ΛΤΥΑ. ¹⁶ ὀπίσω παρὰ τοὺς πόδας αὐτοῦ ΟΥΤΥΑ. ¹⁷ τοῖς δάκρυσιν ἤρξατο βρέχειν τοὺς πόδας αὐτοῦ ΛΤΥΑ. ¹⁸ ἐξέμαζεν Τ. ¹⁹ Διδάσκαλε, εἰπέ, φησὶν ΤΥΑ. ²⁰ χροφειλέται ΛΤΥΑ. ²¹ δανειστὴ Τ. ²² — εἰπέ ΛΤΥ[Α]. ²³ ἀγαπήσει αὐτὸν ΛΤΥΑ. ²⁴ — ὁ τί[ΤΥ].

that one to whom he forgave the most. And He said to him, you have judged rightly.

⁴⁴ And turning to the woman, He said to Simon, Do you see this woman? I came into your house. You gave Me no water for My feet, but she has washed My feet with tears and wiped them with the hairs of her head.

⁴⁵ You gave Me no kiss, but since I arrived this woman has not ceased to lovingly kiss My feet.

⁴⁶ You did not anoint My head with oil, but this woman has anointed My feet with ointment.

⁴⁷ Because of this I say to you, her many sins have been forgiven, for she loved much. But to whom little is forgiven, he loves little.

⁴⁸ And He said to her, Your sins have been forgiven.

⁴⁹ And those at table began to say within themselves, Who is this who even forgives sins?

⁵⁰ But He said to the woman, Your faith has saved you. Go in peace.

λαμβάνω ὅτι Φ τὸ πλεῖον ἔχαρισάτο. Ὁ δὲ εἶπεν αὐτῇ, take it that [he] to whom the more he forgave. And he said to him, Ὅρθως ἔκρινας. ⁴⁴ Καὶ στραφεὶς πρὸς τὴν γυναῖκα, τῷ Rightly thou hast judged. And having turned to the woman, Σίμωνι εἶπη. Βλέπεις ταύτην τὴν γυναῖκα; εἰσῆλθόν σου εἰς to Simon he said, Seest thou this woman? I entered thy into τὴν οἰκίαν, ὕδωρ ἐπὶ τοὺς πόδας μου¹ οὐκ ἔδωκας² αὐτῇ δὲ house, water for my feet thou gavest not, but she τοῖς δάκρυσιν ἔβρεξεν μου τοὺς πόδας, καὶ ταῖς θριξίν³ οὔτης with tears bedewed my feet, and with the hairs κεφαλῆς⁴ αὐτῆς ἐξέμαζεν. ⁴⁵ φίλημά μοι οὐκ ἔδωκας⁵ head of her wiped [them]. A kiss to me thou gavest not, αὐτῇ δὲ ἀφ' ἧς εἰσῆλθον οὐ⁶ ῥηδελίπεν⁷ καταφιλοῦσά but she from which [time] I came in ceased not ardently kissing μου τοὺς πόδας.⁸ ⁴⁶ ἰλαίω τὴν κεφαλὴν μου οὐκ ἔλειψας⁹ my feet. With oil my head thou didst not anoint, αὐτῇ δὲ μύρην ἡλειψέν¹⁰ μου τοὺς πόδας.¹¹ ⁴⁷ ὁ χάριν but she with ointment anointed my feet. For which cause λέγω σοι, ἀφένται αἱ ἀμαρτίαι αὐτῆς¹² αἱ πολλαί, ὅτι I say to thee, forgiven have been her sins many; for ἡγάπησεν πολὺ¹³ ὥστε ὀλίγον ἀφίεται ὀλίγον ἀγαπᾷ¹⁴ she loved much; but to whom little is forgiven little he loves. ⁴⁸ Εἶπεν δὲ αὐτῇ, Ἀφένται σου αἱ ἀμαρτίαι. ⁴⁹ Καὶ And he said to her, Forgiven have been thy sins. And ἤρξαντο οἱ συνανακειμένοι λέγειν ἐν ἑαυτοῖς, τίς οὗτος began those reclining with [him] to say within themselves, Who this ἐστίν¹⁵ ὃς καὶ ἀμαρτίας ἀφίενται; ⁵⁰ Εἶπεν δὲ πρὸς τὴν γυ- is who even sins forgives? But he said to the wo- ναῖκα, Ἡ πίστις σου σέσωκέν σε πορεύου εἰς εἰρήνην. man, Thy faith has saved thee; go in peace.

CHAPTER 8

¹ And afterwards He was going through every city and village preaching and announcing the gospel of the kingdom of God. And the twelve were with Him.

² And certain women who had been healed of evil spirits and infirmities also were with Him—Mary (who is called Mag-da-lene) from whom seven demons had gone out,

³ and Joanna the wife of Chuza, a steward of Herod, and Susanna, and many others who ministered to Him from their property.

⁴ And a great crowd came together. And those who were from each city came to Him. And He spoke by a parable:

⁵ The sower went out to sow his seed. And as he sowed, some fell by the roadside. And it was trampled upon, and the birds ate it.

⁸ Καὶ ἐγένετο ἐν τῷ καθεῖςθαι αὐτὸς διώδενεν And it came to pass afterwards that he journeyed through κατὰ πόλιν καὶ κώμην, κηρύσσων καὶ εὐαγγελιζό- city by city and village by village, preaching and announcing the glad meνος τὴν βασιλείαν τοῦ θεοῦ¹ καὶ οἱ δώδεκα σὺν αὐτῷ, tidings, the kingdom of God, and the twelve [were] with him, ² καὶ γυναῖκες τινες αἱ ἦσαν τεθεραπευμένοι ἀπὸ πνευμάτων and women certain who had been cured from spirits πονηρῶν καὶ ἀσθενειῶν, Μαρία ἡ καλουμένη Μαγδαληνή, wicked and infirmities, Mary who is called Magdalene, ἀφ' ἧς δαιμόνια ἑπτὰ ἐξεληλύθει, ³ καὶ Ἰωάννα² γυναῖ- from whom demons seven had gone out; and Joanna wife Χουζᾶ ἐπιτρόπου Ἡρώδου, καὶ Σουσάννα, καὶ ἕτεροι πολλοί, of Chuza a steward of Herod; and Susanna, and others many, αἵτινες διακόνουν αὐτῷ³ ἀπὸ τῶν ὑπαρχόντων αὐταῖς. who were ministering to him of their property. ⁴ Συνιόντος δὲ ὄχλου πολλοῦ, καὶ τῶν κατὰ πόλιν ἐπι- And assembling a crowd great, and those who from each city were πορευομένων πρὸς αὐτόν, εἶπεν διὰ παραβολῆς. ⁵ Ἐξῆλθεν coming to him, he spoke by a parable. ⁵ Went out ὁ σείρων τοῦ σπείραι τὸν σπόρον αὐτοῦ; καὶ ἐν τῷ σπείρειν the sower to sow his seed; and as sowed αὐτὸν δὲ μὲν ἔπεσεν παρὰ τὴν ὁδόν, καὶ κατεπατήθη, καὶ τὸ he some fell by the way, and it was trampled upon, and the

¹ μου ἐπὶ τοὺς πόδας τ; μοι ἐπὶ πόδας ττα.

² ο — τῆς κεφαλῆς (read with her hairs)

ΟΙΛΤΑΩ. ³ διέλεπεν τ. ⁴ τοὺς πόδας μου LT.

⁵ αὐτῇ (αὐτῆς) T

αἱ ἀμαρτίαι LT. ⁶ ἵστην οὗτος L. ⁷ Ἰωάννα Tc. ⁸ ἐκ αὐτῆς to them ττα. ⁹ ἐκ out of LT

πετεινὰ τοῦ οὐρανοῦ κατέφαγεν αὐτό. 6 καὶ ἕτερον ἔπεσεν¹
birds of the heaven devoured it. And other fell.
ἐπὶ τὴν πέτραν, καὶ φύεν ἐξηράνθη, διὰ τὸ μὴ ἔχειν.
upon the rock, and having sprung up it withered, because it had not
ἰκμάδα. 7 καὶ ἕτερον ἔπεσεν ἐν μέσῳ τῶν ἀκανθῶν, καὶ
moisture; and other fell in [the] midst of the thorns, and
ἔσυμφεῖσαι² αἱ ἀκανθαὶ ἀπέπνιξαν αὐτό. 8 καὶ ἕτερον
having sprung up together the thorns choked it; and other
ἔπεσεν ἐπὶ τὴν γῆν τὴν ἀγαθὴν, καὶ φύεν ἐποίησεν
fell upon the ground the good, and having sprung up produced
καρπὸν ἑκατονταπλάσιον. Ταῦτα λέγων ἐφώνει, Ὁ ἔχων
fruit a hundredfold. These things saying he cried, He that has
ὦτα ἀκούειν ἀκούτω. 9 Ἐπρωτῶν δὲ αὐτὸν οἱ μαθηταὶ αὐτοῦ,
ears to hear let him hear. And asked him his disciples,
λέγοντες, Τίς εἴη ἡ παραβολὴ αὐτῆς; 10 Ὁ δὲ εἶπεν,
saying, What may be this parable? And he said,
Ἵμῖν δέδοται γινῶναι τὰ μυστήρια τῆς βασιλείας τοῦ
To you it has been given to know the mysteries of the kingdom
θεοῦ· τοῖς δὲ λοιποῖς ἐν παραβολαῖς, ἵνα βλέποντες μὴ
of God, but to the rest in parables, that seeing not
βλέπωσιν, καὶ ἀκούοντες μὴ συνιῶσιν. 11 Ἔστιν δὲ
they may see, and hearing they may not understand. Now is
αὕτη ἡ παραβολὴ· ὁ σπόρος ἐστὶν ὁ λόγος τοῦ θεοῦ. 12 οἱ δὲ
this the parable: The seed is the word of God; and those
παρὰ τὴν ὁδὸν εἰσὶν οἱ ἀκούοντες, ἔλτα ἔρχεται ὁ διά-
vil the way are those who hear; then comes the de-
βολος καὶ αἰρῖει τὸν λόγον ἀπὸ τῆς καρδίας αὐτῶν, ἵνα μὴ
vil and takes away the word from their heart, lest
πιστεύουσιν σωθῶσιν. 13 οἱ δὲ ἐπὶ τῆς πέτρας, οἱ
having believed they should be saved. And those upon the rock, those who
ὅταν ἀκούσωσιν, μετὰ χαρᾶς δέχονται τὸν λόγον, καὶ οὗτοι
when they hear, with joy receive the word, and these
ρίζαν οὐκ ἔχουσιν, οἱ πρὸς καιρὸν πιστεύουσιν, καὶ ἐν καιρῷ
a root have not, who for a time believe, and in time
πειρασμοῦ ἀφίστανται. 14 τὸ δὲ εἰς τὰς ἀκάνθας πικρὸν
of trial full away. And that which into the thorns fell,
οὗτοι εἰσιν οἱ ἀκούσαντες, καὶ ὑπὸ μεριμνῶν καὶ πλοῦτου
these are they who having heard, and under cares and riches
καὶ ἡδονῶν τοῦ βίου πορευόμενοι ἐστυμνίζονται, καὶ οὐ
and pleasures of life moving along are choked, and not
τελειοφροῦσιν. 15 τὸ δὲ ἐν τῇ καλῇ γῇ, οὗτοι εἰσιν
do bring to perfection. And that in the good ground, these are
οἱ τινες ἐν καρδίᾳ καλῇ καὶ ἀγαθῇ ἀκούσαντες τὸν λόγον
they who in a heart right and good having heard the word
κατέουσιν, καὶ καρποφοροῦσιν ἐν ὑπομονῇ. 16 Οὐδεὶς δὲ
keep [it], and bring forth fruit with endurance. And no one
λύχνον ἄψας καλύπτει αὐτὸν σκεύει, ἢ ὑποκάτω κλίνῃ
a lamp having lighted covers it with a vessel, or under a couch
τίθεται. Ἄλλ' ἐπὶ λυχνίας ἐπιτίθεται, ἵνα οἱ
puts [it], but on a lamp-stand puts [it], that they who
εἰσπορευόμενοι βλέπωσιν τὸ φῶς. 17 οὐ γὰρ ἐστὶν
enter in may see the light. For not [anything] is
κρυπτὸν ὃ οὐ φανερόν γενήσεται· οὐδὲ ἀπόκρυφον ὃ
hidden which not manifest shall become; nor secret which

⁶ And other seed fell on a rock. And after it had sprouted, it withered away because it had no moisture.

⁷ And other seed fell in the middle of thorns, and after springing up together, the thorns choked it.

⁸ And other seed fell on the good ground, and springing up bore fruit a hundred times. Having said these things, He cried, He that has ears to hear, let him hear!

⁹ And His disciples asked Him, saying, What does this parable mean?

¹⁰ And He said, It has been given to you to know the mysteries of the kingdom of God, but to the rest I speak in parables—so that seeing they may not see and hearing they may not understand.

¹¹ Now the parable is this: The seed is the word of God.

¹² And those by the roadside are those who hear. Then the devil comes and takes away the word from their heart for fear they may believe and be saved.

¹³ And those on the rock are they who, when they hear, receive the word with joy. But these who believe for a time but in time of temptation fall away have no root.

¹⁴ And that which fell into the thorns are the ones who after they have heard and have gone forth are choked with cares and riches and pleasures of life—and bring nothing to perfection.

¹⁵ And that in the good ground are the ones who in an honest and good heart hear the word and keep it—and bear fruit with patience.

¹⁶ And no one who is lighting a lamp covers it with a vessel or puts it under a bed. But he

puts it on a lampstand so that they who enter may see the light.

¹⁷ For nothing is hidden which shall not be

¹ κατέπεσεν fell down ΤΤα. ² ἐστυμνίζονται T. ³ εἰς into οὐκ ἔχων. ⁴ λέγοντες LTT[Α].
⁵ αὕτη εἴη ἡ παραβολὴ T. ⁶ ἀκούσαντες heard ΤΤε. ⁷ τὴν πέτραν T.
⁸ ἐστυμνίζονται Tα. ⁹ ἄλλα Tε. ¹⁰ τίθησιν LTTα.

ὅς εἶχεν¹ δαιμόνια ἐκ χρόνων ἱκανῶν, καὶ ἱμάτιον οὐκ ἐνεδύσκετο,² καὶ ἐν οἰκίᾳ οὐκ ἔμενεν, ἀλλ' ἐν τοῖς μνήμασιν.³
 who had demons for a long time, and a garment not wearing, and in a house did not abide, but in the tombs.

28 ἰδὼν δὲ τὸν Ἰησοῦν καὶ ἀνακρούσας προσέπεσεν αὐτῷ, καὶ φωνῇ μεγάλῃ εἶπεν, Τί μοι καὶ σοί, Ἰησοῦ, υἱὲ τοῦ θεοῦ τοῦ ὑψίστου; δέομαί σου μὴ με βασανίσῃς.⁴
 But having seen Jesus and having cried out he fell down before him, and with a voice loud said, What to me and to thee, Jesus, Son of God the Most High? I beseech of thee not me thou mayest torment.

29 Παρηγγέλλειν γὰρ τῷ πνεύματι τῷ ἀκαθάρτῳ ἐξελθεῖν ἀπὸ τοῦ ἀνθρώπου· πολλοὶς γὰρ χρόνοις συνηρτάκει αὐτόν, ἀπὸ τοῦ ἀνθρώπου· πολλοὶς γὰρ χρόνοις συνηρτάκει αὐτόν, ἀπὸ τοῦ ἀνθρώπου.
 For he was charging the spirit the unclean to come out from the man. For many times it had seized him; and he was bound, with chains and fetters being kept, and broken.

καὶ ἰδεσμεῖτο, ἄλυσεν καὶ πέδαις φυλασσόμενος, καὶ ἐδιάρ-
 and he was bound, with chains and fetters being kept, and broken.

ρήσων· τὰ δεσμά ἡλάυνετο ὑπὸ τοῦ δαιμονίου· εἰς τὰς ἐρήμους. 30 ἐπηρώτησεν δὲ αὐτὸν ὁ Ἰησοῦς, ἰλέγων, Τί σοι εἶπες.
 the bonds he was driven by the demon into the desert. 30 And asked him Jesus, saying, What thy

ἔστιν ὄνομα; Ὁ δὲ εἶπεν, Λεγιών· ὅτι δαιμόνια πολλὰ εἰσῆλθεν εἰς αὐτόν. 31 καὶ προσέειπεν αὐτὸν ἵνα μὴ ἐπι-
 is name? And he said, Legion, because demons many sought him that not he would

τάξῃ αὐτοὺς εἰς τὴν ἄβυσσον ἀπελθεῖν. 32 ἦν δὲ ἐκεῖ ἀγέλη χοίρων ἱκανῶν βόσκειν ἐν τῇ ὄρει· καὶ παρε-
 command them into the abyss to go away. Now there was there a herd of swine many feeding in the mountain, and they be-

καίον· αὐτὸν ἵνα ἐπιτρέψῃ αὐτοῖς εἰς ἐκείνους εἰσελθεῖν, sought him that he would allow them into those to enter;

καὶ ἐπέτρεψεν αὐτοῖς. 33 ἐξελθόντα δὲ τὰ δαιμόνια ἀπὸ τοῦ ἀνθρώπου εἰσῆλθεν εἰς τοὺς χοίρους· καὶ ὥρμησεν ἡ ἀγέλη κατὰ τοῦ κρηνοῦ εἰς τὴν λίμνην, καὶ ἀπεπνίγη 34 ἰδόντες δὲ

ὡς βόσκοντες τὸ γεγενημένον ἐφυγον, καὶ ἀπέ-
 as those who fed [them] what had taken place fled, and having

γόντες ἀπήγγειλαν εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγρούς. 35 ἐξήλθον δὲ ἰδεῖν τὸ γεγονός· καὶ ἦλθον πρὸς τὸν Ἰησοῦν, καὶ εὗρον καθήμενον τὸν ἀνθρώπον ἀφ' οὗ τὰ δαιμόνια ἐξεληλύθει, ἱματισμένον καὶ σωφρονοῦντα, παρὰ τοὺς πόδας τοῦ Ἰησοῦ. καὶ ἐφοβήθησαν. 36 ἀπήγγειλαν δὲ αὐτοῖς καὶ οἱ ἰδόντες πῶς ἐσώθη ὁ δαί-
 gone away related [it] to the city and to the country. And they went out to see what had taken place, and came to Jesus, and found seated the man from whom the demons had gone out, clothed and of sound mind, at the feet of Jesus. And they were afraid. And related to them also those who had seen [it] how was healed he who had been pos-

who had demons for a long time, and who was wearing no clothes, and who was not living in a house, but in the tombs).

28 And seeing Jesus, and crying out, he fell down before Him. And with a loud voice he cried, What do I have to do with You, Jesus, Son of the most high God? I beg You, do not torment me.

29 For He was commanding the evil spirit to come out of the man. For it had often seized him. And he had been guarded, being kept with chains and iron bands, but he broke the bonds and was driven by the demon into the deserted places.

30 And Jesus asked him, saying, What is your name? And he said, Legion (because many demons had entered into him).

31 And they begged Him that He would not command them to go away into the bottomless pit.

32 Now there was there a herd of many pigs feeding in the mountains. And they begged Him that He would allow them to go into those. And He allowed them.

33 And having left the man, the demons entered into the pigs. And the herd ran violently down the steep bank into the lake and were drowned.

34 And seeing what had happened, those who fed them fled. And going to the city and to the countryside, they reported it.

35 And they went out to see what had happened and came to Jesus. And they found the man from whom the demons had gone out, sitting and clothed and of sound mind, at the feet of Jesus. And they were afraid.

36 And also those who had seen it told them how he who had been demon-possessed

¹ ἔχων having T. ² καὶ χρόνῳ ἱκανῷ οὐκ ἐνεδύσατο ἱμάτιον and for a long time did not put on a garment TTR. ³ — καὶ LTTA. ⁴ Παρηγγέλλειν he charged X.O. ⁵ ἰδεσμεῖτο TTR. ⁶ διαρρήσων LTTA. ⁷ δαιμονίου LTTA. ⁸ λέγων L. ⁹ ὄνομα ἐστὶν LTTT. ¹⁰ λέγων TTR. ¹¹ εἰσῆλθεν δαιμόνια πολλὰ LT. ¹² παρέκαλουν they besought LTTA. ¹³ βοσκομένη L. ¹⁴ παρέκαλεσαν LTTA. ¹⁵ εἰσῆλθον LTTA.W. ¹⁶ γεγονός GLTTA.W. ¹⁷ — ἀπέλθοντες GLTTA.W. ¹⁸ ἦλθον T. ¹⁹ εὗρον T. ²⁰ ἐξήλθεν went out T. ²¹ — καὶ LTTA. ²² δαί-
 mon-possessed

was healed.

³⁷ And the whole multitude of the country of the Gad-a-renes all around begged Him to go away from them—for they were filled with great fear. And He entered into the ship and returned.

³⁸ And the man from whom the demons had gone out was begging Him to be with Him. But Jesus sent him away, saying,

³⁹ Return to your house and tell all that God has done for you. And he went his way, telling all that Jesus had done throughout the whole city.

⁴⁰ And when Jesus had returned, it happened that the people gladly received Him—for they were all looking for Him.

⁴¹ And, behold! A man named Ja-i-rus came. And he was a ruler of the synagogue. And falling down at the feet of Jesus, he begged Him to come to his house,

⁴² because he had an only daughter about twelve years old, and she was dying. And as He went, the people thronged Him.

⁴³ And a woman came who had been sick with a flow of blood for twelve years, and she had spent her whole living on physicians, but could be cured by none.

⁴⁴ Coming up behind, she touched the border of His robe. And instantly her flow of blood was stopped!

⁴⁵ And Jesus said, Who was that touching Me? And when all denied, Peter and those with Him said, Master, the crowds throng and press upon You, and do You say, Who was that touching Me?

⁴⁶ And Jesus said, Someone has touched Me, for I realized that power went forth from Me.

μονισθεῖς. ³⁷ καὶ ἡρώτησαν αὐτὸν ἅπαν τὸ πλῆθος τῆς περικύρου τῶν Γαδαρηνῶν ἀπελθεῖν ἀπ' αὐτῶν, ὅτι φόβῳ μεγάλῳ συνεῖχοντο· αὐτὸς δὲ ἐμβὰς εἰς τὸ πλοῖον ὑπέστρεψεν. ³⁸ Ἰδίετο δὲ αὐτοῦ ὁ ἀνὴρ ἄφ' οὗ ἐξελήλυθει τὰ δαιμόνια εἶναι σὺν αὐτῷ. ἀπέλυσεν δὲ αὐτὸν λέγων, ³⁹ ὑπόστρεφε εἰς τὴν οἰκόν σου καὶ διηγοῦ ὅσα ἐποίησέν σοι ὁ θεός. Καὶ ἀπῆλθεν, καθ' ὅλην τὴν πόλιν κηρύσσων ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς.

⁴⁰ Ἐγένετο δὲ ἐν τῇ ὑποστρέψῃ τὸν Ἰησοῦν ἀπεδέξατο αὐτὸν ὁ ὄχλος· ἦσαν γὰρ πάντες προσδοκῶντες αὐτόν. ⁴¹ Καὶ ἰδοὺ, ἦλθεν ἀνὴρ ὃν ὄνομα Ἰαίριος, καὶ αὐτὸς ἄρχων τῆς συναγωγῆς ὑπῆρχεν, καὶ πῶς ἦν παρὰ τοὺς πόδας ἡ τοῦ Ἰησοῦ παρεκάλει αὐτὸν εἰσελθεῖν εἰς τὴν οἰκὸν αὐτοῦ· ⁴² ὅτι θυγατὴρ μονογενὴς ἦν αὐτῷ ὥς ἑτῶν δώδεκα, καὶ αὕτη ἀπέθνησεν. Ἐν δὲ τῷ ὑπάγειν αὐτὸν οἱ ὄχλοι συνέπνιγον αὐτόν. ⁴³ Καὶ γυνὴ οὖσα ἐν ῥύσει αἵματος ἀπὸ ἑτῶν δώδεκα, ἣ τις ἑαυτὴν ἰατροῦς προσανηλώσασα ὅλον τὸν βίον οὐκ ἴσχυεν ὑμῶν οὐδένος θεραπευθῆναι,

⁴⁴ προσελθούσα ὕπισθεν ἤψατο τοῦ κρασπίδου τοῦ ἱματίου αὐτοῦ, καὶ παρὰ ῥύσιν αὐτῆς ἦν ἡ ῥύσις τοῦ αἵματος αὐτῆς. ⁴⁵ καὶ εἶπεν ὁ Ἰησοῦς, Τίς ὁ ἀψάμενός μου; Ἀρνοῦντες δὲ πάντων, εἶπεν ὁ Πέτρος καὶ οἱ μετ' αὐτοῦ, Ἐπιτίθει ἡμῶν ἐπὶ τὴν οἰκὸν αὐτοῦ, καὶ ἐξέλθουσαν αὐτὴν ἀπὸ τοῦ ὄχλου συνέπνιγον αὐτόν. ⁴⁶ Ὁ δὲ Ἰησοῦς εἶπεν, Ἦψατό μου τις; ἐγὼ γὰρ ἔγνω ὅτι ἐξελθούσαν ἀπ' ἐμοῦ ἦν ἡ δύναμις.

† ἡρώτησαν LTR.

(read & reply) LTR.

† ἰδίετο L; ἰδέτο TR.

† ἐγένετο ἐν τῇ πόλει αὐτοῦ L.

† ἐγένετο ἐν τῇ πόλει αὐτοῦ L.

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† ἐγένετο ἐν τῇ πόλει αὐτοῦ L.

† Γερασηνῶν Gerasenes LTR; Γεργεσηνῶν Gergesenes T.

† ἰδίετο L; ἰδέτο TR.

† ἰδίετο L; ἰδέτο TR.

† ἰδίετο L; ἰδέτο TR.

† ἰδίετο L; ἰδέτο TR.

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† ἰδίετο L; ἰδέτο TR.

† ἰδίετο L; ἰδέτο TR.

μου. 47 Ἰδοῦσα δὲ ἡ γυνὴ ὅτι οὐκ ἔλαθεν, τρέμουσα ἦλ-
 then, and having fallen down before him, for what cause she touched.
 αὐτοῦ ἀπήγγειλεν αὐτῷ ἑνώπιον παντὸς τοῦ λαοῦ, καὶ ὡς
 him she declared to him before all the people, and how

ἰάθη παραχρῆμα. 48 ὁ δὲ εἶπεν αὐτῇ, ῥάσσει, ἡ
 she was healed immediately. And he said to her, Be of good courage,

θυγάτερ, ἡ πίστις σου σέσωκέν σε πορεύου εἰς εἰρήνην.
 daughter, thy faith has cured thee: go in peace.

49 Ἐτι αὐτοῦ λαλοῦντος ἐρχεταί τις παρά τοῦ ἀρχισυναγώ-
 As yet he was speaking comes one from the ruler of the syna-

γου, λέγων αὐτῷ, Ὅτι τέθνηκεν ἡ θυγάτηρ σου· μὴ σκύλλε
 gossip, saying to him, That thy daughter is dead: do not trouble

τὸν διδάσκαλον. 50 Ὁ δὲ Ἰησοῦς ἀκούσας ἀπεκρίθη αὐτῷ,
 the teacher. But Jesus having heard answered him,

λέγων, Μὴ φοβοῦ· μόνον ᾤστευε, καὶ σωθήσεται.
 saying, Fear not; only believe, and she shall be restored.

51 Ἐἰσελθὼν δὲ εἰς τὴν οἰκίαν οὐκ εἰσῆλθεν· οὐδέν αἱ
 And having entered into the house he did not suffer to go in any one
 (lit. no one)

εἰ μὴ Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην, καὶ τὸν πατέρα
 except Peter and James and John, and the father

τῆς παιδὸς καὶ τὴν μητέρα. 52 Ἐκλαίοντες πάντες καὶ
 of the child and the mother. And they were weeping all and

ἐκόπτοντο αὐτήν. ὁ δὲ εἶπεν, Μὴ κλαίετε· οὐκ ἀπέθανεν,
 bewailing her. But he said, Weep not; she is not dead,

ἀλλὰ καθεύδει. 53 Καὶ κατεγέλων αὐτοῦ, εἰδότες ὅτι ἀπέ-
 but sleeps. And they laughed at him, knowing that she was

θανεν. 54 αὐτὸς δὲ ἐκβαλὼν ἔξω πάντας, καὶ κρατήσας
 dead. But he having put out all, and having taken hold

τῆς χειρὸς αὐτῆς, ἐφώνησεν, λέγων, Ἡ παῖς, ἔγειρου. 55 Καὶ
 of her hand, cried, saying, Child, arise. And

ἐπέστρεψεν τὸ πνεῦμα αὐτῆς, καὶ ἀνέστη παραχρῆμα καὶ
 returned her spirit, and she arose immediately; and

διέταξεν αὐτῇ ῥοθῆναι φαγεῖν. 56 καὶ
 directed [that] to her [something] should be given to eat. And

ἐξίστησαν οἱ γονεῖς αὐτῆς· ὁ δὲ παρήγγειλεν αὐτοῖς μηδὲν
 were amazed her parents; and he charged them to no one

εἰπεῖν τὸ γεγονός.
 to tell what had happened.

9 Συγκαλεσάμενος δὲ τοὺς δώδεκ μαθητὰς αὐτοῦ ἔδωκεν
 And having called together the twelve disciples of him he gave

αὐτοῖς δύναμιν καὶ ἐξουσίαν ἐπὶ πάντα τὰ δαιμόνια, καὶ
 unto them power and authority over all the demons, and

νόσους θεραπεύειν· 2 καὶ ἀπέστειλεν αὐτοὺς κηρύσσειν τὴν
 diseases to heal, and sent them to proclaim the

βασίλειαν τοῦ θεοῦ, καὶ ἰάσθαι τοὺς ἀσθενούντας. 3 καὶ
 kingdom of God, and to heal those being sick. And

εἶπεν πρὸς αὐτούς, Μηδὲν αἰρεῖτε εἰς τὴν ὁδόν· μήτε ῥάβδους,
 he said to them, Nothing take for the way; neither staves,

47 And seeing that she was not hidden, the woman came up, trembling. And falling down before Him, she told Him before all the people for what reason she had touched Him, and how she was healed instantly.

48 And He said to her, Daughter, be comforted, your faith has cured you. Go in peace.

49 While He was still speaking, one came from the house of the ruler of the synagogue and said to him Your daughter has died. Do not trouble the Master.

50 But Jesus heard and answered him, saying, Do not fear, only believe and she shall be restored.

51 And going into the house, He allowed no one to go in except Peter and James and John, and the father and the mother of the child.

52 And they were all weeping and beating the breast for her. But He said, Do not weep, she is not dead, but is sleeping.

53 And they laughed scornfully at Him, knowing that she was dead.

54 But putting them all out, and taking her hand, He called, saying, Child, arise!

55 And her spirit came again. And she immediately got up. And He commanded that something should be given her to eat.

56 And her parents were amazed, but He commanded them that they should tell no one what had happened.

CHAPTER 9

1 And calling His disciples together, He gave to them power and authority over all the demons, and to heal diseases.

2 And He sent them to preach the kingdom of God, and to heal those who were sick.

3 And He said to them, Take nothing for the highway, no walking sticks, no bag

α — αὐτῷ 1.T.T.A. ρ — Θάρσει L.T.T.A. θυγάτηρ Tt. ἀπὸ L. αὐτῷ [τ]τ. μῆκειν no longer L.T.T. λέγων L.T.T.(A). ᾤστευον T.T.A. ἔλαβον having gone GLT.T.A. τινὰ σὺν αὐτῷ any one with him L.T.T.A. Ἰωάννην (Ἰωάννη Tt) καὶ Ἰάκωβον GLT.T.A.W. οὐ γὰρ (read for she is not dead) L.T.A. ἐκβαλὼν ἔξω πάντας καὶ L.T.T.A. ἔγειρε L.T.A. Συγκαλεσάμενος T. μαθητὰς αὐτοῦ GLT.T.A.W. τοὺς ἀσθενεῖς the sick [τ]τ.; — τοὺς ἀσθενούντας T.A. ῥάβδους staffs GLT.T.A.

no money, and not to have two coats each.

⁴ And into whatever house you go, stay there, and depart from there.

⁵ And as many as may not receive you, as you are going forth from that city, even the dust of your feet shake off for a witness against them.

⁶ And they went out through the towns, preaching the gospel and healing everywhere.

⁷ And Herod the tetrarch heard of all the things being done by Him and was puzzled, because it was said by certain ones, John has been raised from the dead.

⁸ And certain ones said that Elijah had appeared, others also that a prophet, one of the ancients had arisen.

⁹ And Herod said, I beheaded John, but who is this of whom I hear such things? And he desired to see Him.

¹⁰ And the apostles returned and told Him all that they had done. And taking them along, He drew them aside into a deserted place of a city called Beth-sai-da.

¹¹ But knowing it, the people followed Him. And receiving them, He spoke to them about the kingdom of God. And those who needed healing He cured.

¹² But the day began to wane. And the twelve came near and said to Him, Turn the crowd loose so that they may go into the towns and the country around here, so that they may lodge and find food. For here we are in a deserted place.

¹³ But He said to them, You provide them food. But they said, We have no more than

μήτε πῆραν, μήτε ἄρτον, μήτε ἀργύριον, μήτε ἕκαστος δύο
nor provision bag, nor bread, nor money, nor each two
χιτῶνας ἔχειν. Ἄ καὶ εἰς ἣν ἂν οἴκIAN εἰσέλθῃτε, ἐκεῖ μένετε,
tunics to have. And into whatever house ye may enter, there remain,
καὶ ἐκεῖθεν ἐξέρχεσθε. Ὅ καὶ ὅσοι ἂν μὴ ἴξινωται ὑμᾶς,
and thence go forth. And as many as may not receive you,
ἐξέρχόμενοι ἀπὸ τῆς πόλεως ἐκείνης· καὶ τὸν κονιορτὸν ἀπὸ
going forth from that city even the dust from

τῶν ποδῶν ὑμῶν ἀποτινάξετε, εἰς μαρτύριον ἐπ' αὐτοῦς.
your feet, shake off, for a testimony against them.

⁶ Ἐξέρχόμενοι δὲ διήρχοντο κατὰ τὰς κώμας, εὐαγγελιζόμενοι καὶ θεραπεύοντες πανταχοῦ.
And going forth they passed through the villages, announcing the good tidings and healing every where.

⁷ Ἦκουσεν δὲ Ἡρώδης ὁ τετράρχης τὰ γινόμενα
And heard of Herod the tetrarch the things being done

ἐν αὐτοῦ πάντα καὶ διηπόρει, διὰ τὸ λέγεσθαι ὑπὸ
by him all, and was perplexed, because it was said by
τινων, ὅτι Ἰωάννης ἰζηγέρτα· ἐκ νεκρῶν
some, John has been raised from among [the] dead;

⁸ ὅτι τινων δὲ, ὅτι Ἡλίας ἐφάνη· ἄλλων δὲ, ὅτι
by some also, that Elias had appeared; by others also, that

προφῆτης εἷς τῶν ἀρχαίων ἀνέστη. ⁹ Καὶ εἶπεν ὁ
a prophet one of the ancients had arisen. And said

Ἡρώδης, Ἰωάννην ἐγὼ ἀπεκεφάλισα· τίς δὲ ἐστὶν οὗτος
Herod, John I beheaded, but who is this
περὶ οὗ ἔγωγ ἀκούω τοιαῦτα; Καὶ ἠθέλην ἰδεῖν αὐτόν.
concerning whom I hear such things? And he sought to see him.

¹⁰ Καὶ ὑποστρέψαντες οἱ ἀπόστολοι διηγήσαντο αὐτῷ
And having returned the apostles related to him

ὅσα ἐποίησαν καὶ παραλαβὼν αὐτοὺς ὑπεχώρησεν
whatsoever they had done. And having taken them he retired

κατ' ἰδίαν εἰς τὸν ἐρημον πόλεως καλουμένης Βηθσαιδά.
apart into a place desert of a city called Bethsaida.

¹¹ οἱ δὲ ὄχλοι γινόντες ἠκολούθησαν αὐτῷ καὶ δεξάμενοι
But the crowds having known [it] followed him; and having

μενός· αὐτοὺς ἐλάλει αὐτοῖς περὶ τῆς βασιλείας τοῦ θεοῦ,
received them he spoke to them concerning the kingdom of God,

καὶ τοὺς χρεῖαν ἔχοντας θεραπείας ἰάτο. ¹² Ἡ δὲ ἡμέρα
and those needing of healing he cured. But the day

ἤρξατο κλίνειν· προσελθόντες δὲ οἱ δώδεκα εἶπον αὐτῷ, Ἀπολυσον τὸν ὄχλον, ἵνα ἀπελθόντες εἰς τὰς κύκλῳ κώμας καὶ
began to decline, and having come the twelve said to him, Dismiss the crowd, that having gone into the around villages and

τοὺς ἀγρούς καταλύσωσιν, καὶ εὕρωσιν ἐπισιτισμόν· ὅτι ὡδε ἡ
the country they may lodge, and may find provisions; for here

ἐν ἐρήμῳ τόπῳ ἐσμεν. ¹³ Εἶπεν δὲ πρὸς αὐτούς, Δότε αὐτοῖς
in desert a place we are. But he said to them, Give to them

ὅ μεις φαγεῖν. Οἱ δὲ εἶπον, Οὐκ εἰσὶν ἡμῖν πλεῖον ἢ
to eat. But they said, There are not to us more than

ἡ [ἀνὰ] τῶν. ἡ δέονται ΛΤΓΑ. = - καὶ [L]ΓΑ. ἡ ἀποτινάξετε ΤΑ. ὁ τετράρχης Τ.
P - ὅτι αὐτοῦ [L]ΓΑ. ὁ Ἰωάννης Τ. ἡ γὰρ ἡσά was raised ΛΤΓ. ὁ Ἡλίας Τ.
ἡ τις οὐκοῦ ΤΑ; τις Τ. ὁ εἶπεν δὲ ΛΤΓΑ. = - ὁ ὀλτΓΑ. ὁ Ἰωάννης Τ.
P - ἐγὼ (read ἀκούω I hear) ΤΓΤ. ὁ πόλιν καλουμένην a city called ΤΓΑ. ὁ ἀποδεί-
μενος having gladly received ΛΤΓΑ. ὁ πορευθέντες ὀλτΓΑ. ὁ - τοὺς [L]ΓΑ. ὁ φαγεῖν
ὑμεῖς ΛΤΑ. ὁ εἶπεν ΛΤΓΑ.

ἴπνεν ἄρτοι·¹ καὶ ὄντα ἰχθύες,² εἰ μὴ τι³ πορευθέντες ἡμεῖς
five loaves and two fishes, unless indeed having gone we
ἀγοράσωμεν εἰς πάντα τὸν λαόν· τοῦτον βρώματα.⁴ 14 Ἦσαν
should buy for all this people victuals; they were
γὰρ ὡσεὶ ἄνδρες πεντακισχίλιοι.⁵ Εἰπεν δὲ πρὸς τοὺς μαθητάς
for about men five thousand. But he said to the disciples
αὐτοῦ, Κατακλίνατε αὐτοὺς ἐκισίας⁶ ἅνα πενήκοντα.⁷ 15 Καὶ
his, Make recline them in companies by fifties. And
ἐποίησαν οὕτως, καὶ ἰσκέκλειναν⁸ ἅπαντας.⁹ 16 Λαβὼν δὲ
they did so, and made recline all. And having taken
τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν
the five loaves and the two fishes, having looked up to the
οὐρανὸν εὐλόγησεν αὐτοὺς καὶ κατέκλασεν, καὶ ἰδίδον τοῖς
heaven he blessed them and broke, and gave to the
μαθηταῖς ἡ παρατίθειναι¹⁰ τῷ ὄχλῳ. 17 καὶ ἔφαγον καὶ ἔχορ-
disciples to set before the crowd. And they ate and were
τάσθησαν πάντες¹¹ καὶ ἦρθη τὸ περισσεύσαν αὐτοῖς
satisfied all; and was taken up that which was over and above to them
κλασμάτων κύφιοι δώδεκα.¹²
of fragments hand baskets twelve.

18 Καὶ ἰγένετο ἰν τῷ εἶναι αὐτὸν προσευχόμενον¹³ κατα-
And it came to pass as was he praying
μόνας,¹⁴ συνῆσαν αὐτῷ οἱ μαθηταί¹⁵ καὶ ἐπηρώτησεν αὐτούς,
alone, were with him the disciples, and he questioned them,
λέγων, Τίνα με ὀλοῦσιν οἱ ὄχλοι¹⁶ εἶναι; 19 Οἱ δὲ ἀπο-
saying, Whom me do pronounce the crowds to be? And they an-
κριβντες εἶπον,¹⁷ ὁ Ἰωάννης¹⁸ τὸν βαπτιστὴν¹⁹ ἄλλοι δὲ
saying said, John the Baptist; and others,
ἡ ἑλισάβητ²⁰, ὅτι προφήτης τις τῶν ἀρχαίων ἀνίστη.
Elisha; and others, that prophet some of the ancients has arisen.
20 Εἰπεν δὲ αὐτοῖς, Ὑμεῖς δὲ τίνα με λέγετε εἶναι;
And he said to them, But ye whom me do ye pronounce to be?
Ἀποκριθεὶς δὲ ὁ Πέτρος²¹ εἶπεν, Τὸν χριστὸν τοῦ θεοῦ.²² 21 Ὁ δὲ
And answering Peter said, The Christ of God. And he
ἐπιτιμῆσας αὐτοῖς παρήγγειλεν²³ μηδενὶ εἰπεῖν²⁴ τοῦτο,
strictly enjoining them charged [them] to no one to tell this,
22 εἰπὼν, Ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ
saying, It is necessary for the Son of man many things
παθεῖν, καὶ ἀποδοκιμασθῆναι ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχ-
to suffer, and to be rejected by the elders and chief
ιερέων καὶ γραμματέων, καὶ ἀποκτανθῆναι, καὶ τῇ τρίτῃ
priests and scribes, and to be killed, and the third
ἡμέρᾳ ἔγερθῆναι.²⁵ 23 Ἐλεγεν δὲ πρὸς πάντας, Εἰ τις θέλει
day to be raised. And he said to all, If any one desires
ὀπίσω μου ἔλθεῖν, ἀπαρνησάσθω²⁶ ἑαυτὸν, καὶ ἀράτω
after me to come, let him deny himself, and let him take up
τὸν σταυρὸν αὐτοῦ²⁷ καθ' ἡμέραν,²⁸ καὶ ἀκολουθεῖτω μοι.
his cross daily, and let him follow me;
24 Ὁς γὰρ ἂν²⁹ θέλῃ τὴν ψυχὴν αὐτοῦ σώσαι, ἀπολέσει αὐ-
for whoever may desire his life to save, shall lose it;
τήν³⁰ ὅς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ³¹ ἔνεκεν ἡμοῦ, οὗτος
but whoever may lose his life on account of me, he

five loaves and two fish, unless we should go to buy food for all this people.

¹⁴ For they were about five thousand men. But He said to His disciples, Make them rest in companies of fifties.

¹⁵ And they did so, making all to rest.

¹⁶ And taking the five loaves and the two fish, looking up into Heaven, He blessed them and broke and gave to the disciples to set before the crowd.

¹⁷ And they ate and were all satisfied. And that which was taken up of the pieces that were left over and above to them was twelve baskets full.

¹⁸ And as He was alone praying, the disciples were with Him. And He questioned them, saying, Who do the people say that I am?

¹⁹ And answering they said, John the Baptist, but others say Elijah, and others that some prophet of the ancients has arisen.

²⁰ And He said to them, But who do you say that I am? And answering Peter said, The Christ of God.

²¹ And strictly warning them, He commanded them to tell no one of this.

²² saying, The Son of man must suffer many things and is to be rejected by the elders and chief priests and scribes. And He is to be killed and to be raised the third day.

²³ And He said to all, If anyone desires to come after Me, let him deny himself, and let him take up his cross day by day. And let him follow Me.

²⁴ For whoever desires to save his life shall lose it. But whoever may lose his life for My sake, he shall save it.

¹ ἄρτοι πέντε τ. ἰχθύες δύο ΟΙ ΤΤΑ. ² μὴ τι ΛΤΑ. ³ δὲ καὶ τ. ⁴ ὡσεὶ (read about fifty each) ΛΤΑ. ⁵ κατέκλειναν ΤΤ. ⁶ παρατίθειναι ΤΤΑ. ⁷ κατὰ μόνος ΛΤ. ⁸ οἱ ὄχλοι λέγουσιν ΤΤΑ. ⁹ Εἰπαν ΛΤΑ. ¹⁰ Ἰωάννην Τ. ¹¹ ἑλισάβητ. ¹² Πέτρος δὲ ἀποκριθεὶς ΤΤΑ. ¹³ λέγειν ΟΙ ΤΤΑ. ¹⁴ ἀναστήναι τὸ ἄριστὸν ΛΑ. ¹⁵ ἐρχεσθαι, ἀπαρνησάσθω ΟΙ ΤΤΑ. ¹⁶ καθ' ἡμέραν Λ. ¹⁷ ἰδὼν Τ.

²⁵ For what is a man profited who has gained the whole world, but who has destroyed or lost himself forever?

²⁶ For whoever may have been ashamed of Me and My words, the Son of man will be ashamed of him when He shall come in His own glory, and in His Father's glory, and of the holy angels.

²⁷ But I say to you, there truly are some of those standing here who shall not taste of death until they have seen the kingdom of God.

²⁸ And about eight days after these words, He took Peter and John and James and went up into a mountain to pray.

²⁹ And as He prayed, the appearance of His face changed, and His clothing was dazzling white.

³⁰ And, behold! Two men talked with Him, who were Moses and Elijah—

³¹ who appearing in glory spoke of His exodus, which He was about to complete in Jerusalem.

³² But Peter and those with him were heavy with sleep. And when they were fully awake, they saw His glory and the two men who stood with Him.

³³ And as they were leaving Him, Peter said to Jesus, Master, it is good for us to be here. And, Let us make three tabernacles, one for You and one for Moses and one for Elijah—not knowing what he was saying.

³⁴ But as he was saying these things, a cloud came and overshadowed them. And they were afraid as these men entered the cloud.

³⁵ And a voice came out of the cloud, saying, This is My beloved Son, hear Him!

σωσεί αὐτήν. ²⁵ τί-γάρ ὠφελεῖται ἄνθρωπος, κερδήσας ὅλον κόσμον ὅλον, ἑαυτὸν δὲ ἀπολίσας ἢ ζημιωθείς; the world whole, but himself having destroyed or suffered the loss of?

²⁶ ὅς-γάρ-ἂν ἔπαισχυνθῇ με καὶ τοὺς ἰμούς λόγους, For whoever may have been ashamed of me and my words,

τοῦτον ὁ υἱὸς τοῦ ἀνθρώπου ἔπαισχυνθήσεται ὅταν ἔλθῃ him the Son of man will be ashamed of when he shall come

ἐν τῇ δόξῃ αὐτοῦ καὶ τοῦ πατρὸς καὶ τῶν ἁγίων ἀγγέλων. in the glory of himself and of the Father and of the holy angels.

²⁷ Λέγω-δὲ ὑμῖν ἀληθῶς, εἰσὶν τινες τῶν ὧδε* ἱστικόν- But I say to you of a truth, there are some of those here stand-

των, οἳ οὐ-μὴ ἡγεύσονται* θανάτου ἕως-ἂν ἰδῶσιν ing who in no wise shall taste of death until they shall have seen

τὴν βασιλείαν τοῦ θεοῦ. the kingdom of God.

²⁸ Ἐγένετο-δὲ μετὰ τοὺς λόγους-τούτους ὥς-τι ἡμέραι ὀκτῶ And it came to pass after these words about days eight

καὶ* παραλαβὼν ὁ τὸν Πέτρον καὶ Ἰωάννην καὶ Ἰάκωβον that having taken Peter and John and James

ἀνέβη εἰς τὸ ὄρος προσεύξασθαι. ²⁹ καὶ ἐγένετο he went up into the mountain to pray. And it came to pass

ἐν-τῷ-προσεύχεσθαι αὐτὸν τὸ εἶδος τοῦ-προσωποῦ αὐτοῦ as he prayed the appearance of his face

ἔτερον, καὶ ὁ-ἱματισμὸς-αὐτοῦ λευκὸς ἐξαστράπτων. [became] altered, and his clothing white asfallent.

³⁰ Καὶ ἰδοὺ, ἄνδρες δύο συνελάλουν αὐτῷ, οἵτινες ἦσαν And behold, men two talked with him, who were

Μωσῆς* καὶ Ἠλίας* ὅς-ὁφθέντες ἐν δόξῃ ἔλεγον* τὴν Moses and Elias, who appearing in glory spoke of

ἐξόδον-αὐτοῦ ἣν ἱμελλεν* πληροῦν ἐν Ἱερουσαλὴμ. his departure which he was about to accomplish in Jerusalem.

³² ὁ-δὲ-Πέτρος καὶ οἱ σὺν αὐτῷ ἦσαν βεβαρημένοι ὑπνῳ. But Peter and those with him were oppressed with sleep.

διαγρηγορήσαντες-δὲ ἑίδον* τὴν-δόξαν-αὐτοῦ, καὶ τοὺς δύο and having awoke fully they saw his glory, and the two

ἄνδρας τοὺς συνεστῶτας αὐτῷ. ³³ καὶ ἐγένετο ἐν-τῷ-δια- men who stood with him. And it came to pass as do-

χωρίζεσθαι αὐτοὺς ἀπ' αὐτοῦ, εἶπεν ὁ Πέτρος πρὸς τὸν parted these from him, said Peter to.

Ἰησοῦν, Ἐπιστάτα, καλὸν ἐστὶν ἡμῶς ὧδε εἶναι* καὶ ποιήσωμεν Jesus, Master, good it is for us here to be; and let us make

σκηνάς τρεῖς, μίαν σοί, καὶ Μωσῇ μίαν,* καὶ μίαν tabernacles three, one for thee, and for Moses one, and one

ἡμῶς. Ἠλίας,* μὴ εἰδὼς ὁ λέγει. ³⁴ ταῦτα δὲ αὐτοῦ-λέγοντος for Elias, not knowing what he is saying. But these things as he was saying.

ἐγένετο νεφέλη καὶ ἔπεσκιασεν* αὐτούς* ἐφοβήθησαν-δὲ ἐν-τῷ came a cloud and overshadowed them, and they feared as

ἐκείνους εἰσελθεῖν* εἰς τὴν νεφέλην. ³⁵ καὶ φωνὴ ἐγένετο ἐκ those entered into the cloud: and a voice came out of

τῆς νεφέλης, λέγουσα, Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός* the cloud, saying, This is my Son the beloved;

* αὐτοῦ ΤΤΑ.
δ — τὸν ΟΛΤΓΑΥ.
ἡμελλεν Τ.
ἐπεσκιᾶσαν ΤΤΑ.

* ἐστῶτων ΟΛΤΓΑΥ. ἡ γεύσονται should taste ΟΛΤΓΑΥ. [καὶ] L.
εἰ Ἰωάννην Τ. ἡ Μωσῆς LΤΓΑΥ. ἡ Ἠλίας Τ. ἡ [δὲ] and L.
ἡ εἰδῶς Τ. ἡ μίαν Μωσῇ G; μίαν Μωσῇ LΤΓΑΥ. ἡ Ἠλίας Τ.
εἰσελθεῖν αὐτοὺς they entered ΤΤΑ. ἡ ἐκλελεγμένους chosen ΤΤΑ.

αὐτοῦ ἀκούετε. 36 Καὶ ἐν τῇ γενέσθαι τὴν φωνὴν εἰρέθη
 ἡμῖν ἡμεῖς ἤμαρ. And as occurred the voice 'was found
 ὦν ἰησοῦς μόνος. Καὶ αὐτοὶ ἰσίγησαν, καὶ οὐδενὶ ἀπήγγειλαν
 ἰησοῦς alone; and they were silent, and to no one they told
 ἐν ἐκείναις ταῖς ἡμέραις οὐδὲν ὧν ἑώρακασιν.
 in those days anything of what they had seen.

37 Ἐγένετο δὲ ἐν τῇ ἡμέρᾳ, κατελθόντων αὐτῶν
 And it came to pass on the next day, on their having come down
 ἀπὸ τοῦ ὄρους, συνήντησεν αὐτῷ ὄχλος πολὺς. 38 Καὶ
 from the mountain, met him a crowd great. And
 ἰδοὺ, ἀνὴρ ἀπὸ τοῦ ὄχλου ἀνεβόησεν, λέγων, Διδάσκαλε,
 behold, a man from the crowd cried out, saying, Teacher,
 δίδμαί σου ἐπιβλέψον ἐπὶ τὸν υἱόν μου, ὅτι μονογενὴς
 I beseech thee look upon my son, for an only child
 ἵστιν μοι. 39 καὶ ἰδοὺ, πνεῦμα λαμβάνει αὐτὸν καὶ ἰξ-
 he is to me; and behold, a spirit takes him and sud-

αίφνης κρᾶζει, καὶ σπαράσσει αὐτὸν μετὰ ἄφρου,
 denly he cries out, and it throws into convulsions him with foaming,
 καὶ μόγις ἀποχωρεῖ ἀπ' αὐτοῦ, συντρίβον αὐτόν. 40 καὶ
 and with difficulty departs from him, bruising him. And
 ἰδεήθη τῶν μαθητῶν σου ἵνα ἐκβάλλωσιν αὐτό, καὶ οὐκ
 I besought thy disciples that they might cast out it, and not
 ἠδυνήθησαν. 41 Ἀποκριθεὶς δὲ ὁ ἰησοῦς εἶπεν, Ὡ γενεὰ
 they were able. And answering Jesus said, O generation

ἀπίστος καὶ διεστραμμένη, ἕως πότε ἔσομαι πρὸς ὑμᾶς
 unbelieving and perverted, until when shall I be with you and
 ἀνέβωμαι ὑμῶν; προσάγαγε ἰῶδε τὸν υἱόν σου. 42 Ἐτι δὲ
 bear with you? Bring hither thy son. But yet
 προσερχομένου αὐτοῦ ἰδὲ ἔρριπεν αὐτὸν τὸ δαιμόνιον καὶ συν-
 as he was coming near dashed down him the demon and threw

εσπάραζεν ἐπιτεμῆσεν. ἰὲ ὁ ἰησοῦς τῷ πνεύματι τῷ
 (him) into convulsions. And rebuked Jesus the spirit the
 ἀκαθάρτῳ, καὶ ἰάσατο τὸν παῖδα, καὶ ἀπέδωκεν αὐτὸν τῷ
 unclean, and healed the child, and gave back him to the
 πατρί αὐτοῦ. 43 Ἐξεπλήσσαντο δὲ πάντες ἐπὶ τῇ μεγαλειότητι
 his father. And were astonished all at the majesty

τοῦ θεοῦ.
 of God.

Πάντων δὲ θαυμάζοντων ἐπὶ πᾶσιν οἷς ἐποίησεν ὁ ἰη-
 And (as) all were wondering at all which did Je-
 σοῦς, εἶπεν πρὸς τοὺς μαθητὰς αὐτοῦ, 44 Θεσθε ὑμεῖς εἰς τὰ
 sus, he said to his disciples, Lay ye into
 ὦτα ὑμῶν τοὺς λόγους τούτους· ὁ γὰρ υἱὸς τοῦ ἀνθρώπου μέλ-
 your ears these words: For the Son of man is a-
 λει παραδίδοσθαι εἰς χεῖρας ἀνθρώπων. 45 Οἱ δὲ ἡγήσαντο
 bout to be delivered up into (the) hands of men. But they understood not
 τὸ ῥῆμα· τοῦτο, καὶ ἦν παρακεκαλυμμένον ἀπ' αὐτῶν ἵνα
 this saying, and it was veiled from them that
 μὴ οἰσθωνται αὐτό· καὶ ἐφοβούντο βίρωτῆσαι αὐτόν
 they should not perceive it. And they feared to ask him
 περὶ τοῦ ῥήματος τούτου. 46 Εἰσήλθεν δὲ διαλογισμὸς ἐν
 concerning saying this. But came up a reasoning among
 αὐτοῖς, τίς ἂν εἴη μέγιστος αὐτῶν. 47 ὁ δὲ ἰησοῦς εἰδὼς
 them, this, who might be greatest of them. And Jesus having seen

36 And when the voice had faded away, Jesus was seen to be alone. And they were silent. And they did not tell anyone in those days, not any of the things which they had seen.

37 And on the next day, on coming down from the mountain, a great crowd met Him.

38 And, behold! A man cried out of the crowd, saying, Teacher, I beg You to look upon my son, for he is an only child to me.

39 And, behold! A spirit takes him and he suddenly cries out. And it throws him into convulsions with foaming, then painfully leaves him, bruising him.

40 And I pleaded with Your disciples that they might throw it out, but they could not.

41 And answering Jesus said, O faithless and crooked generation, how long shall I be with you and bear with you? Bring your son here.

42 But as he was coming up, the demon dashed him down and threw him into convulsions. And Jesus rebuked the evil spirit. And He healed the child and gave him back to his father again.

43 And all were amazed at the majesty of God. And as all were wondering at all things which Jesus did, He said to His disciples.

44 Let these words sink into your ears, for the Son of man is about to be betrayed into the hands of men.

45 But they did not understand this saying, and it was hidden from them so that they should not see it. And they were afraid to ask Him about that saying.

46 And an argument developed among them — this, who might be the greatest of them.

47 And Jesus seeing the thought of their

9 — ὁ LITTA. W. * ἑώρακαν TITa. * — ἐν τῇ [a]. † ἐβόησεν LITTA. * ἐπιβλέψαι
 TITTA. W. * μοι ἵστιν LITTA. W. * ἐκβάλλωσιν OLTITTA. W. † τὸν υἱόν σου ὡς ὁ W. * ἐποίησε
 OLTITTA. * — ὁ ἰησοῦς (read ἐποίησε he was doing) TITa. † ἐπερωτήσαι L. ‡ εἰδὼς T.

heart, taking a little child. He set it beside Him⁴⁸ and said to them, Whoever shall receive this little child in My name receives Me. And whoever shall receive Me receives Him who sent Me. For he who is least among you all is he who shall be great.

⁴⁹ And answering John said, Master, we saw someone throwing out demons in Your name. And we ordered him to stop because he does not follow along with us.

⁵⁰ And Jesus said to him, Do not stop him, for whoever is not against us is for us.

⁵¹ And when the days of His taking up were being fulfilled, He set His face to go to Jerusalem.

⁵² And He sent messengers before His face to go to Jerusalem. And going on they entered a village of the Sa-mar-i-tans, so as to make ready for Him.

⁵³ And they did not receive Him because His face was set to go to Jerusalem.

⁵⁴ And when His disciples saw it, James and John said, Lord, do You desire that we should call fire to come down from Heaven and burn them up, even as Elijah did?

⁵⁵ But turning He warned them and said, You do not know of what spirit you are!

⁵⁶ But the Son of man did not come to destroy men's lives, but to save. And they went into another village.

⁵⁷ And it happened that as they were going in the highway, someone said to Him, Lord, wherever You go, I will follow You.

τὸν διαλογισμὸν τῆς καρδίας αὐτῶν, ἐπιλαβόμενος⁴ παιδίον⁵ the reasoning of their heart, having taken hold of a little child
ἔστησεν αὐτὸ παρ' ἐαυτοῦ, 48 καὶ εἶπεν αὐτοῖς, "Ὅς ἐὰν⁶ ἡσέτησεν αὐτὸ παρ' ἐαυτοῦ, 48 καὶ εἶπεν αὐτοῖς, "Ὅς ἐὰν⁶ ho set it by him, and said to them, Whoever
δείξῃται τοῦτο τὸ παιδίον ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται⁷ shall receive this little child in my name, me receives;
καὶ ὁς ἐὰν⁸ ἐμὲ δέξῃται, δέχεται τὸν ἀποστείλαντά με. and whoever me shall receive, receives him who sent me.

ὁ γὰρ μικρότερος ἐν πᾶσιν ὑμῖν ὑπάρχων ὁτοῦς εἶσται⁹ For he who is less among all you who shall be
μέγας. 49 Ἀποκριθεὶς δὲ ὁ¹⁰ Ἰωάννης¹¹ εἶπεν, Ἐπιστάτα, great. And answering John said, Master,

εἶδομέν τινα ἐπὶ τῷ ὀνόματί σου ἐκβάλλοντα¹² τὰ δαιμόνια¹³ we saw some one in thy name casting out the demons,
καὶ ἐκωλύσαμεν αὐτόν, ὅτι οὐκ ἀκολουθεῖ μετ' ἡμῶν¹⁴ 50 Κἀν and we forbade him, because he follows not with us. And

εἶπεν¹⁵ πρὸς αὐτόν μὴ¹⁶ Ἰησοῦς, Μὴ κωλύετε¹⁷ ὁς γὰρ οὐκ¹⁸ said to him Jesus, Forbid not; for whosoever not
ἔστιν καθ' ἡμῶν, ὑπὲρ ἡμῶν¹⁹ ἔστιν. is against us, for us is.

51 Ἐγένετο δὲ ἐν τῷ συμπληροῦσθαι τὰς ἡμέρας τῆς And it came to pass when were being fulfilled the days of the

ἀναλήψεως²⁰ αὐτοῦ, καὶ αὐτὸς τὸ πρόσωπον αὐτοῦ²¹ ἤσθη²² receiving him up, that he his face sted-

ρῖξεν²³ τοῦ πορευέσθαι εἰς Ἱερουσαλὴμ. 52 καὶ ἀπέστειλεν²⁴ fastly set to go to Jerusalem. And he sent

ἀγγέλους²⁵ πρὸς προσώπου αὐτοῦ. καὶ πορευθέντες εἰσῆλθον²⁶ messengers before face his. And having gone they entered

εἰς κώμην Σαμαρειτῶν²⁷, ὥστε εἰτοιμάσαι αὐτῷ. 53 καὶ οὐκ²⁸ into a village of Samaritans, so as to make ready for him. And not

εἰδέξαντο αὐτόν, ὅτι τὸ πρόσωπον αὐτοῦ ἦν πορευέ-²⁹ they did receive him, because his face was [re] go-

μενον εἰς Ἱερουσαλὴμ. 54 ἰδόντες δὲ οἱ μαθηταὶ αὐτοῦ³⁰ ing to Jerusalem. And seeing [the] his disciples

Ἰάκωβος καὶ Ἰωάννης³¹ εἶπον, Κύριε, θέλεις³² εἰπω- James and John said, Lord, wilt thou [that] we should

μεν πῦρ καταβῆναι ἀπὸ τοῦ οὐρανοῦ, καὶ ἀναλῶσαι αὐτούς, call fire to come down from the heaven, and consume them,

ὥς καὶ Ἠλίας ἐποίησεν³³; 55 Στραφεὶς δὲ ἐπετίμησεν αὐτοῖς, as also Elias did? But turning he rebuked them,

καὶ εἶπεν, Οὐκ οἴδατε οὐὸν πνεύματος ἵστε ὑμεῖς³⁴ 56 ὁ γὰρ and I said, Ye know not of what spirit I say. For the

υἱὸς τοῦ ἀνθρώπου οὐκ ἔλθειν ψυχὰς ἀνθρώπων ἀπολῆσαι, Son of man did not come [the] lives of men to destroy,

ἀλλὰ σῶσαι. Καὶ ἐπορεύθησαν εἰς ἑτέραν κώμην. but to save. And they went to another village.

57 Ἐγένετο δὲ πορευομένων αὐτῶν ἐν τῇ ὁδῷ εἶπεν τις And it came to pass as they were going in the way said some [one]

πρὸς αὐτόν, Ἀκολουθήσω σοι ὅπου ᾖ³⁵ ἀπὸ³⁶ ἀπὸ³⁷ πύργου. κύριε, to him, I will follow thee wherever thou mayest go, Lord.

⁴ παιδίον TTA. ⁵ ἄν L. ⁶ ἂν T. ⁷ ἔστιν is LTTA. ⁸ ὅς — ὁ LTA. ⁹ Ἰωάννης T.
 ¹⁰ — τὰ LTTAW. ¹¹ εἶπεν δὲ LTTA. ¹² — ὁ T[A]. ¹³ ὁ μὲν σου GLTTA. ¹⁴ ἀναλήψεως LTTA. ¹⁵ [αὐτοῦ] LTA. ¹⁶ ἔσθῃσεν TTA. ¹⁷ πόλιν Σαμαρειτῶν a city of Samaritans T.
 ¹⁸ — αὐτοῦ (read the disciples) T[A]. ¹⁹ Ἰωάννης T. ²⁰ εἶπαν TTA. ²¹ ἐκ out of L.
 ²² — ὡς καὶ Ἠλίας ἐποίησεν T[A]. ²³ — καὶ εἶπεν (verse 55) ... σῶσαι (verse 56) LTTA;
 — ὁ γὰρ σῶσαι G. ²⁴ Καὶ and TTA. ²⁵ δὲν LTA. ²⁶ — κύριε LTT[A].

58 Καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς, Αἱ ἀλώπεκες φωλεὺς ἔχουσιν,
And 'said 'to 'him 'Jesus, The foxes holes have,
καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσκει· ὁ δὲ υἱὸς τοῦ
and the birds of the heaven nests; but the Son of
ἀνθρώπου οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνει. 59 Εἶπεν δὲ
of man has not where the head he may lay. And he said
πρὸς ἕτερον, Ἀκολουθεὶ μοι. Ὁ δὲ εἶπεν, Ὁ Κύριε, ἐπιτρέψόν
to another, Follow me. But he said, Lord, allow
μοι ἀπελθόντι πρῶτον θάψαι τὸν πατέρα μου. 60 Εἶπεν δὲ
me going away first to bury my father. But 'said
αὐτῷ ὁ Ἰησοῦς, Ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν
'to 'him 'Jesus, Leave the dead to bury their own
νεκρούς· σὺ δὲ ἀπελθὼν διάγγελλε τὴν βασιλείαν τοῦ θεοῦ.
dead; but thou going forth declare the kingdom of God.
61 Εἶπεν δὲ καὶ ἕτερος, Ἀκολουθήσω σοι, κύριε· πρῶτον δὲ
And 'aid 'also 'another, I will follow thee, Lord, but first .
ἐπιτρέψόν μοι ἀποτάξασθαι τοῖς εἰς τὸν οἶκόν μου. 62 Εἶπεν δὲ
allow me to take leave of those at my house. But 'said
πρὸς αὐτὸν ὁ Ἰησοῦς, Οὐδεὶς ἔπιβάλων τὴν χειρὰ αὐτοῦ
'to 'him 'Jesus, No one having laid his hand
ἐπ' ἄροτρον, καὶ βλέπων εἰς τὰ ὀπίσω, εὐθετὸς ἐστίν
upon [the] plough, and 'looking 'on the things behind, 'is
εἰς τὴν βασιλείαν τοῦ θεοῦ.
for the kingdom of God.

10 Μετὰ δὲ ταῦτα ἀνέειξεν ὁ κύριος ἰκαί^ε ἑτέρους ἐβδο-
Now after these things 'appointed 'the 'L'rd 'also 'others 'seven-
μήκοντα^ε, καὶ ἀπέστειλεν αὐτοὺς ἀνά δύο πρὸ προσώπου
'and sent them two and two before 'face
αὐτοῦ, εἰς πᾶσαν πόλιν καὶ τόπον οὗ ἔμελλεν^ε αὐτὸς
'his, into every city and place where he was about himself
ἔρχεσθαι. 2 Ἐλεγεν οὖν^ε πρὸς αὐτούς, Ὁ μὲν θερισμὸς
to come. He said therefore to them, The 'indeed 'harvest [is]
πολύς, οἱ δὲ ἐργάται ὀλίγοι· δεήθητε οὖν τοῦ κυρίου
great, but the workmen [are] few. Supplieate therefore the Lord
τοῦ θερισμοῦ, ὥς^ε ρικβάλλῃ ἐργάτας^ε εἰς τὸν θερισμόν
of the harvest, that he may send out workmen into 'harvest
αὐτοῦ. 3 Ὑπάγετε· ἰδοὺ, ἐγὼ^ε ἀποστέλλω ὑμᾶς ὡς ἀρνίους ἐν
'his. Go; lo, I send forth you as lambs in the
μέσῳ λύκων. 4 μὴ βαστάζετε^ε βυζάντιον^ε μὴ πήραν
[the] midst of wolves. Neither carry purse nor provision bag
'μνηδ^ε ὑποδήματα^ε· καὶ^ε μηδὲνα κατὰ τὴν ὁδὸν ἀσπασσάσθε.
nor sandals, and no one on the way salute.
5 Εἰς ἡν δ' ἂν^ε οἰκίαν εἰσέρχησθε^ε, πρῶτον λέγετε, Εἰρήνῃ τῷ
And into whatever house ye may enter, first
οἴκῳ τούτῳ. 6 καὶ ἂν^ε μὲν^ε ᾧ ἐκεῖ υἱὸς εἰρήνης^ε, ἔπανα-
to this house. And if indeed be there a son of peace, 'shall
παύσεται^ε ἐπ' αὐτὸν ἡ εἰρήνη ὑμῶν· εἰ δὲ μὴ^ε, ἰφ' ὑμᾶς^ε
'rest 'upon 'it 'your 'peace; but if not so, to you
ἀνακαμψεί. 7 ἐν αὐτῇ δὲ τῷ οἴκῳ μένετε, ἐσθίοντες^ε καὶ
it shall return. 'In 'the 'same 'and house abide, eating and

58 And Jesus said to him, The foxes have^ε holes and the birds of the air have nests, but the Son of man has nowhere He may lay His head.

59 And He said to another, Follow Me! But he said, Lord, let me first go away to bury my father.

60 But Jesus said to him, Leave the dead to bury their own dead, but you go out and preach the kingdom of God.

61 And another also said, Lord, I will follow You, but first let me go say goodbye to those at my house.

62 But Jesus said to him, No one who has put his hand on the plow and still looks back at the things behind is fit for the kingdom of God.

CHAPTER 10

1 Now after these things, the Lord also appointed seventy others and sent them two by two before Him into every city and place where He Himself was about to come.

2 Therefore He said to them, The harvest truly is great, but the laborers are few. Then pray to the Lord of the harvest that He may send laborers into His harvest.

3 Go! Lo, I send you out as lambs in the midst of wolves.

4 Do not carry purse or bag or shoes. And do not greet anyone on the highway.

5 And into whatever house you may enter, first say, Peace to this house.

6 And if indeed there is a son of peace there, your peace shall rest upon it. But if not, it shall return to you.

7 And stay in that same house, eating and

4 — Κύριε τ. * πρῶτον ἀπελθόντι first to go away L; πρῶτον ἀπελθόντι ττ. — ὁ Ἰησοῦς (read he said) (L) ττ. A. 5 ὁ Ἰησοῦς πρὸς αὐτὸν LTr; — πρὸς αὐτὸν A. 6 ἐπιβάλων L. 1 [αὐτοῦ] ττ. 2 τῇ βασιλείᾳ LTrA. 3 [καὶ] ττ. 4 + [δύο] two L. 5 ἔμελλεν LTrA. 6 δὲ and (he said) LTrA. 7 ἐκβάλλῃ ἐργάτας GLW; ἐργάτας ἐκβάλλῃ τττ. 8 — ἐγὼ (read I send forth) LTrA. 9 βαλλάντιον LTrA. 10 μὴ τττ. 11 — καὶ τ. 12 εἰσέλθοντε οἰκίαν τττ. 13 οἰκίαν εἰσέλθοντε L. 14 — μὲν GLTrA. 15 + ὁ (the son) L. 16 ἔπανα-παύσεται τ. 17 ἐσθίοντες LTrA.

drinking the things *provided* by them—for the laborer is worthy of his hire. Do not go from house to house.

⁸ And into whatever city you may go, and they may receive you, eat the things set before you.

⁹ And heal the sick in it. And say to them, The kingdom of God has come near to you.

¹⁰ But into whatever city you may go, and they do not receive you, go out into its streets and cry,

¹¹ Even the dust which has clung to us out of your city we wipe off against you. Yet know this, that the kingdom of God has come near to you.

¹² And I say to you it shall be more bearable in that day for Sodom than for that city.

¹³ Woe to you, Chor-a-zin! Woe to you, Beth-sa-i-da! For if the mighty works had been done in Tyre and Sidon which have been taking place in you, they long ago would have repented, sitting in sackcloth and ashes.

¹⁴ But it shall be more bearable for Tyre and Sidon in the Judgment than for you.

¹⁵ And you, Ca-per-na-um, who have been lifted up to Heaven, you shall be thrust down to hell.

¹⁶ He that hears you hears Me. And he who despises you despises Me. And he that despises Me despises Him who sent Me.

¹⁷ And the seventy returned again with joy, saying, Lord, even the demons are subject to us through Your name.

¹⁸ And He said to them, I saw Satan falling out of Heaven, like lightning.

¹⁹ Behold! I give you the authority to walk on serpents and scorpions, and on all the power of the enemy. And nothing in any

πίνοιτες τὰ παρ' αὐτῶν ἀξίος· γὰρ ὁ ἐργάτης
drinking the things [supplied] by them; for worthy the workman
τοῦ μισθοῦ αὐτοῦ ἴστιν. μὴ μεταβαίνειτε ἐξ οἰκίας εἰς οἰκίαν.
of his hire is. Remote not from house to house.

8 καὶ εἰς ἣν δ' ἂν πόλιν εἰσέλθητε, καὶ δέχωνται ὑμᾶς,
And into whatever also city ye may enter, and they receive you,

ἐσθίετε τὰ παρατιθέμενα ὑμῖν, 9 καὶ θεραπεύετε τοὺς ἐν
eat the things set before you, and heal the in

αὐτῇ ἀσθενεῖς, καὶ λέγετε αὐτοῖς, Ἥγγικεν ἡ βασι-
it sick, and say to them, Has drawn near to you the king-
λεια τοῦ θεοῦ. 10 εἰς ἣν δ' ἂν πόλιν εἰσέλθητε, καὶ μὴ
dom of God. But into whatever city ye may enter, and not

δέχωνται ὑμᾶς, ἐξελθόντες εἰς τὰς πλατείας αὐτῆς, εἰπατε,
they do receive you, having gone out into its streets, say,

11 καὶ τὸν κονιορτὸν τὸν κολληθέντα ἡμῖν ἐκ τῆς πόλεως
Even the dust which clung to us out of city

ὑμῶν ἀπομασσοῦμεθα ὑμῖν· πλὴν τοῦτο γινώσκετε, ὅτι
your we wipe off against you; yet this know, that

ἤγγικεν ἡ βασιλεία τοῦ θεοῦ. 12 λέγω ὑμῖν,
has drawn near to you the kingdom of God. And I say to you,

ὅτι Σοδύμοις ἐν τῇ ἡμέρᾳ ἐκείνῃ ἀνεκτότερον ἔσται ἢ τῇ
that for Sodom in that day more tolerable it shall be than

πόλει ἐκείνῃ. 13 Οὐαὶ σοι, Ὀχραζὶν, οὐαὶ σοι, Βηθσαῖδα·
for that city. Woe to thee, Chorazin! woe to thee, Bethsaida!

ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγένοντο αἱ δυνάμεις αἱ
for if in Tyre and Sidon had taken place the works of power which

γινόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν σάκκῳ καὶ σποδῷ
have been taking place in you, long ago in sackcloth and ashes

καθήμεναι μετενόησαν. 14 πλὴν Τύρῳ καὶ Σιδῶνι ἀνεκ-
sitting they had repented. But for Tyre and Sidon more

τότερον ἔσται ἐν τῇ κρίσει ἡ ὑμῖν. 15 καὶ σύ, Καπερ-
tolerable will it be in the judgment than for you. And thou, Ca-per-
ναούμ, ἡ ἕως οὐρανοῦ ὑψωθείσα, ἕως ὅπου ἄδου
naum, who to the heaven has been lifted up, to hades

καταβιβασθήσῃ. 16 Ὁ ἀκούων ὑμῶν ἐμοῦ ἀκούει· καὶ
thou shalt be brought down. He that hears you me hears, and

ὁ ἀθετῶν ὑμᾶς ἐμὲ ἀθετεῖ· ὁ δὲ ἐμὲ ἀθετῶν ἀθετεῖ τὸν
he that rejects you me rejects, and he that me rejects rejects him
ἀποστείλαντά με.
who sent me.

17 Ὑπῆστρεψαν δὲ οἱ ἐβδομήκοντα μετὰ χαρᾶς, λέγοντες,
And returned the seventy with joy, saying,

Κύριε, καὶ τὰ δαιμόνια ὑποτάσσεται ἡμῖν ἐν τῷ ὀνόματι
Lord, even the demons are subject to us through name

σου. 18 Εἶπεν δὲ αὐτοῖς, Ἐθεώρουν τὸν σατανᾶν ὡς ἀστραπὴν
thy. And he said to them, I beheld Satan as lightning

ἐκ τοῦ οὐρανοῦ πέσσαντα. 19 ἰδοὺ, ἴδιδυμι ὑμῖν τὴν ἐξουσίαν
out of the heaven falling. Lo, I give you the authority

τοῦ πατεῖν ἐπάνω ὄφιν καὶ σκορπίων, καὶ ἐπὶ πᾶσαν τὴν
to tread upon serpents and scorpions, and upon all the

δύναμιν τοῦ ἐχθροῦ· καὶ οὐδὲν ὑμᾶς οὐ μὴ ἀδικήσῃ.
power of the enemy, and nothing you in anywise shall injure.
(lit. in no wise)

α — ἐστιν (read [is]) LTTA.

β — δ' also LTTA.

γ εἰσέλθῃτε LTTA.

δ — εἰς τοὺς

πόδας τοῦ ποδός (+ ἡμῶν) of us A LTTA.

ε — ἐφ' ὑμᾶς OLT A.

ζ — δὲ and of LTTA W.

η — καὶ οὐ LTTA W.

θ Χοραζὶν EGLW; Χοραζὶν TTA.

ι ἐγενήσαν LTTA.

κ καθήμεναι LTTA.

λ Καπερ-
ναούμ LTTA W.

μ — τοῦ LTTA.

ν ὑψώθησθ; wilt thou be lifted up? LTTA.

ξ ἀδικήσῃ LTTA.

ο — τοῦ the TTA.

π + [δύο] two L.

ρ δέδοκα I have given TTA.

σ ἀδικήσῃ LTTA.

τ ἀδικήσῃ LTTA.

i-cho. And he fell among thieves who stripped and wounded him and left him half dead.

³¹ Now it so happened a certain priest went down that road. And seeing him, he passed by on the other side.

³² And in the same way also a Levite who was traveling there came up and saw him. And he went around on the other side.

³³ But a certain Sa-mar-i-tan traveling that way came up to him. And seeing him, he was moved with pity.

³⁴ And he came near and bandaged his wounds, pouring on oil and wine. And putting him on his own animal, he brought him to an inn and took care of him.

³⁵ And on leaving the next day, he took out two coins and gave them to the innkeeper. And he said to him, Take care of him. And whatever you may spend more than this, I will repay you when I return.

³⁶ Who, then, of these three seems to you to have been a neighbor to him who fell among the thieves?

³⁷ And he said, He who showed him pity. Then Jesus said to him, You go do the same.

εἰς ἱερικὴν, καὶ λῃσταὶ περιέπεσεν, οἱ καὶ ἐκδύσαντες αὐτὸν καὶ πληγὰς ἐπιθέντες ἀπῆλθον, ἀφέντες ἡμιθανῆ τυχάνοντά. ³¹ κατὰ συγκυρίαν δὲ ἱερεὺς τις κατὰ ἔξωθεν ἔβαινεν ἐν τῇ ὁδῷ ἐκείνῃ, καὶ ἰδὼν αὐτὸν ἀντιπαρῆλθεν. ³² ὁμοίως δὲ καὶ ἑλεῖτης, γενόμενος κατὰ τὸν πότον, ἐλθὼν καὶ ἰδὼν ἀντιπαρῆλθεν. ³³ Σαμαρείτης δὲ τις ὁδεύων ἦλθεν κατ' αὐτόν, καὶ ἰδὼν αὐτόν, ἔχων ἰατρικὰ ἔλαια καὶ οἶνον, ἐπεβίβασεν αὐτὸν ἐπὶ τὸ ἴδιον κτήνος ἡγάγεν αὐτὸν εἰς πανδοχεῖον, καὶ ἐπεμελήθη αὐτοῦ. ³⁵ καὶ ἐπὶ τὴν αὔριον ἐξελθὼν, ἐκβαλὼν αὐτὸν ἐπὶ τὸν ὁδὸν, ἔλαβεν δύο δηνάρια ἔδωκεν τῷ πανδοχεῖ, καὶ εἶπεν αὐτῷ, Ἐπιμελήθητι αὐτοῦ· καὶ ὅτι ἂν προσδαπανήσῃς, ἐγὼ ἐν μετ' αὐτοῦ. Εἶπεν αὐτῷ ὁ Ἰησοῦς, Πορεύου, καὶ σὺ ποιεῖ ὁμοίως.

εἰς ἱερικὴν, καὶ λῃσταὶ περιέπεσεν, οἱ καὶ ἐκδύσαντες αὐτόν καὶ πληγὰς ἐπιθέντες ἀπῆλθον, ἀφέντες ἡμιθανῆ τυχάνοντά. ³¹ κατὰ συγκυρίαν δὲ ἱερεὺς τις κατὰ ἔξωθεν ἔβαινεν ἐν τῇ ὁδῷ ἐκείνῃ, καὶ ἰδὼν αὐτόν ἀντιπαρῆλθεν. ³² ὁμοίως δὲ καὶ ἑλεῖτης, γενόμενος κατὰ τὸν πότον, ἐλθὼν καὶ ἰδὼν ἀντιπαρῆλθεν. ³³ Σαμαρείτης δὲ τις ὁδεύων ἦλθεν κατ' αὐτόν, καὶ ἰδὼν αὐτόν, ἔχων ἰατρικὰ ἔλαια καὶ οἶνον, ἐπεβίβασεν αὐτόν ἐπὶ τὸ ἴδιον κτήνος ἡγάγεν αὐτόν εἰς πανδοχεῖον, καὶ ἐπεμελήθη αὐτοῦ. ³⁵ καὶ ἐπὶ τὴν αὔριον ἐξελθὼν, ἐκβαλὼν αὐτόν ἐπὶ τὸν ὁδὸν, ἔλαβεν δύο δηνάρια ἔδωκεν τῷ πανδοχεῖ, καὶ εἶπεν αὐτῷ, Ἐπιμελήθητι αὐτοῦ· καὶ ὅτι ἂν προσδαπανήσῃς, ἐγὼ ἐν μετ' αὐτοῦ. Εἶπεν αὐτῷ ὁ Ἰησοῦς, Πορεύου, καὶ σὺ ποιεῖ ὁμοίως.

³⁸ Ἐγένετο δὲ ἐν τῷ πορεύεσθαι αὐτοὺς καὶ αὐτὸς εἰσῆλθεν εἰς κώμην τινὰ γυνὴ δὲ τις ὀνόματι Μάρθα ὑπέδεξατο αὐτὸν εἰς τὸν οἶκόν. αὐτῆς. ³⁹ καὶ ἡ ἄδελφός της καλουμένη Μαρία, ἣ καὶ παρακαθίσασα παρὰ τοὺς πόδας τοῦ Ἰησοῦ ἤκουεν τὸν λόγον αὐτοῦ. ⁴⁰ ἡ δὲ Μάρθα περιεσπᾶτο περὶ πολλὴν διακονίαν ἐπιστάσα δὲ εἶπεν, Κύριε, οὐ μέλει σοι ὅτι ἡ ἀδελφή μου μόννη με κατέλιπεν δια-

³⁸ And as they went on He entered into a certain village. And a certain woman named Martha received Him into her house.

³⁹ And she had a sister called Mary who was sitting at the feet of Jesus and listening to His word.

⁴⁰ But Martha was troubled with so much serving. And standing by Him she said, Lord Do You not care that my sister has left me

¹ ἱερικὴν T. ¹ — τυχάνοντα LTT[A]. ² ἑλεῖτης TTA. ³ — γενόμενος T. ⁴ — αὐτόν him L. ⁵ Σαμαρείτης T. ⁶ — αὐτόν [L]T[A]. ⁷ καὶ ἐπιβίβασεν L. ⁸ — πανδοχεῖον T. ⁹ — ἐξελθὼν LTT[A]. ¹⁰ — πανδοκεῖ T. ¹¹ — αὐτῷ [L]T[A]. ¹² — οὐν [L]T[A]. ¹³ — λησιόν δοκεῖ σοι GTTAW. ¹⁴ — δὲ 'and' (Jesus) OLT[A]. ¹⁵ — Ἐν δὲ And as T. ¹⁶ [kai] LTT. ¹⁷ τὴν οἰκίαν T. ¹⁸ — αὐτῆς (read the house) T[Tr]. ¹⁹ Μαρία T. ²⁰ — παρακαθίσασα TTA. ²¹ — εἰς πρὸς against TTA. ²² — τοῦ κυρίου of the Lord LTTAW. ²³ κατέλιπεν TTA.

κονεῖν· ¹ἔπειτ' οὖν αὐτῇ ἴνα μοι συναντιλάβηται. 41 Ἀπο-
corree? Speak therefore to her that me she may help. ²Ἀν-
κριθεὶς δὲ εἶπεν αὐτῇ ὁ Ἰησοῦς, ³Μάρθα, Μάρθα, μεριμνᾷς
saying 'but 'said 'to 'her 'Jesus, Martha, Martha, thou art careful
καὶ ὀνυχάζεις περὶ πολλὰ· 42 ἐνὸς δὲ ἵστιν χρεία· Μαρία
and 'troubled about many things; but of one there is need; 'Mary
⁴ὁ δὲ τὴν ἀγαθὴν μερίδα ἐξελέξατο, ἥτις οὐκ ἀφαιρεθήσεται
'and the good part chose, which shall not be taken
⁵ἀπ' αὐτῆς.
from her.

11 Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν τόπῳ τινὶ προσ-
And it came to pass as 'was 'he in a 'place certain pray-
ερχόμενον, ὡς ἐπαύσατο, εἶπεν τις τῶν μαθητῶν αὐτοῦ πρὸς
ing, when he ceased, said one of his disciples to
αὐτόν, Κύριε, διδάξον ἡμᾶς προσεύχεσθαι, καθὼς καὶ Ἰωάν-
him, Lord, teach us to pray, as also John
νης¹ ἰδίδασκέν τοὺς μαθητάς αὐτοῦ. 2 Εἶπεν δὲ αὐτοῖς, Ὅταν
taught his disciples. And he said to them, When
προσεύχησθε λέγετε, Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς,²
ye pray say, 'Father 'our, who [art] in the heavens,
ἀγιασθήτω τὸ ὄνομά σου· ἰλθίτω³ ἡ βασιλεία σου·⁴ γεννηθῶ
sanctified be thy name; let come thy kingdom; let be done
τὸ θέλημά σου,⁵ ὥς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς. 3 Τὸν
thy will, as in heaven, [so] also upon the earth. 3 Τὸν
ἄρτον ἡμῶν τὸν ἐπιούσιον δίδου ἡμῖν τὸ καθ' ἡμέραν· 4 καὶ
Our bread the needed give us daily; and
ἄφες ἡμῖν τὰς ἀμαρτίας ἡμῶν, καὶ γὰρ αὐτοὶ ὡς ἡμεῖς⁶
forgive us our sins, for 'also 'ourselves 'we forgive
παντὶ ὀφειλόντι ἡμῖν καὶ μὴ ἐσενέγκης ἡμᾶς εἰς πειρασμόν,
every one indebted to us; and lead not us into temptation,
⁷ἀλλὰ ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ. 5 Καὶ εἶπεν πρὸς
but deliver us from evil. And he said to
αὐτούς, Τίς ἐξ ὑμῶν ἔξει φίλον, καὶ πορεύσεται πρὸς
them, Who among you shall have a friend, and shall go to
αὐτὸν μεσονυκτίου, καὶ εἴπῃ⁸ αὐτῷ, Φίλε, χρησόν μοι τρεῖς
him at midnight, and say to him, Friend, lend me three
ἄρτους, 6 περὶ οὗ φίλος μου παρεγένετο ἐξ ὁδοῦ πρὸς με,
loaves, since a friend of mine is come off a journey to me,
καὶ οὐκ ἔχω ὃ παραθήσω αὐτῷ· 7 κακεῖνος ἔσθωεν
and I have not what I shall set before him; and he from within
ἀποκριθεὶς εἶπρ, Μὴ μοι κόπους παρέχε· ἤδη ἡ θύρα
answering should say, 'Not 'me 'trouble 'cause; already the door
ἐκλείνεται, καὶ τὰ παῖδιά μου μετ' ἐμοῦ εἰς τὴν κοίτην εἰσιν·
has been shut, and my children with me in bed are;
οὐ δύναμαι ἀναστὰς δδῶναι σοι. 8 Λέγω ὑμῖν, εἰ καὶ οὐ
I cannot rise up to give to thee. I say to you, if even 'not
δώσει αὐτῷ ἀναστὰς, διὰ τὸ εἶναι αὐτοῦ φίλον,⁹
'he 'will give to him, having risen up, because of [his] being his friend,
διὰ γε τὴν ἀνάδειαν¹⁰ αὐτοῦ ἰεργεῖς δώσει αὐτῷ
yet because of his importunity having risen, he will give him
ὅσων χρῆζει. 9 Καγὼ ὑμῖν λέγω, Αἰτεῖτε, καὶ δοθήσεται
as many as he needs. And I to you say, Ask, and it shall be given

alone to serve? Speak to her, then, that she should help me.

⁴¹ But in answer Jesus said to her, Martha! Martha! You are anxious and troubled about many things.

⁴² But only one thing is needful, and Mary has chosen the good part, which shall not be taken away from her.

CHAPTER 11

¹ And as He was praying in a certain place, when He was finished, one of His disciples asked Him, Lord, teach us to pray, even as John taught his disciples.

² And He said to them, When you pray, say, Our Father who is in Heaven, holy is Your name. May Your kingdom come and Your will be done, on earth as it is in Heaven.

³ Give us day by day our daily bread. And forgive us our sins, for we also forgive everyone who is indebted to us.

⁴ And lead us not into temptation, but deliver us from evil.

⁵ And He said to them, Who among you shall have a friend and shall go to him at midnight and say to him, Friend, Let me borrow three loaves.

⁶ For a friend of mine has come to me from a journey and I have nothing to serve him.

⁷ And what if he from the inside should answer, Do not bother me, for the door is already shut and my children are in bed with me. I cannot get up and give it to you.

⁸ I say to you that even if he will not get up and give to him because he is his friend, yet because of his shameless insisting he will get up and give as many as he needs.

⁹ And I say to you, Ask and it shall be given

¹ εἶπεν τ. ¹ ὁ κύριος the Lord T. ² θορυβάζει agitated LTTA. ³ γὰρ for T; [δὲ] A.
* — ἀπ' [I]HTA. ⁴ Ἰωάννης T. ⁵ — ἡμῶν ὁ ἐν τοῖς οὐρανοῖς GTTA. ⁶ ἰλθίτω T.
⁷ σου ἡ βασιλεία G. ⁸ — γεννηθῶ τὸ θέλημά σου GTTA. ⁹ — ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς
γῆς QLTTA. ¹⁰ ἀφίμεν LTTA. ¹¹ — ἀλλὰ ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ UTTA.
Terei L. ¹² φίλον αὐτοῦ TTA. ¹³ ἀνάδειαν T.

to you. Seek and you shall find. Knock and it shall be opened to you.

¹⁰For everyone that asks receives. And he that seeks finds. And to him that knocks, it will be opened.

¹¹And which of you who is a father, if the son shall ask a loaf, will he give him a rock? And if he asks for a fish, will he give him a snake instead?

¹²Or if he asks for an egg, will he give him a scorpion?

¹³If, then, you who are evil know how to give good gifts to your children, how much more your Father in Heaven will give the Holy Spirit to those who ask Him!

¹⁴And He was throwing out a demon, and it was dumb. And the demon having left, the dumb one spoke. And the people wondered.

¹⁵But some of them said, He throws out demons by Be-el-ze-bub the chief of demons.

¹⁶And others were tempting by asking for a miracle from Heaven from Him.

¹⁷But knowing their thoughts, He said to them, Every kingdom divided against itself is brought to ruin. And a house divided against a house falls.

¹⁸And if Satan also is divided against himself, how shall his kingdom stand? I ask because you say that I throw out demons by Be-el-ze-bub.

¹⁹And if I cast out demons by Be-el-ze-bub, by whom do your sons throw them out? Because of this, they shall be judges of you.

²⁰But if I throw them out by God's finger, then the kingdom of God has come on you.

²¹When the strong is able to keep his house safe, his possessions are in peace.

²²But as soon as one stronger than he

ὕμιν· ζητεῖτε, καὶ εὕρεσθε· κρούετε, καὶ ἄνοιγθήσεται ὑμῖν.
to you; seek, and ye shall find; knock, and it shall be opened to you.

10 πᾶς γὰρ ὁ αἰτῶν λαμβάνει· καὶ ὁ ζητῶν εὕρισκει· καὶ
For every one that asks receives; and he that seeks finds; and

τῷ κρούοντι ἄνοιγθήσεται.¹ 11 τίνα δὲ ὑμῶν τὸν
to him that knocks it will be opened. And which of you who [is]

πατέρα αἰτήσῃ ὁ υἱὸς ἄρτον, μὴ λίθον ἐπιδώσει αὐτῷ;
a father shall ask for the son bread, a stone will he give to him?

ἢ καὶ ἰχθύν, μὴ ἄντι ἰχθύος ὄφιν ἐπιδώσει αὐτῷ;² 12 ἢ
if also a fish, instead of a fish a serpent will he give to him? or

καὶ ᾠόν·³ ἢ αἰτήσῃ ὄν, μὴ ἐπιδώσει αὐτῷ σκορπίον; 13 εἰ
also if he should ask an egg, will he give to him a scorpion? If

οὖν ὑμεῖς πονηροὶ ὑπάρχοντες οἴδατε ἰαγὰθὰ δόματα⁴
therefore ye, evil being, know [how] good gifts

διδόναι τοῖς τέκνοις ὑμῶν, πόσῳ μᾶλλον ὁ πατὴρ⁵ ὁ ἐξ
to give to your children, how much more the Father who [is] of

οὐρανοῦ δώσει πνεῦμα ὕγιον τοῖς αἰτοῦσιν αὐτόν;
heaven will give [the] Spirit Holy to those that ask him?

14 Καὶ ἦν ἐκβάλλων δαιμόνιον, καὶ αὐτὸ ἦν⁶ κωφόν·
And he was casting out a demon, and it was dumb;

ἐγένετο δὲ τοῦ δαιμονίου ἐξελθόντος, ἔλαλησεν ὁ κωφός·
and it came to pass on the demon having gone out, spoke the dumb.

καὶ ἰθαύμασαν οἱ ὄχλοι. 15 τινὲς δὲ ἐξ αὐτῶν εἶπον, Ἐν
And wondered the crowds. But some of them said, By

Βεελζεβούλ ὁ ἄρχων τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια.
Beelzebub prince of the demons he casts out the demons.

16 Ἐτεροὶ δὲ πειράζοντες σημεῖον παρ' αὐτοῦ εἰζήτουν ἐξ
And others, tempting, a sign from him were seeking from

οὐρανοῦ.⁷ 17 Αὐτὸς δὲ εἰδὼς τῶν διανοήματά⁸ εἶπεν
heaven. But he knowing their thoughts said

αὐτοῖς, Πᾶσα βασιλεία ἐφ' ἑαυτὴν διαμερισθεῖσα⁹ ἔρη-
to them, Every kingdom against itself divided is brought to

μοῦται· καὶ οἶκος ἐπὶ οἶκον πίπτει. 18 εἰ δὲ καὶ ὁ σατανᾶς
desolation; and a house against a house falls. And if also Satan

ἐφ' ἑαυτὸν διμερισθῇ, πῶς σταθήσεται ἡ βασιλεία αὐτοῦ;
against himself be divided, how shall stand his kingdom?

οὔτι λέγετε, ἐν Βεελζεβούλ ἐκβάλλειν με τὰ δαιμόνια. 19 εἰ δὲ
because ye say, by Beelzebub I cast out the demons. And if

ἐγὼ ἐν Βεελζεβούλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν
I by Beelzebub cast out the demons, your sons by

τίνι ἐκβάλλουσιν; διὰ τοῦτο κριταὶ ὑμῶν αὐτοὶ ἔσονται.
whom do they cast out? on account of this judges of you they shall

ταί.¹⁰ 20 εἰ δὲ ἐν δακτύλῳ θεοῦ ἐκβάλλω τὰ δαιμόνια,
be. But if by [the] finger of God I cast out the demons,

ἀρα ἔφασκεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ. 21 ὅταν ὁ
then is come upon you the kingdom of God. When the

ἰσχυρὸς καθωπλισμένος φυλάσῃ τὴν ἑαυτοῦ αἰλήν, ἐν
strong [man] being armed may keep his own dwelling, in

εἰρήνῃ ἔστιν τὰ ὑπάρχοντα αὐτοῦ· 22 ἐπὶ δὲ ὧν¹¹ ἐισυρό-
peace are his goods; but as soon as the stronger

¹ ἄνοιγθήσεται T.A.

² ἄνοιγθήσεται L.T.A.W.

³ + ἐξ L.T.T.A.W.

⁴ ἢ ὅς οἱ L.T.T.A.W.

⁵ αὐτὸς ἐπιδώσει T.T.A.

⁶ αἰτήσῃ he shall ask E.T.T.A.

⁷ δόματα

⁸ ἐξ

⁹ ἀγαθὰ L.T.T.A.W.

¹⁰ + ὑμῶν (read your father) L.

¹¹ [καὶ αὐτὸς ἦν] T.A.

¹² ἐξ

¹³ βαλθέντος having been cast out L.

¹⁴ εἶπαν T.A.

¹⁵ + τῷ the L.T.A.W.

¹⁶ ἐξ

¹⁷ οὐρανοῦ εἰζήτουν παρ' αὐτοῦ L.T.A.W.

¹⁸ τὰ διανοήματα αὐτῶν L.

¹⁹ διμερισθεῖσα

²⁰ ἐφ'

²¹ ἐαυτὴν T.

²² αὐτοὶ ὑμῶν κριταὶ ἔσονται L.A.

²³ αὐτοὶ κριταὶ ἔσονται ὑμῶν T.

²⁴ + ἐγὼ T.

²⁵ — ὁ (read a stronger) L.T.A.

τερος αὐτοῦ ἐπελθὼν νικήσῃ αὐτόν, τὴν πανοπλίαν
 than he coming upon (him) shall overcome him, ²panoply
 αὐτοῦ αἶρει ἐφ' ᾧ ἐπεποιθεῖ, καὶ τὰ σκύλα αὐτοῦ δια-
 'his he takes away in which he had trusted, and his spoils he
 δίδωσιν. 23 ὁ μὴ ὦν μετ' ἐμοῦ κατ' ἐμοῦ ἐστίν· καὶ ὁ
 He that is not with me against me is, and he that
 μὴ συνάγων μετ' ἐμοῦ σκορπίζει. 24 Ὃταν τὸ ἀκάθαρτον
 gathers not with me scatters. When the unclean
 πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι' ἀνύδρων
 spirit is gone out from the man, he goes through waterless
 τόπων, ζητοῦν ἀνάπαισιν· καὶ μὴ εὕρισκον· λέγει, Ὑπο-
 places, seeking rest; and not finding [any] he says, I will
 στρέψω εἰς τὸν οἶκόν μου ὅθεν ἐξῆλθον· 25 καὶ ἐλθὼν
 return to my house whence I came out. And having come
 εὕρισκε σεσαρωμένον καὶ κεκοσμημένον. 26 τότε πορεύεται
 he finds [it] swept and adorned. Then he goes
 καὶ παραλαμβάνει ἑπτὰ ἕτερα πνεύματα πονηρότερα ἑαυτοῦ,¹
 and takes seven other spirits more wicked than himself,
 καὶ εἰσελθόντα κατοικεῖ ἐκεῖ· καὶ γίνεται τὰ ἰσχυρά τοῦ
 and having entered they dwell there; and becomes the last
 ἀνθρώπου ἐκείνου χείρονα τῶν πρώτων. 27 Ἐγένετο δὲ
 man of that worse than the first. And it came to pass
 ἐν τῷ λέγειν αὐτὸν ταῦτα, ἐπάρασά τις ²γυνὴ φωνήν³
 as ⁴spoke he these things, lifting up certain a woman [her] voice
 ἐκ τοῦ ὄχλου εἰπεν αὐτῷ, Μακαρία ἡ κοιλία ἡ βαστάσασά
 from the crowd said to him, Blessed the womb that bore
 σε, καὶ μαστοὶ οὓς ἐθήλασας. 28 Αὐτὸς δὲ εἶπεν, Ὑμεν-
 thee, and [the] breasts which thou didst suck. But he said, Yea
 οὐνίγε⁵ μακάριοι οἱ ἀκούοντες τὸν λόγον τοῦ θεοῦ καὶ
 rather blessed they who hear the word of God and
 φυλάσσοντες αὐτόν.⁶
 keep it.

29 Τὸν δὲ ὄχλων ἐπαθροίζομένων ἤρξατο λέγειν, Ἡ γενεὰ
 But the crowds being thronged together he began to say, ⁷generation
 αὕτη ⁸πονηρὰ ἐστίν· σημεῖον ⁹ἐπιζητεῖ, καὶ σημεῖον οὐ
 'this ¹⁰wicked 'is; a sign it seeks after, and a sign ¹¹not
 ζοθήσεται αὐτῇ, εἰ μὴ τὸ σημεῖον Ἰωάν¹² τοῦ προφήτου.¹³
 'shall be given to it except the sign of Jonas the prophet.
 30 καθὼς γὰρ ἐγένετο Ἰωάν¹⁴ σημεῖον τοῖς Νινευίταις,¹⁵ οὕτως
 For as was Jonas a sign to the Ninevites, thus
 ἔσται καὶ ὁ υἱὸς τοῦ ἀνθρώπου τῇ γενεᾷ ταύτῃ. 31 Βασιλίσσα
 shall be also the Son of man to this generation. A queen
 νότιον ἐγερθήσεται ἐν τῇ κρίσει μετὰ τῶν ἀνδρῶν τῆς
 of [the] south shall rise up in the judgment with the men
 γενεᾶς ταύτης, καὶ κατακρινεῖ αὐτούς· ὅτι ἦλθεν ἐκ τῶν
 of this generation, and shall condemn them; for she came from the
 περάτων τῆς γῆς ἀκοῖαν τὴν σοφίαν Σολομῶντος,¹⁶ καὶ ἰδοὺ,
 ends of the earth to hear the wisdom of Solomon, and behold,
 πλεῖον Σολομῶντος¹⁷ ᾤδε. 32 Ἄνδρες Νινευί¹⁸ ἀναστήσονται
 more than Solomon here. Men of Nineveh shall stand up
 ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης, καὶ κατακρινοῦσιν αὐτήν·
 in the judgment with this generation, and shall condemn it,

comes upon him, he will overcome him and take from him all the armor in which he had trusted and will divide his riches.

²³ He that is not with Me is against Me! And he who does not gather with Me scatters!

²⁴ When the evil spirit has left a man, he goes through dry places looking for rest. And finding none he says, I will return to my house from which I came.

²⁵ And returning, he finds it swept and decorated.

²⁶ Then he goes and takes seven other spirits more wicked than himself. And they go in and live there. And the last state of that man is worse than the first.

²⁷ And as He spoke these things, a certain woman cried out from the crowd to Him, Blessed is the womb that bore You and the breasts which You sucked.

²⁸ But He said, Yes, but rather, Blessed are those who hear the word of God and keep it.

²⁹ And as the people crowded together, He began to say. This generation is evil. It looks for a sign, but a sign shall not be given to it, except the sign of Jonah the prophet.

³⁰ For as Jonah was a sign to the Ninevites, so shall the Son of man also be to this generation.

³¹ The queen of the south shall stand up in the Judgment with the men of this generation and she shall condemn them. For she came from the ends of the earth to hear the wisdom of Solomon. And, behold! One greater than Solomon is here.

³² Men of Nineveh shall stand up in the Judgment with this generation and shall condemn it. For they repented at the

¹ + [τότε] ἰθὺν L. ² ἕτερα πνεύματα πονηρότερα ἑαυτοῦ ἐπτά TTA. ³ φωνήν γυνή LTA.
⁴ μενον TTA; μὲν οὐν A. ⁵ — αὐτόν (read [it]) ULTTA. ⁶ + γενεὰ + generation LTTA.
⁷ ζητεῖ it seeks TTA. ⁸ — τοῦ προφήτου GLTTA. ⁹ τοῖς Νινευίταις (Ninevites TA) σημείον TTA. ¹⁰ Σολομῶντος GLTTAW. ¹¹ Νινευή A; Ninevitas Ninevites LTTW;
 Νινευίταις T.

preaching of Jonah. And, behold! One greater than Jonah is here.

³³ But no one who has lighted a lamp puts it in a secret place, or under a basket, but on a lampstand—so that those who come in may see the light.

³⁴ The lamp of the body is the eye. So when your eye is clear, your whole body is full of light. But when your eye is filled with evil, your whole body is also darkened.

³⁵ Then be careful that the light that is in you is not darkness.

³⁶ If, then, your whole body is made light, not having any part dark, the whole will be made light, as when the brightness of a lamp gives you light.

³⁷ Now as He was speaking, a certain Pharisee asked Him to dine with him. And He went in and sat at table.

³⁸ But the Pharisee was watching, being surprised that He had not first washed before the dinner.

³⁹ But the Lord said to him, Now you Pharisees clean the outside of the cup and of the dish, but your inner man is full of robbery and wickedness.

⁴⁰ Fools! Did not He who made the outside also make the inside?

⁴¹ But give alms of the things you have inside, and behold, all things are clean to you.

⁴² But woe to you, Pharisees! For you pay tithes of mint and rue and every kind of plant, but you omit judgment and the love of God. You ought to have done these things and not to have neglected those.

⁴³ Woe to you, Pharisees! For you love the best seats in the synagogues and the greetings in the markets.

⁴⁴ Woe to you, scribes and Pharisees! Hypo-

ἵνα μὴ μετενόησαν εἰς τὸ κήρυγμα Ἰωάν. καὶ ἰδοὺ, πλεῖον
because they repeated at the proclamation of Jonas: and: behold, more

Ἰωάν. ὡδε. 33 Οὐδεὶς. ἵδῃ ἴδῃ λυχνον ὕψας εἰς κρυπτόν.
than Jonas here. But no one a lamp having lit in 'secret

τίθησιν, οὐδὲ ὑπὸ τὸν μόδιον, ἀλλ' ἐπὶ τὴν λυχνίαν,
'sets 'it, nor. under the corn-measure, but upon the lampstand,

ἵνα οἱ εἰσπορευόμενοι τὸ φέγγος βλέπωσιν. 34 ὁ λύχνος
that they who enter in the light may see. The lamp

τοῦ σώματος ἐστὶν ὁ ὀφθαλμός· ὅταν οὖν ὁ ὀφθαλμός σου
of the body is the eye: when therefore thine eye

ἁπλοῦς ᾖ, ἡ καὶ ὁ ὅλος τὸ σῶμά σου φωτεινὸν ἐστί· ἐπ' αὐτῷ δὲ
'single 'be, also 'whole 'thy body light is; but when

πονηρὸς ᾖ, καὶ τὸ σῶμά σου σκοτεινόν. 35 σκόπει οὖν
evil it be, also thy body [is] dark. See therefore

μὴ τὸ φῶς τὸ ἐν σοὶ σκότος ἐστίν. 36 εἰ οὖν τὸ σῶμά
lest the light that [is] in thee 'darkness 'is. If therefore 'body

σου ὅλον φωτεινόν, μὴ ἔχῃ ἅτι μέρος σκοτεινόν, ἔσται
'thy 'whole [is] light, not having any part dark, it shall be

φωτεινὸν ὅλον, ὡς ὅταν ὁ λύχνος τῆς ἀστραπῆς φωτίῃ σε.
'light 'all, as when the lamp with [its] brightness may light thee.

37 Ἐν δὲ τῷ λαλῆσαι· ἤρώτα αὐτὸν Φαρισαῖος τις·
Now as 'was 'speaking ['be] asked him 'a 'Pharisee 'certain

ὥπως ἀρίστην παρ' αὐτῶν εἰσελθὼν δὲ ἀνέπεσεν,
that he would dine with him: and having entered he reclined himself.

38 ὁ δὲ Φαρισαῖος ἰδὼν ἐθαύμασεν ὅτι οὐ πρῶτον ἐβαπτίσθη
But the Pharisee seeing [it] wondered that not first he washed

πρὸ τοῦ ἀρίστου. 39 εἶπεν δὲ ὁ κύριος πρὸς αὐτόν, Νῦν ἔμελλε
before the dinner. But said the Lord to him, Now ye

οἱ Φαρισαῖοι τὸ ἐξωθεν τοῦ ποτηρίου καὶ τοῦ πίνακος καθαρίζετε,
Pharisees the outside of the cup and of the dish ye cleanse,

τὸ δὲ ἐσωθεν ὑμῶν γέμει ἀρπαγῆς καὶ πονηρίας. 40 ἄφρονες,
but the inside of you is full of plunder and wickedness. Fools,

οὐχ ὁ ποιήσας τὸ ἐξωθεν καὶ τὸ ἐσωθεν ἐποίησεν;
[did] not he who made the outside also the inside make?

41 πλὴν τὰ ἐνόντα δότε ἐλεημοσύνην, καὶ ἰδοὺ,
But [of] the things which are within give alms, and lo,

πάντα καθάρᾳ ὑμῖν ἐστί. 42 ἅλλ' οὐαὶ ὑμῖν τοῖς Φαρισαίοις,
all things clean to you are. But 'woe to you Pharisees,

ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ πήγανον καὶ πᾶν
for ye pay tithes of the mint and the rue and every

λάχανον, καὶ παρίερχεσθε τὴν κρίσιν καὶ τὴν ἀγάπην τοῦ Θεοῦ·
herb, and pass by the judgment and the love of God

ταῦτα· ἔδει ποιεῖσθαι, καὶ ἐκεῖνα μὴ ἀφίειναι.
These things it behoved [you] to do, and those not to be leaving aside.

43 οὐαὶ ὑμῖν τοῖς Φαρισαίοις, ὅτι ἀγαπᾶτε τὴν πρωτοκαθεδρίαν
Woe to you Pharisees, for ye love the first seat

ἐν ταῖς συναγωγαῖς καὶ τοὺς ἀσπασμούς ἐν ταῖς ἀγοραῖς.
in the synagogues and the salutations in the market-places.

44 οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι ἰστέ
Woe to you, scribes and Pharisees, hypocrites, for ye are

1 — δὲ but TT.A.

* κρυπτήν secret place EOLITE.A.W.

1 ἀλλὰ EW.

φῶς LT.A.

* + σου (read thine eye) LT.A.

ο — οὖν LT.A.

P — καὶ L.

* μέρος τι (τι L) LT.A.

* + αὐτὸν hō L.

* ἐρώτα asks LT.A.

— τις TT.A.

* ἀλλά T.

W + δὲ now [L] Tr.

* παρὲναι to pass by LT.A.

* + [καὶ τὰς πρωτοκλισίας ἐν ταῖς ἀγοραῖς] and the first places at the suppers L.

* — γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί α[L] TT.A.

ὡς τὰ μνημεῖα τὰ ἀόληα, καὶ οἱ ἀνθρώποι *οἱ περιπατοῦντες
as the 'tombs 'unseen, and the men who walk
ἐπάνω οὐκ οἶδασιν. 45 Ἀποκριθεὶς δὲ τις τῶν νομι-
over [them] do not know [it]. And answering one of the doctors of the
κῶν λέγει αὐτῷ, Διδάσκαλε, ταῦτα λέγων καὶ ἡμᾶς ὑβρίζεις.
law says to him, Teacher, these things saying "also 'us thou insultest.
46 Ὁ δὲ εἶπεν, Καὶ ὑμῖν τοῖς νομικοῖς οὐαί, ὅτι φορτίζετε
And he said, Also to you the doctors of the law woe, for ye burden
τοὺς ἀνθρώπους φορτία δυσβάστακτα, καὶ αὐτοὶ ἐνὶ
men [with] burdens heavy to bear, and yourselves with one
τῶν δακτύλων ὑμῶν οὐ προσψάτετε τοῖς φορτίοις. 47 οὐαί
of your fingers do not touch the burdens. Woe
ὑμῖν, ὅτι οἰκοδομεῖτε τὰ μνημεῖα τῶν προφητῶν, ^{βοὶ δὲ} πα-
to you, for ye build the tombs of the prophets, and ^{fa-}
τέρεις ὑμῶν ἀπέκτειναν αὐτούς. 48 ἄρα ἐμαρτυρεῖτε καὶ
thers 'your killed them. Hence ye bear witness and
συνεδοκεῖτε τοῖς ἔργοις τῶν πατέρων ὑμῶν, ὅτι αὐτοὶ μὲν
consent to the works of your fathers; for they indeed
ἀπέκτειναν αὐτούς, ὑμεῖς δὲ οἰκοδομεῖτε αὐτῶν τὰ μνημεῖα."
killed them, and ye build their tombs.
4) διὰ τοῦτο καὶ ἡ σοφία τοῦ θεοῦ εἶπεν, Ἀποστελὼ εἰς
Because of this also the wisdom of God said, I will send to
αὐτοὺς προφῆτας καὶ ἀποστόλους, καὶ ἐξ αὐτῶν ἀποκτε-
them prophets and apostles, and [some] of them they will
νοῦσιν καὶ ἐκδιώξουσιν." 50 ἵνα ἐκζητηθῇ τὸ αἷμα πάντων
kill and drive out, that may be required the blood of all
τῶν προφητῶν τὸ ἐκχυρόμενον ἀπὸ καταβολῆς κόσμου
the prophets poured out from [the] foundation of [the] world,
ἀπὸ τῆς γενεᾶς ταύτης, 51 ἀπὸ ἑτοῦ αἵματος Ἀβελ ἕως ἑτοῦ
of this generation, from the blood of Abel to the
αἵματος Ζαχαρίου τοῦ ἀπολομένου μεταξὺ τοῦ θυσιαστηρίου
blood of Zacharias, who perished between the altar
καὶ τοῦ οἴκου· ναί, λέγω ὑμῖν, ἐκζητηθήσεται ἀπὸ τῆς γενεᾶς
and the house; yea, I say to you, it shall be required of ^{generation}
ταύτης. 52 Οὐαὶ ὑμῖν τοῖς νομικοῖς, ὅτι ἤρατε τὴν
this. Woe to you the doctors of the law, for ye took away the
κλεῖδα τῆς γνώσεως· αὐτοὶ οὐκ εἰσῆλθετε, καὶ τοὺς εἰσέρ-
key of knowledge yourselves did not enter, and those who were
χομένους ἐκωλύσατε. 53 Λέγοντος δὲ αὐτοῦ ταῦτα πρὸς
entering ye hindered. And as 'was saying 'he these things to
αὐτοὺς ἤρξαντο οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι δεινῶς ἐν-
them began the scribes and the Pharisees urgently to press
εἶναι, καὶ ἀποστοματίζειν αὐτὸν περὶ πλείονων, 54 ἐνε-
upon [him], and to make 'speak 'him about many things; watch-
δρεύοντες αὐτὸν καὶ ζητοῦντες θηρεῦσαι τι ἐκ τοῦ
ing him and seeking to catch something out of
στόματος αὐτοῦ ἵνα κατηγορήσωσιν αὐτοῦ.
his mouth that they might accuse him.

12 Ἐν οἷς ἐπισυναχθεῖσιν τῶν μυριάδων τοῦ
During which [things] being gathered together the myriads of the
ὄχλου, ὥστε καταπατεῖν ἀλλήλους, ἤρξατο λέγων πρὸς τοὺς
crowd, so as to trample upon one another, he began to say to

crites! For you are like unseen graves, and the men who walk over them do not know.

45 And answering one of the lawyers said to Him, Teacher, you also insult us when you say these things.

46 And He said, Woe to you also, lawyers! For you load men down with burdens too heavy to bear, but you yourselves do not touch the burdens with one of your fingers.

47 Woe to you! For you build the tombs of the prophets, yet your fathers killed them.

48 You truly bear witness and consent to the deeds of your fathers. For they indeed killed them, and you build their tombs.

49 Also for this the wisdom of God said, I will send prophets and apostles to them, and they will kill and persecute some of them.

50 so that the blood of all the prophets poured out from the foundation of the world may be required of this generation—

51 from the blood of Abel to the blood of Zech-a-ri-ah, who died between the altar and the House of God. Yes, I say to you, it will be charged to this generation.

52 Woe to you, lawyers! For you took away the key of knowledge. You did not enter yourselves, yet you stood in the way of those who were entering.

53 And as He was saying these things to them, the scribes and Pharisees began to press furiously and tried to force Him to speak of many things,

54 watching Him closely and trying to catch something out of His mouth that they might use to accuse Him.

CHAPTER 12

1 In the meantime myriads of people were gathering, so as to trample on one another. He began to say to His disciples first of all,

* — οἱ (read περιτ. walking) L[A]W. b καὶ οἱ T. c μάρτυρες ἵστε witnesses ye are TTA. d — αὐτὸν τὰ μνημεῖα [L]TTA. e [ἐκ]διώξουσιν TTA. f τὸ ἐκχυρόμενον LTA; τὸ ἐκκεχυμένον which has been poured out T. g — τοῦ (read [the]) LTTA. h εἰσῆλθετε LTTA. i Κάκειθεν ἐξεληλθόντος αὐτοῦ and as he went out thence TTA. k — αὐτὸν T. l — καὶ LTTA+W. m — ζητοῦντες T[Tr]A. n — ἵνα κατηγορήσωσιν αὐτοῦ T[Tr]A.

Look out for the leaven of the Pharisees (which is hypocrisy).

² But nothing is concealed which shall not be uncovered, nor hidden which shall not be revealed.

³ Therefore whatever you said in the darkness will be heard in the light. And what you spoke in the ear in secret rooms will be shouted from the housetops.

⁴ But I say to you, My friends, Do not be afraid of those who kill the body and after that are not able to do anything else.

⁵ But I will show you whom you should fear. Fear the One who after He has killed has the authority to throw you into hell. Yes, I say to you, Fear Him!

⁶ Are not five sparrows sold for two coins? Yet not one of them is forgotten by God.

⁷ But even the hairs of your head have all been numbered. So do not fear, you are of more value than many sparrows.

⁸ But I say to you, Everyone who confesses Me before men, the Son of man will also acknowledge him in the presence of the angels of God.

⁹ But he who has denied Me before men will be denied before the angels of God.

¹⁰ And everyone who shall say a word against the Son of man, it will be forgiven him. But it will not be forgiven to him who has blasphemed the Holy Spirit.

¹¹ But when they bring you in front of the synagogues and the rulers and the authorities, do not be anxious as to how or what you shall reply, or what you shall say—

¹² for the Holy Spirit will teach you in that same hour what you ought to say.

¹³ And one of the company said to Him,

μαθητάς αὐτοῦ πρῶτον, Προσέχετε ἑαυτοῖς ἀπὸ τῆς ζύμης
his disciples first, Take heed to yourselves of the leaven

τῶν Φαρισαίων, ἥτις ἐστὶν ὑπόκρισις. 2 οὐδὲν δὲ συγκαλυμ-
of the Pharisees, which is hypocrisy; but nothing covered

μένον ἐστὶν ὃ οὐκ ἀποκαλυφθήσεται, καὶ κρυπτόν δ' οὐ
up 'is which shall not be uncovered, nor hidden which 'not

γνωσθήσεται. 3 ἀνθ' ὧν ὅσα ἐν τῇ σκοτίᾳ εἶπατε, ἐν τῷ
'shall be known; wherefore whatever in the darkness ye said, in the

φωτὶ ἀκουσθήσεται· καὶ ὃ πρὸς τὸ οὖς ἐλαλήσατε ἐν τοῖς
light shall be heard; and what in the ear ye spoke in

ταμίεις, κηρυχθήσεται ἐπὶ τῶν δωματίων. 4 λέγω δὲ ὑμῖν
chambers, shall be proclaimed upon the housetops. But I say to you,

τοῖς φίλοις μου, Μὴ φοβηθῆτε ἀπὸ τῶν ἀποκτείνοντων¹
my friends, Ye should not fear because of those who kill

τὸ σῶμα, καὶ μετὰ ταῦτα μὴ ἔχοντων² περισσώτερόν³. τι
the body, and after these things are not able anything more

ποιῆσαι. 5 ὑποδείξω δὲ ὑμῖν τίνα φοβηθῆτε⁴ φοβηθῆτε
to do. But I will shew you 'whom ye should fear: Fear

τὸν μετὰ τὸ ἀποκτείνειν⁵ ἐξουσίαν ἔχοντα⁶ ἱμβαλεῖν εἰς τὴν
him who after having killed, authority has to cast into the

γέενναν· ναί, λέγω ὑμῖν, τοῦτον φοβηθῆτε. 6 οὐχὶ πέντε
gehenna; yes, I say to you, 'him 'fear. 'Not 'five

στρούθια⁷ πωλεῖται⁸ ἀσάριον δύο; καὶ ἐν ἑξ αὐτῶν οὐκ
'sparrows 'are sold for 'assarion 'two? and one of them 'not

ἐστὶν ἐπιλησμένον ἐνώπιον τοῦ θεοῦ⁹. 7 ἀλλὰ καὶ αἱ τρίχες
'is forgotten before God. But even the hairs

τῆς κεφαλῆς ὑμῶν πᾶσαι ἠριθμῆνται. μὴ¹⁰ οὖν¹¹ φοβησθε¹²
of your head 'all 'have been numbered. 'Not 'therefore 'fear,

πολλῶν στρουθίων διαφέρετε. 8 λέγω δὲ ὑμῖν, Πᾶς ὃς ἂν
than many sparrows ye are better. But I say to you, Every one whoever

ὁμολογήσῃ ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων, καὶ ὁ υἱὸς τοῦ
may confess me before God. But even the Son

ἀνθρώπου ὁμολογήσει ἐν αὐτῷ¹³ ἔμπροσθεν τῶν ἀγγέλων τοῦ
of man will confess him before the angels

θεοῦ. 9 ὁ δὲ ἀρνησάμενός με¹⁴ ἐνώπιον¹⁵ τῶν ἀνθρώπων
of God; but he that has denied me before men

ἀπαρνηθήσεται ἐνώπιον τῶν ἀγγέλων τοῦ θεοῦ. 10 καὶ πᾶς
will be denied before the angels of God; and every one

ὃς ἐρεῖ λόγον εἰς τὸν υἱὸν τοῦ ἀνθρώπου, ἀφεθήσεται
who shall say a word against the Son of man, it will be forgiven

αὐτῷ· τῷ δὲ εἰς τὸ ὕγιον πνεῦμα βλασφημήσαντι
him; but to him who against the Holy Spirit has blasphemed

οὐκ ἀφεθήσεται. 11 ὅταν δὲ¹⁶ προσφέρωσιν¹⁷ ὑμᾶς ἐπὶ τὰς
it will not be forgiven. But when they bring you before the

συναγωγὰς καὶ τὰς ἀρχὰς καὶ τὰς ἐξουσίας, μὴ μεριμνᾶτε¹⁸
synagogues and the rulers and the authorities, be not careful

τὼς· τί¹⁹ τί²⁰ ἀπολογήσῃτε, ἢ τί εἰπῆτε²¹. 12 τὸ γὰρ
how or 'what ye shall reply in defence, or what ye should say; for the

ὕγιον πνεῦμα διδάξει ὑμᾶς ἐν αὐτῇ τῇ ὥρᾳ ὃ δεῖ
Holy Spirit will teach you in that same hour what it behooves [you]

εἰπεῖν.

to say.

13 Εἴπεν δὲ τις αὐτῷ ἐκ τοῦ ὄχλου, Διδάσκαλε, εἰπέ τι
And 'said 'one to him from the crowd, Teacher, speak

¹ ἀποκτείνοντων G; ἀποκτείνοντων LIT. A. ² ἐκχόντα ἐξουσίαν LIT. A. ³ περισσόν L. ⁴ φοβήσθαι LIT. A. ⁵ ἐμψύχοι L. ⁶ ἐκχόντα ἐξουσίαν LIT. A. ⁷ πωλούνται TTA. ⁸ — οὐν [L] TTA. ⁹ ἐμπροσθέν L. ¹⁰ εἰσφέρωσιν TTA. ¹¹ μὴ ¹² μεριμνήσητε ye should not be careful Ttr. ¹³ [ἢ τί] TTA. ¹⁴ ἐκ τοῦ ὄχλου αὐτῷ T.

ἀδελφῷ μου μερίσασθαι μετ' ἐμοῦ τὴν κληρονομίαν. 14 Ὁ δὲ
to my brother to divide with me the inheritance. But he

εἶπεν αὐτῷ, Ἀνθρώπε, τίς με κατέστησεν ἡμερισ-
said to him, Man, who me appointed a judge or a di-
τὴν ἐφ' ὑμᾶς; 15 Εἶπεν δὲ πρὸς αὐτούς, Ὁρᾶτε καὶ φυλάσ-
vider over you? And he said to them, See and keep your-
σεσθε ἀπὸ ἧτης¹ πλεονεξίας² ὅτι οὐκ ἐν τῷ περισσεύειν
selves from covetousness; for not in the abundance

τινὶ ἡ ζωὴ αὐτοῦ ἐστὶν ἐκ τῶν ὑπαρχόντων αὐτοῦ.³
to anyone his life is of that which he possesses.

16 Εἶπεν δὲ παραβολὴν πρὸς αὐτούς, λέγων, Ἀνθρώπου
And he spoke a parable to them, saying, Of a man
τινὸς πλουσίου εὐφόρησεν⁴ ἡ χώρα· 17 καὶ
certain rich brought forth abundantly the ground. And

διελογιζέτο ἐν ἑαυτῷ, λέγων, Τί ποιήσω, ὅτι οὐκ ἔχω
he was reasoning within himself, saying, What shall I do, for I have not
ποῦ σπυᾶξω τοὺς καρπούς μου; 18 καὶ εἶπεν, Τοῦτο ποιήσω⁵
where I shall lay up my fruit? and he said, This will I do:

καθελῶ μου τὰς ἀποθήκας, καὶ μείζονας οἰκοδομήσω, καὶ
I will take away my granaries, and greater will build, and
συνάξω ἐκεῖ πάντα τὰ γενήματά μου⁶ καὶ τὰ ἀγαθά μου,
will lay up there all my produce and my good things,

19 καὶ ἐρῶ τῷ ψυχῇ μου, Ψυχὴ, ἔχεις πολλὰ ἀγαθὰ
and I will say to my soul, Soul, thou hast many good things
κείμενα εἰς ἔτη πολλά· ἀναπαύου, φάγε, πίε, εὐφραίνου.
laid by for years many; take thy rest, eat, drink, be merry.

20 εἶπεν δὲ αὐτῷ ὁ θεός, Ἄφρων, ταύτῃ τῇ νυκτὶ τὴν ψυχὴν
But said to him God, Fool, this night

σου ἁπαταῖσιν⁷ ἀπὸ σοῦ· ἅδι ἡτοίμασας τινὶ
thy thou require of thee; and what thou didst prepare to whom
ἐσται; 21 οὕτως ὁ θησαυρίζων ἑαυτῷ, καὶ μὴ εἰς
shall be? Thus [is] he who treasures up for himself, and not toward

θεὸν πλουτῶν. 22 Εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ, Διὰ
God is rich. And he said to his disciples, Because of
τοῦτο ὑμῖν λέγω, μὴ μεριμνᾶτε τῷ ψυχῇ ὑμῶν⁸ τί φάγητε,
this to you I say, Be not careful as to your life what ye should eat,

μηδὲ τῷ σώματι⁹ τί ἐνδύσθητε. 23 ἢ ὁ ψυχὴ πλείον ἐστιν
nor as to the body what ye should put on. 23 ἢ the life more is
τῆς τροφῆς, καὶ τὸ σῶμα τοῦ ἐνδύματος. 24 Κατανοήσατε
than the food, and the body than the raiment. Consider

τοὺς κόρακας, ὅτι οὐ¹⁰ σπεύρουσιν οὐδὲ¹¹ θερίζουσιν, οἷς
the ravens, for not they sow nor reap, to which
οὐκ ἐστὶν ταμείον οὐδὲ ἀποθήκη, καὶ ὁ θεός τρέφει αὐτούς·
there is not storehouse nor granary, and God feeds them.

πότῃ μᾶλλον ὑμεῖς διαφέρετε τῶν πετεινῶν; 25 τίς δὲ ἐξ
How much more ye are better than the birds? And who of
ὑμῶν μεριμνῶν¹² δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ¹³
you [by] being careful is able to add to his stature

πήχυν¹⁴ ἔνα; 26 εἰ οὖν οὐτρε¹⁵ ἐλάχιστον δύνασθε,
cubit one? If therefore not even [the] least ye are able [to do],

τί περὶ τῶν λοιπῶν μεριμνᾶτε; 27 Κατανοήσατε τὰ κρίνα,
why about the rest are ye careful? Consider the lilies,

Teacher, command my brother to divide the inheritance with me.

¹⁴ But He said to him, Man, who made Me a judge or a divider over you?

¹⁵ And He said to them, Watch! And keep yourselves from lusting for more and more. For a man's life is not in the fullness of the things he owns.

¹⁶ And He told them a parable, saying, The ground of a certain rich man produced abundantly.

¹⁷ And he was thinking within himself, saying, What shall I do, for I have no room to store my fruits.

¹⁸ And he said, I will do this: I will remove my barns and will build bigger ones. And I will store all my crops and good things there.

¹⁹ And I will say to my soul, Soul, you have many good things laid up for many years. Rest yourself; eat, drink and be merry.

²⁰ But God said to him, Fool! This is the night your soul shall be demanded of you. And that which you have gathered, to whom will it be given?

²¹ So is he who lays up treasure for himself and is not rich toward God.

²² And He said to His disciples, Because of this I say to you, Do not be anxious as to your life, what you should eat—nor as to the body, what you should put on.

²³ Life is more than food, and the body is more than clothing.

²⁴ Think of the ravens, for they do not sow or reap. There is no barn or storehouse for them, yet God feeds them. How much better are you than the birds!

²⁵ And who of you is able to add one cubit to his height by being anxious?

²⁶ Then if you cannot do even the least thing, why are you anxious about the rest?

²⁷ Think of the lilies, how they grow. They

¹ κρητήν LTTA. ² πλεονεξίας LTTA. ³ αὐτῷ LTTA. ⁴ εὐφόρησεν L. ⁵ τὰ γενήματα E; τὸν σίτον the wheat T. ⁶ μου T(A). ⁷ ἀφρων OW. ⁸ αἰτούσιν TRA. ⁹ αὐτῷ T. ¹⁰ [αὐτοῦ] L. ¹¹ λέγων ὑμῖν TRA. ¹² — ὑμῶν (read as to the life) LTTA. ¹³ + [ὑμῶν] (read your body) L. ¹⁴ + [ὑπὸ] (read for the) LTTA. ¹⁵ οὐτε neither TA. ¹⁶ οὐτε TA. ¹⁷ [μεριμνῶν] A. ¹⁸ ἐπὶ τὴν ἡλικίαν αὐτοῦ προσθεῖναι A. ¹⁹ — ἔνα (read a cubit) T(T)A. ²⁰ οὐδὲ LTTA.

do not work, nor do they spin. But I tell you that not even Solomon in all his glory was clothed like one of these.

²⁸ But if God so dresses the grass—which is here today but is thrown into the oven tomorrow—how much rather you! O you of little faith.

²⁹ And you, do not seek what you may eat, or what you may drink, and do not live in anxiety.

³⁰ For the nations of the world seek after all these things, and your Father knows that you need these things.

³¹ But rather seek the kingdom of God and all these things will be added to you.

³² Do not be afraid, little flock, for your Father delighted to give you the kingdom.

³³ Sell what you own and give charitably. Make yourselves purses that will not grow old, a treasure in Heaven that will not fail—where the thief does not come nor the moth destroy.

³⁴ For where your treasure is, there your heart will be also.

³⁵ Keep your robe tight around your waist and your lights on.

³⁶ And be like men waiting for their lord whenever he returns from the wedding feasts, so that when he comes and knocks they may immediately open to him.

³⁷ Blessed are those servants whom the lord shall find watching alertly when he comes. I tell you truly that he will prepare himself and will make them recline. And He will come near and serve them.

³⁸ And if he returns in the second watch or in the third watch and finds them so, blessed are those servants.

³⁹ But know this, that if the master of the house had known in what hour the thief was coming, he would have watched and would

πῶς ἡαῖάνει· οὐ κοπιᾷ, οὐδὲ νήθει· λέγω δὲ ὑμῖν,*
how they grow; they labour not, nor do they spin; but I say to you,
οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἐν
Not even Solomon in all his glory was clothed as one
τούτων. 28 εἰ δὲ τὸν χόρτον ἐν τῷ ἄγρῳ σήμερον ὄντα,^α καὶ
of these. But if the grass in the field to-day which is, and
αὔριον εἰς κλίβανον βαλλόμενον, ὁ θεὸς οὕτως ἀμφιένυσιν,^β
to-morrow into an oven is cast, God thus arrays,
πόσῳ μᾶλλον ὑμᾶς, ὀλιγόπιστοι; 29 καὶ ὑμεῖς μὴ ζητεῖτε
how much rather you, O [ye] of little faith? And ye seek ye not
τί φάγητε ἢ τί πίητε, καὶ μὴ μετεωρίζεσθε. 30 ταῦτα
what ye may eat or what ye may drink, and be not in anxiety; these things
γὰρ πάντα τὰ ἔθνη τοῦ κόσμου ἐπιζητεῖ· ὑμῶν δὲ ὁ πατήρ
for all the nations of the world seek after; and your Father
οἶδεν ὅτι χορῶτε τούτων. 31 πλὴν ζητεῖτε τὴν βασιλείαν
knows that ye have need of these things. But seek ye the kingdom
τοῦ θεοῦ,^γ καὶ ταῦτα πάντα^δ προστεθήσεται ὑμῖν. 32 μὴ
of God, and these things all shall be added to you. Not
φοβοῦ, τὸ μικρὸν ποίμνιον· ὅτι εὐδόκησεν ὁ πατήρ ὑμῶν
fear, little flock, for took delight your Father
δοῦναι ὑμῖν τὴν βασιλείαν. 33 πωλήσατε τὰ ὑπάρχοντα ὑμῶν,
in giving you the kingdom. Sell your possessions,
καὶ δότε ἐλεημοσύνην· ποιήσατε ἑαυτοῖς ἐβαλάντια^ε μὴ
and give alms; make to yourselves purses not
παλαιούμενα, θησαυρὸν ἀνέκλειπτον ἐν τοῖς οὐρανοῖς, ὅπου
growing old, a treasure unfulfilling in the heavens, where
κλέπτῃς οὐκ ἔγγιζει, οὐδὲ σὴς διαφθείρει· 34 ὅπου γὰρ ἴσθιν
thief does not draw near, nor moth destroy. For where is
ὁ θησαυρὸς ὑμῶν, ἐκεῖ καὶ ἡ καρδία ὑμῶν ἔσται. 35 Ἔστωσαν
your treasure, there also your heart will be. Let be
ὑμῶν αἱ δοφύες^ς περιζωσμέναι καὶ οἱ λύχνοι καίομενοι· 36 καὶ
your loins girded about and lamps burning; and
ὑμεῖς ὅμοιοι ἀνθρώποις προσδεχομένοι τὸν κύριον ἑαυτῶν,
ye like to men waiting for their lord,
πότε ἀναλυσεί·^ζ ἐκ τῶν γάμων, ἵνα ἐλθόντος καὶ κρού-
whenever he shall return from the wedding feasts, that having come and having
σαντος, εὐθέως ἀνοίξωσιν αὐτῷ. 37 μακάριοι οἱ δοῦλοι
knocked, immediately they may open to him. Blessed bondmen
ἐκείνοι οὓς ἐλθὼν ὁ κύριος εὐρήσει γρηγοροῦντας. ἀμὴν
those whom coming the Lord shall find watching. Verily
λέγω ὑμῖν, ὅτι περιζώσεται καὶ ἀνακλινεῖ αὐτούς, καὶ
I say to you, that he will gird himself and will make recline them, and
παρελθὼν διακονήσει αὐτοῖς. 38 καὶ ἰὰν ἔλθῃ ἐν τῇ δευτέρᾳ
coming up will serve them. And if he come in the second
φυλακῇ, καὶ ἐν τῇ τρίτῃ φυλακῇ ἔλθῃ, καὶ εὕρῃ οὕτως,
watch, and in the third watch he come, and find [them] thus,
μακάριοι εἰσὶν οἱ δοῦλοι ἐκεῖνοι· 39 τοῦτο δὲ γινώσκετε, ὅτι
blessed are bondmen those. But this know, that
εἰ ᾔδει ὁ οἰκοδεσπότης ποῖα ὥρα ὁ κλέπτῃς ἔρχεται,
if had known the master of the house in what hour the thief is coming,

* οὔτε νήθει οὔτε ὑφαίνει they neither spin nor weave TA. * + [ὅτι] that L. γ ἐν
ἀγρῷ τὸν χόρτον ὄντα σήμερον TA; τὸν χόρτον σήμερον ἐν ἀγρῷ ὄντα LT. ἀμφιάζει L;
ἀμφιάζει TT.A. * καὶ ἀντ. TT. * ἐπιζητοῦσιν TT.A. * αὐτοῦ (read his kingdom)
LT.TA. δ — πάντα [L] TT.A. * βαλλάντια LT.TA.W. ε αἱ δοφύες ὑμῶν L. * ἀνάλυσθ
he may return LT.TA. ζ κὰν ἐν τῇ δευτέρᾳ, κὰν and if in the second and if TT.A.
[οἱ δούλοι] ἐκεῖνοι TT.; — οἱ δούλοι ἐκεῖνοι (read are they) T.

ἡγορηγόρησεν αὐν, καὶ οὐκ ἂν ἀφῆκεν ἡδουρῆναι·
 he would have watched, and would not have suffered to be dug through
 τὸν οἶκον αὐτοῦ. 40 καὶ ὑμεῖς οὖν γίνεσθε ἔτοιμοι· ὅτι
 his house. And ye therefore be ye ready; for
 ὃ ὥρα οὐ δοκεῖτε, ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται. 41 εἰπεν δὲ
 in the hour ye think not, the Son of man comes. And said
 αὐτῷ· ὁ Πέτρος, Κύριε, πρὸς ἡμᾶς τὴν παραβολὴν ταύτην
 to him 'Peter, Lord, to us this parable
 λέγεις, ἢ καὶ πρὸς πάντας; 42 εἰπεν δὲ ὁ κύριος, Τίς
 thou is the faithful steward and prudent, whom will set
 ἀρα ἰστὶν ὁ πιστὸς οἰκονόμος καὶ φρόνιμος, ὃν καταστήσει
 'the Lord over his household, to give in season the
 ὁ κύριος ἐπὶ τῆς θεραπείας αὐτοῦ, τοῦ διδοῖαι ἐν καιρῷ· ὅτι
 measure of corn? Blessed that bondman whom having come
 σιτομέτριον; 43 μακάριος ὁ δούλος ἐκεῖνος ὃν ἡλθὼν
 'his Lord will find doing thus. Of a truth I say to you,
 ὅτι ἐπὶ πᾶσιν τοῖς υπάρχουσιν αὐτοῦ καταστήσει αὐτόν.
 that over all his possessions he will set him.
 45 Ἐάν τις εἴπῃ ὁ δούλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ, Χρο-
 But if 'should say 'that bondman in his heart, 'De-
 νίζει ὁ κύριός μου ἔρχεσθαι· καὶ ἀρξεται τύπτειν τοὺς
 lays 'my Lord to come, and should begin to beat the
 παῖδας καὶ τὰς παιδίσκας, ἰσθίειν τε καὶ πίνειν καὶ με-
 men-servants and the maid-servants, and to eat and to drink and to be
 θύσασθαι· 46 ἔξει ὁ κύριος τοῦ δούλου ἐκεῖνου ἐν ἡμέρᾳ
 drunken, 'will come the Lord 'of that bondman in a day
 ὃ οὐ προσδοκᾷ, καὶ ἐν ὥρᾳ ὃ οὐ γινώσκει, καὶ
 in which he does not expect, and in an hour which he knows not, and
 διχοτομήσει αὐτόν, καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ἀπίστων
 will cut 'in two 'him, and his portion with the unbelievers
 θήσει. 47 ἐκεῖνος δὲ ὁ δούλος ὁ γινούς τὸ θέλημα τοῦ
 will appoint. But that bondman who knows the will
 κυρίου ἱαντοῦ, καὶ μὴ ἐτοιμάσας ἡμῶς ποιήσας πρὸς
 of his Lord, and prepared not nor did according to
 τὸ θέλημα αὐτοῦ, δαρήσεται πολλὰς· 48 ὁ δὲ μὴ
 his will, shall be beaten with many stripes; but he who 'not
 γινούς, ποιήσας δὲ ἅλια πληγῶν, δαρήσεται ὀλίγας.
 knew, and did [things] worthy of stripes, shall be beaten with few.
 παντὶ δὲ ὃ ἰδύθη πολὺ, πολὺ ζητηθήσεται παρ' αὐτοῦ.
 And everyone to whom was given much, much will be required from him;
 καὶ ὃ παρὶθεντο πολὺ, περισσότερον αἰτήσουσιν αὐτόν.
 and to whom was committed much, the more will they ask of him.
 49 Πῦρ ἦλθον βαλεῖν ἐῖς τὴν γῆν, καὶ τί θέλω εἰ ἤδη
 Fire I came to cast into the earth, and what will I if already
 ἀνῆφθῃ; 50 βάπτισμα δὲ ἔχω βαπτισθῆναι, καὶ πῶς συν-
 is kindled? But a baptism I have to be baptised [with], and how am I
 ἔχομαι ἕως οὗ· τελεσθῇ. 51 δοκεῖτε ὅτι εἰρήνην παρε-
 straitened until it be accomplished! Think ye that peace I
 γενόμεν δούναι ἐν τῇ γῇ; οὐχί, λέγω ὑμῖν, ἀλλ' ἡ
 came to give in the earth? No, I say to you, but rather

not have allowed his house to be robbed.
 40 Then, you be ready. For at a time that
 you do not expect, the Son of man comes.
 41 And Peter said to Him, Lord, do you
 speak this parable to us, or also to all?
 42 And the Lord said, Who then is the
 faithful and wise manager whom his lord
 shall set over his household as ruler, to give
 the portion of grain in due time?
 43 Blessed is that servant who will be found
 doing so when his lord comes.
 44 Indeed I tell you that he will make him
 ruler over all that he has.
 45 But if that servant should say in his
 heart, my lord is delaying to come, and should
 begin to beat men and women under him (and
 to eat and drink and become drunk),
 46 that servant's lord will come in a day when
 he does not expect him, and in an hour he does
 not know. And he will cut him in two and
 will give him his portion with the unbelievers.
 47 But the servant who knew the will of his
 lord and did not prepare, nor acted according
 to his will, will be beaten with many stripes.
 48 But he who did not know, yet did things
 worthy of stripes, will be beaten with few.
 And to whom much was given, much will be
 demanded from him. And to whom much is
 entrusted, the more they will ask of him.
 49 I came to hurl fire into the earth, and
 what if I desire it already to be kindled?
 50 But I have a baptism I must be immersed
 in. And O how I am pressed until it is done!
 51 Do you think that I came to give peace
 on earth? No, I say to you, but rather to divide.

ἡ—ἐγορηγόρησεν αὐν, καὶ (read he would not have suffered) τ. 1—αὐν ττα. ἡδουρῆναι ττα. ὁ—οὖν LTTTA. ὁ—αὐτῷ LTTA. P καὶ εἰπεν ττα. ὁ ὁ the LTTA; καὶ αὐτὸν ττα. ὁ—τοῦ LTTA. ὁ—τὸ (read a measure of corn) ττα. ὁ αὐτοῦ LTTA. ὁ ὁ of τ. ὁ ἐπὶ τοῦ LTTA W. ὁ του LTTA W.

⁵²For from now on there will be five divided in one house, three against two, and two against three.

⁵³Father will be divided against son and son against father; mother against daughter and daughter against mother—mother-in-law against her daughter-in-law and daughter-in-law against her mother-in-law.

⁵⁴And He also said to the people, When you see a cloud coming from the west, you quickly say, A shower is coming, and it is so.

⁵⁵And when a south wind blows, you say, There will be heat—and it happens.

⁵⁶Hypocrites! You know how to judge the face of the sky and of the earth, but how is it you do not know this time?

⁵⁷Yes, and why do you not judge what is right even of yourselves?

⁵⁸For as you go with your opponent to the justice, try hard to be set free from him in the way, for fear that he may drag you away to the judge (and the judge may deliver you to the officer, and the officer may throw you into prison).

⁵⁹I tell you that in no way will you come out of there until you have paid even the last piece of your money.

CHAPTER 13

¹And some of those there at the same time were telling Him about the Galileans whose blood Pilate had mixed with their sacrifices.

²And answering Jesus said to them, Do you think that these Galileans were sinners above all the Galileans because they have suffered these things?

³No, I tell you, but if you do not repent,

διαμερισμόν. 52 εσονται γὰρ ἀπὸ τοῦ νῦν πέντε ἐν οἴκῳ διῶλον; for there will be from henceforth five in 'house ἐνί¹ διαμερισμένοι, τρεῖς ἐπὶ θυσίῳ καὶ δύο ἐπὶ τρισίν. 'one divided, three against two and two against three.

53 διαμερισθήσονται² πατὴρ ἐφ' υἱῷ, καὶ υἱὸς ἐπὶ πατρὶ³ Will 'be 'divided 'father against son, and son against father μήτηρ ἐπὶ θυγατρὶ,⁴ καὶ θυγάτηρ ἐπὶ μητρὶ.⁵ πενθερά mother against daughter, and daughter against mother; mother-in-law ἐπὶ τῇ νύμφῃ⁶ αὐτῆς,⁷ καὶ νύμφη ἐπὶ τῇ⁸ against 'daughter-in-law 'her, and daughter-in-law against πενθεράν⁹ αὐτῆς.¹⁰ 'mother-in-law 'her.

54 Ἐλεγεν δὲ καὶ τοῖς ὄχλοις, Ὅταν ἴδῃτε τὴν νεφέλην And he said also to the crowd, When ye see the cloud ἀνατέλλουσαν ἀπὸ¹¹ δυσμῶν, εὐθέως λέγετε, Ὁμῶρος rising up from [the] west, immediately ye say, A shower

ἔρχεται¹² καὶ γίνεται οὕτως. 55 καὶ ὅταν νότον πνέοντα, is coming; and it happens so. And when a south wind [is] blowing, λέγετε, Ὅτι καύσων ἔσται¹³ καὶ γίνεται. 56 ὑποκριταί, τὸ ye say, Heat there will be; and it happens. Hypocrites, the

πρῶτον τῆς γῆς καὶ τοῦ οὐρανοῦ οἴδατε δοκιμάζειν¹⁴ appearance of the earth and of the heaven ye know [how] to discern, τὸν δὲ καιρὸν τοῦτον πῶς οὐ δοκιμάζετε¹⁵; 57 τί δὲ καὶ ἀφ' but this time how do ye not discern? And why even of

ἑαυτῶν οὐ κρίνετε τὸ δίκαιον; 58 ὥς γὰρ ὑπάγετε μετὰ yourselves judge ye not what [is] right? For as thou goest with

τοῦ ἀντιδίκου σου ἐπ' ἄρχοντα, ἐν τῷ ὁδῷ δὲς ἐργασίαν thine adverse party before a magistrate, in the way give diligence ἀπὸ ἀλλήλων ἀπ' αὐτοῦ μήποτε κατασύρῃ σε πρὸς to be set free from him, lest he should drag away thee to

τὸν κριτὴν, καὶ ὁ κριτὴς σε παραδῶ¹⁶ τῷ πράκτορι, καὶ the judge, and the judge thee should deliver to the officer, and ὁ πρᾶκτωρ σε βάλῃ¹⁷ εἰς φυλακὴν. 59 λέγω σοι, οὐ μὴ the officer thee should cast into prison. I say to thee, In no wise

ἔξελθῃς ἐκεῖθεν ἕως ὅτου¹⁸ καὶ τὸ ἔσχατον λεπτὸν shalt thou come out thence until even the last lepton ἀποδῶς, thou shalt have paid.

13 Παρῶσαν δὲ τινες ἐν αὐτῶν τῷ καιρῷ ἀπαγγέλλοντες And 'were 'present 'some at the same time telling

αὐτῷ περὶ τῶν Γαλιλαίων, ὧν τὸ αἷμα Πιλάτος¹⁹ ἔμιξεῖν him about the Galileans, of whom the blood Pilate mingled μετὰ τῶν θυσιῶν αὐτῶν. 2 καὶ ἀποκριθεὶς ὁ Ἰησοῦς²⁰ εἶπεν with their sacrifices. And answering Jesus said

αὐτοῖς, Δοκεῖτε ὅτι οἱ Γαλιλαῖοι οὗτοι ἁμαρτωλοὶ παρὰ πάν- to them, Think ye that these Galileans sinners beyond all τας τοὺς Γαλιλαίους ἐγένοντο, ὅτι προαῦρα²¹ πεπόνθασιν; the Galileans were, because such things they have suffered?

3 οὐχί, λέγω ὑμῖν ὥλ' ἐὰν μὴ μετανοήτε²² πάντες ὥσαύ- No, I say to you; but if ye repent not, all 'in 'like

¹ ἐνὶ οἴκῳ LITTA.

² τρισὶν διαμερισθήσονται¹ (read three will be divided :) LITTA.

³ ἐπὶ ΤΥΑ. ⁴ θυγατέρα LITTA. ⁵ μητέρα T; τὴν μητέρα LITTA. ⁶ αὐτῆς T. ⁷ αὐτῆς

ΤΥΑ. ⁸ τὴν (read a cloud) LITTA. ⁹ ἐπὶ at T. ¹⁰ + ὅτι that [LITTA]. ¹¹ οὐ οἴδατε

δοκιμάζειν know ye not to discern? T. ¹² παραδώσει shall deliver LITTA. ¹³ βάλλω; shall cast LITTA. ¹⁴ οὐ ΤΥΑ. ¹⁵ Πιλάτος T. ¹⁶ οὐ ὁ Ἰησοῦς (read he said)

[LITTA]. ¹⁷ ταῦτα these things TTY. ¹⁸ μετανοήσετε L. ¹⁹ ὁμοίως LITTA.

τω^ς ἀπολείσθε. 4 ἢ ἐκεῖνοι οἱ ὅδεκα·καὶ ὀκτώ^ς ἐφ' οὓς
 manner 'ye shall perish. Or those eighteen on whom
 ἔπεσον ὁ πύργος ἐν τῷ Σιλωάμ καὶ ἀπέκτεινεν αὐτούς·δοκεῖτε
 fell the tower in Siloam and killed them, think ye
 ὅτι ὅδοι^ς ὀφειλέται ἐγένοντο παρὰ πάντας ἄνθρώπους
 that these debtors were beyond all men
 τοὺς κατοικοῦντας ἐν Ἱερουσαλὴμ; ὁ οὐχί, λέγω ὑμῖν· ἀλλ'
 who dwelt in Jerusalem? No, I say to you; but
 ἐὰν μὴ μετανοήτε, πάντες ὁμοίως^ς ἀπολείσθε.
 if ye repent not, all 'in like manner 'ye shall perish.

6 Ἐλεγεν δὲ ταύτην τὴν παραβολὴν· Συκὴν εἶχεν τις
 And he spoke this parable: *A fig-tree had a certain
 ἐν τῷ ἀμπελῶνι αὐτοῦ πεφυτευμένην^ς καὶ ἦλθεν καρπὸν
 [man] in his vineyard planted; and he came fruit
 ζητῶν ἐν αὐτῇ καὶ οὐκ εὗρεν. 7 εἶπεν δὲ πρὸς τὸν ἀμ-
 seeking on it and did not find [any]. And he said to the vine-
 πελουργόν, Ἰδοὺ, τρία ἐτη^ς ἔρχομαι ζητῶν καρπὸν ἐν τῇ
 dresser, Behold, three years I come seeking fruit on
 συκῇ ταύτῃ καὶ οὐκ εὕρισκω^ς ἔκκοψον αὐτήν· δινατί^ς καὶ
 this fig-tree and do not find [any]: cut down 'it, why even
 τὴν γῆν καταργεῖ; 8 ὁ δὲ ἀποκριθεὶς λέγει αὐτῷ,
 the ground does it render useless? But he answering says to him,
 Κύριε, ἀφες αὐτήν καὶ τοῦτο τὸ ἔτος, ἕως ὅτου σκάψω περὶ
 Sir, let alone 'it also this year, until I shall dig about
 αὐτὴν καὶ βάλλω κοπρίαν^ς 9 κὰν μὲν ποιῇσιν καρπὸν^ς
 it and put manure, and if indeed it should bear fruit—;

εἰ δὲ μήγε, εἰς τὸ μέλλον^ς ἑκκόψεις αὐτήν.
 but if not, hereafter thou shalt cut down 'it.
 10 Ἦν δὲ διδάσκων ἐν μιᾷ τῶν συναγωγῶν ἐν τοῖς σάβ-
 And he was teaching in one of the synagogues on the sab-
 βασιν 11 καὶ ἰδοὺ, γυνὴ ἣν πνεῦμα ἔχουσα ἀσθενείας
 beths. And behold, a woman there was *a spirit 'having of infirmity
 ἑτὴ ὅδεκα καὶ ὀκτώ^ς, καὶ ἦν συγκύπτουσα^ς καὶ μὴ δυναμένη
 years 'eighteen, and she was bent together and 'unable
 ἀνακύψαι εἰς τὸ παντελές. 12 ἰδὼν δὲ αὐτήν ὁ Ἰησοῦς
 to 'lift 'up herself 'wholly. And seeing her Jesus
 προσεφώνησεν καὶ εἶπεν αὐτῇ, Γύναι, ἀπολείψαι^ς
 called to [her] and said to her, Woman, thou hast been loosed from
 τῆς ἀσθενείας σου. 13 Καὶ ἐπέθηκεν αὐτῇ τὰς χεῖρας^ς
 thine infirmity. And he laid upon her [his] hands,
 καὶ παραχρῆμα ἠνθρωπώθη, καὶ ἰδοὺ ἔξαξεν τὸν θεόν.
 and immediately she was made straight, and glorified God.
 14 Αὐτοκριθεὶς δὲ ὁ ἀρχισυνάγωγος, ἀγανακτῶν ὅτι
 But answering 'the ruler of the synagogue, indignant because
 τῷ σαββάτῳ ἰθεράπευσεν ὁ Ἰησοῦς, ἔλεγεν τῷ ὄχλῳ,^ς
 on the sabbath 'healed 'Jesus, said to the crowd,
 Ἐξ ἡμέρας εἰσίν, ἐν αἷς δεῖ ἐργάζεσθαι^ς ἐν ματαύ-
 Six days there are, in which 'it behoves [men] to work; in these
 ταῖς^ς οὐν ἐρχόμενοι θεραπεύεσθε, καὶ μὴ τῇ ἡμέρᾳ τοῦ
 therefore coming be healed, and not on the day

you will all be destroyed the same way.

²Or those eighteen on whom the tower of Siloam fell and killed them, do you think that these were sinners beyond all men who lived in Jerusalem?

⁵No, I tell you, but if you do not repent, you will all be destroyed the same way.

⁶And He told this parable: A certain one had a fig-tree planted in his vineyard. And he came looking for fruit on it, but found none.

⁷And he said to the vinedresser, See! For three years I have come looking for fruit on this fig-tree and have found none. Cut it down! Why does it still waste this land?

⁸And he answered him, Sir, let it alone this year also, until I have dug around it and fertilized it.

⁹Perhaps it may really bear fruit. But if not, then you may cut it down.

¹⁰And He was teaching in one of the synagogues on a sabbath.

¹¹And, behold! There was a woman who had a spirit of unsoundness eighteen years. And she was bowed together and in no way able to lift herself up.

¹²And seeing her, Jesus called and said to her, Woman, you have been turned loose from your deformity!

¹³And He laid His hands on her. And instantly she was made straight. And she glorified God.

¹⁴But the ruler of the synagogue answered, being angry because Jesus healed on the sabbath, saying to the people, There are six days in which men ought to work. Therefore, come to be healed in these, and not on the Sabbath day.

* δεκα [καὶ] ὀκτώ LIT. A.; δεκαοκτώ T. * αὐτοὶ they LIT. A. * + τοὺς the LIT. A. * — ἐν (read [in]) T. A. * μετανόησεν LIT. A. * ὡσαύτως TIT. A. * πεφυτευμένην ἐν τῷ ἀμπελῶνι αὐτοῦ LIT. A. * ζητῶν καρπὸν OLTIT. A. W. * + ἀφ' οὗ since (three years) TIT. A. * + οὐν therefore (cut) L. * δινα τί LIT. A. * κοπρία EOLIT. A. W. * καρπὸν εἰς τὸ μέλλον εἰ δὲ μήγε (read bear fruit hereafter; but if not) TIT. A. * — ἦν LIT. A. * συγκύπτουσα * + αὐτὸ from LIT. A. * ἀνθρωπώθη LIT. A. * + ὅτι that T. A. * αὐταῖς them LIT. A.

πλατείας· ἡμῶν ἰδίδασκε. 27 καὶ ἱρεῖ, λέγω ὑμῖν, οὐκ
our streets thou didst teach. And he will say, I tell you, 'Not
οἶδα ὑμᾶς πόθεν ἐστέ· ἀπόστειτε ἀπ' ἐμοῦ πάντες
'I do know you whence ye are; depart from me, all [ye]
'οἱ ἐργάται τῆς ἀδικίας. 28 ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ
the workers of unrighteousness. There shall be the weeping and
ὁ βρυγμὸς τῶν ὀδόντων, ὅταν εὐψήσῃ· Ἀβραὰμ καὶ Ἰσαὰκ
the gnashing of the teeth, when ye see Abraham and Isaac
καὶ Ἰακώβ καὶ πάντας τοὺς προφῆτας ἐν τῇ βασιλείᾳ τοῦ
and Jacob and all the prophets in the kingdom
θεοῦ, ὑμᾶς δὲ ἐκβαλλομένους ἔξω. 29 καὶ ἤξουσιν ἀπὸ
of God, but yourselves being cast out. And they shall come from
ἀνατολῶν καὶ δυσμῶν, καὶ ἀπὸ βορρᾶ καὶ νότου, καὶ ἀνα-
east and west, and from north and south, and shall
κλιθῇσονται ἐν τῇ βασιλείᾳ τοῦ θεοῦ. 30 καὶ ἰδοὺ, εἰσὶν
recline in the kingdom of God. And lo, there are
ἑσχατοὶ οἱ ἔσονται πρῶτοι, καὶ εἰσὶν πρῶτοι οἱ ἔσονται
last who shall be first, and there are first who shall be
ἑσχατοί.
last.

31 Ἐν αὐτῇ τῇ ἡμέρᾳ ἦρσαν οἱ Φαρισαῖοι,
On the same day came to [him] certain Pharisees,
λέγοντες αὐτῷ, Ἐξέλθε καὶ πορεύου ἐντεῦθεν, ὅτι Ἡρώδης
saying to him, Go out and proceed hence, for Herod
θέλει σε ἀποκτείνειν. 32 Καὶ εἶπεν αὐτοῖς, Πορευθέντες
desires thee 'to kill. And he said to them, Having gone
εἰπατε τῇ ἀλώπεκι ταύτῃ, Ἰδοὺ, ἐκβάλλω δαίμονα καὶ ἰάσεις
say to that fox, Lo, I cast out demons and cures
ἔπιτελεῶ σήμερον καὶ αὔριον, καὶ τῇ τρίτῃ τελεῶμαι.
I complete to-day and to-morrow, and the third [day] I am perfected;
33 πλὴν δεῖ με σήμερον καὶ αὔριον καὶ τῇ ἑχομένην
but it behoves me to-day and to-morrow and the [day] following
πορεύεσθαι· ὅτι οὐκ ἐνδέχεται προφῆτην ἀπολίσθαι ἔξω
to proceed; for it is not possible [for] a prophet to perish out of
Ἱερουσαλὴμ. 34 Ἱερουσαλὴμ, Ἱερουσαλὴμ, ἡ ἀποκτείνουσα
Jerusalem. Jerusalem, Jerusalem, who killest
τοὺς προφῆτας, καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς
the prophets, and stonest those who have been sent to
αὐτήν, πόσας ἡβέλησας ἐπισυνάξει τὰ τέκνα σου, ὃν τρόπον
her, how often would I have gathered thy children, in the way
Ἰδού, ἡ τὴν ἑαυτῆς ἡγοσιανῶν ὑπὸ τὰς πτέρυγας,
Behold, she who gathers her brood under [her] wings,
καὶ οὐκ ἐβλήσατε. 35 ἰδοὺ, ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν ἔρη-
and ye would not. Behold, is left to you your house de-
μορ· ὁ ἀμὴν δὲ λέγω ὑμῖν, ὅτι οὐ μὴ ῥέω ἵδωτε ἕως ἡν-
solate; verily and I say to you, that not at all ye shall see until
ῥῆξῃ, ὅτε εἴπητε, Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνό-
it come when ye say, Blessed [is] he who comes in [the] name
ματι κυρίου.
of [the] Lord.

14 Καὶ ἐγένετο ἐν τῷ ἔλθειν αὐτὸν εἰς οἶκόν τινος τῶν
And it came to pass on his having gone into a house of one of the

taught in our streets.

27 And He will say, I tell you, I do not know where you are from. Depart from Me, all you workers of unrighteousness!

28 There will be weeping and gnashing of teeth when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God and you yourselves being thrown out.

29 And they shall come from east and west, and from north and south, and shall lie down in the kingdom of God.

30 And, behold! There are those who are now last who shall then be first, and there are first ones who shall be last.

31 On the same day some of the Pharisees came to Him and said, Get out! And, Go away from here! For Herod wants to kill you.

32 And He said to them, When you go back, say to that fox, Behold, I throw out demons and I finish cures today and tomorrow, and on the third day I am perfected.

33 But it is necessary for Me to go on today and tomorrow and the day after, for it is not possible for a prophet to be destroyed outside of Jerusalem.

34 O Jerusalem! Jerusalem that kills the prophets and stones those who have been sent to her! How often I would have gathered your children, as a hen her brood under her wings, but you were not willing.

35 See! Your house is left to you in ruins. And truly I tell you, You shall not see Me until the time comes when you say, Blessed is He who comes in the name of the Lord.

CHAPTER 14

1 And as He went into the house of one of

* — ὑμᾶς [LITAE]. * — οἱ ΤΙΤΑ. * — τῆς LITAE. * εὐψήσῃ ye shall see TIT.
d — ἀπὸ [LITAE]. * ὥρα hour TA. * προσθλάν TITAE. * ἀποστελῶ LITAE. * b + [ἡμέρᾳ]
day L. * ὅρμῃ T. * τὰ L. * νοσσία L. * ἐρῆμος GLITAEW. * λέγω δὲ GLITAEW;
λέγω T. * — ὅτι [LITAE]. * ἵδωτε me LITAE. * — ἀν TITAE. * ἥξει it shall
σοῦμαι LITAE. * [ὅτε] TAE.

the chief Pharisees on a sabbath to eat bread, they were watching Him.

² And, behold! There was a certain man in front of Him, one who had drowsy.

³ And answering Jesus spoke to the lawyers and Pharisees, saying, Is it lawful to heal on the Sabbath?

⁴ And they were silent. And taking hold, He healed him and let him go.

⁵ And answering them He said, Which of you shall have an ass or an ox fall into a pit and will not immediately pull him out on the Sabbath day?

⁶ And they were not able to answer Him as to these things.

⁷ And He spoke a parable to those who were invited, noticing how they were choosing out the chief places, saying,

⁸ When you are invited by anyone to wedding feasts, do not sit in the chief place, for fear that one more honorable than you may have been invited by him.

⁹ And he who invited both you and him may come up and say to you, Give place to this one. And then you *would* with shame start toward the last place.

¹⁰ But when you are invited, go in and sit in the last place, so that when he who has invited you comes he may say to you, Friend, come up higher. Then you shall be honored before those at table with you.

¹¹ For everyone that exalts himself shall be humbled. And he that humbles himself shall be exalted.

¹² And He said also to the one who had invited Him, When you prepare a dinner or a supper, do not call your friends or your brothers or your relatives or rich neighbors, for fear that they also should invite you in

ἀρχόντων τῶν Φαρισαίων σαββάτῳ φαγεῖν ἄρτον, καὶ αὐτοὶ
rulers of the Pharisees on a sabbath to eat bread, that they

ἦσαν παρατηροῦμενοι αὐτόν. ² καὶ ἰδοὺ, ἀνθρώπος τις
were watching him. And behold, a ^{man} certain

ἦν ὑδρωπικός ἐμπροσθεν αὐτοῦ. ³ καὶ ἀποκριθεὶς ὁ Ἰησοῦς
there was dropsical before him. And answering Jesus

εἶπεν πρὸς τοὺς νομικοὺς καὶ Φαρισαίους, ὁ λέγων, Ὁ ^{Εἰ}
spoke to the doctors of the law and to [the] Pharisees, saying,

ἔξεστιν τῷ σαββάτῳ ἰθεραπεύειν; ⁴ οἱ δὲ ἥσυχασαν.
Is it lawful on the sabbath to heal? But they were silent.

καὶ ἐπιλαβόμενος ἰάσατο αὐτόν, καὶ ἀπέλυσεν. ⁵ καὶ
And taking hold [of him] he healed him, and let [him] go. And

ἀποκριθεὶς ὁ ^{πρὸς} αὐτοὺς εἶπεν, ¹ Τίνος ὕμιν βῆνος ἢ βοῦς
answering to them he said, Of which of you ^{an} ass or ^{an} ox

εἰς φρέαρ ἐμπεσεῖται, καὶ οὐκ εὐθὺς ἀνασπάσει αὐτόν
into ^a pit ^{shall} fall, and ^{not} immediately ^{he} will pull up him

ἐν τῇ ἡμέρᾳ τοῦ σαββάτου; ⁶ καὶ οὐκ ἴσχυσαν ἀνταπο-
on the ^{day} sabbath? And they were not able to re-
κριθῆναι αὐτῷ πρὸς ταῦτα.
ply to him as to these things.

⁷ Ἐλεγεν δὲ πρὸς τοὺς κεκλημένους παραβολήν, λέγων
And he spoke to those who were invited a parable, remarking

πῶς τὰς πρωτοκλισίας ἐξελέγοντο, λέγων πρὸς αὐτούς,
how the first places they were choosing out, saying to them,

⁸ Ὅταν κληθῇς ὑπὸ τινος εἰς γάμους, μὴ κατακλιθῇς
When thou art invited by anyone to wedding feasts, do not recline

εἰς τὴν πρωτοκλισίαν, μήποτε ἐντιμωτέρος σου ᾗ κεκλη-
in the first place, lest a more honourable than thou may have

μένος ὑπ' αὐτοῦ, θ καὶ ἔλθῃν ὁ σὶ καὶ αὐτὸν καλέσας
been invited by him, and having come he who thee and him invited

εἰρή σοι, Δὸς τοῦτ' ὅπον· καὶ τότε ἀρεῇ μετ'
shall say to thee, Give to ^{this} one ^{place}, and then thou begin with

αἰσχύνῃς τὸν ἔσχατον τόπον κατέχειν. ¹⁰ ἀλλ' ὅταν κλη-
shame the last place to take. But when thou art

θῇς, πορευθεὶς ἄναπεσον ἐν τῷ ἔσχατῳ τόπῳ· ἵνα
invited, having gone recline in the last place, that

ὅταν ἔλθῃ ὁ κεκληκὼς σε, εἴπῃ σοι, Φίλε, προσ-
when he may come who has invited thee, he may say to thee, Friend, come

ἀνάβηθι ἀνώτερον· τότε ἔσται σοι δόξα ἐνώπιον τῶν
up higher. Then shall be to thee glory before those who

συνανακειμένων σοί. ¹¹ ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινω-
recline [at table] with thee; for everyone that exalts himself shall be

θῆσεται· καὶ ὁ ταπεινὸς ἑαυτὸν ὑψωθήσεται.
humbled, and he that humbles himself shall be exalted.

¹² Ἐλεγεν δὲ καὶ τῷ κεκληκότε αὐτόν, Ὅταν ποιῇς
And he said also to him who had invited him, When thou makest

ἄριστον ἢ δείπνον, μὴ φωνεῖς τοὺς φίλους σου μηδὲ τοὺς ἀδελ-
a dinner or a supper, call not thy friends nor ^{breth-}

φούς σου μηδὲ τοὺς συγγενεῖς σου μηδὲ γείτονας πλουσίους·
ren ^{thy} nor ^{thy} kinsfolk nor ^{neighbours} rich,

μήποτε καὶ αὐτοὶ ἴσῃ ἀντικαλέσωσιν, καὶ γίνῃται σοι
lest also they should invite in return, and ^{be} made ^{thou}

¹ (τῶν) Δ. ² [λέγων] L. ³ — Εἰ ΤΤΑ. ⁴ θεραπεύσαι LTTA. ⁵ + ἡ οὐ οὐ ποτ [LTTA]. ⁶ — ἀποκριθεὶς LTTA. ⁷ εἶπεν πρὸς αὐτούς L. ⁸ οὐκ ἔστιν LTTA. ⁹ ἐν (read τη on the) [LTTA]. ¹⁰ — τῇ T. ¹¹ — αὐτῷ TTA. ¹² μετὰ LTTA. ¹³ ἀνάπεσαι O; ἀνάπεσε LTTA. ¹⁴ εἰρή σοι will say TTT. ¹⁵ + πάντων all LTTA. ¹⁶ ἀντικαλέσωσιν σε LTTA. ¹⁷ ἀνταποδομοὶ σοι TTA.

ἀναπόδομα.¹³ 13 ἄλλ' ὅταν ποιῇς δοχὴν, καλεῖ πτωχοὺς,
¹³ a recompense; but when thou makest a feast, call poor,
 ἀναπήρους,¹⁴ χωλοὺς, τυφλοὺς¹⁴ 14 καὶ μακάριος ἔσθ'·
 crippled, lame, blind; and blessed thou shalt be;
 ὅτι οὐκ ἔχουσιν ἀναποδοῦναι σοι· ἀναποδοθήσεται
 for they have not [wherewith] to recompense thee; ¹⁴ it shall be recompensed
 ἡ γὰρ¹⁵ σοι ἐν τῇ ἀναστάσει τῶν δικαίων.
 for thee in the resurrection of the just.

15 Ἀκούσας δὲ τις τῶν συνανακειμένων ταῖ-
 And having heard one of those reclining ¹⁵ at table with ¹⁵ him these
 τα εἶπεν αὐτῷ, Μακάριος ὅς¹⁶ φάγεται ἄρτον ἐν τῇ
 things said to him, Blessed [he] who shall eat bread in the
 βασιλείᾳ τοῦ θεοῦ. 16 Ὁ δὲ εἶπεν αὐτῷ, Ἄνθρωπός τις
 kingdom of God. But he said to him, A man certain
 ἡποίησεν¹⁷ δεῖπνον μέγα, καὶ ἐκάλεσεν πολλοὺς.¹⁷ 17 καὶ ἀπέ-
 made a supper great, and invited many. And he

στελεν τὸν δούλον αὐτοῦ τῇ ὥρᾳ τοῦ δεῖπνου εἰπεῖν τοῖς
 sent his bondman at the hour of the supper to say to those who
 κεκλημένοις, Ἐρχεσθε, ὅτι ἡδη ἔτοιμά¹⁸ ἐστιν ἡ πέντα.¹⁸ 18 Καὶ
 had been invited, Come, for now ready is all. And
 ἤρξαντο ἀπὸ μαζῶν¹⁹ παρακαλεῖσθαι πάντας.¹⁹ ¹⁹ ὁ πρῶ-
 began with one [consent] to exhort themselves all. The first
 τος εἶπεν αὐτῷ, Ἀγρόν ἡγόρασα, καὶ ἔχω ἀνάγκη²⁰
 said to him, A field I have bought, and I have need

ἡ ἐλθεῖν καὶ ἰδεῖν αὐτόν· ἰρωῶ σε ἔχε με παρητημένον.
 to go out and to see it; I pray thee hold me excused.
 19 καὶ ἕτερος εἶπεν, Ζεύγω βοῶν ἡγόρασα πέντε, καὶ
 And another said, I have bought five, and
 πορεύομαι δοκιμάσαι αὐτά· ἰρωῶ σε ἔχε με παρητημένον.
 I go to prove them; I pray thee hold me excused.

20 καὶ ἕτερος εἶπεν, Γυναῖκα ἔγημα, καὶ διὰ τοῦτο
 And another said, A wife I have married, and because of this
 οὐ δύναμαι ἔλθειν. 21 καὶ παραγενόμενός ὁ δούλος ἐκείνους²¹
 I am unable to come. And having come that bondman

ἀπήγγειλεν τῷ κυρίῳ αὐτοῦ ταῦτα. Τότε ὀργισθεὶς ὁ οἰκο-
 reported to his lord these things. Then being angry the master
 δεσπότης εἶπεν τῷ δούλῳ αὐτοῦ, Ἐξέλθε ταχέως εἰς τὰς
 of the house said to his bondman, Go out quickly into the

πλατείας καὶ ῥύμας τῆς πόλεως, καὶ τοὺς πτωχοὺς καὶ ἀνα-
 streets and lanes of the city, and the poor and cripp-
 πηροὺς²² καὶ χωλοὺς καὶ τυφλοὺς εἰσάγαγε ὧδε. 22 Καὶ εἶπεν
 pled and lame and blind bring in here. And said

ὁ δούλος, Κύριε, γέγονεν ὥς²³ ἐπέταξας, καὶ ἔτι
 the bondman, Sir, it has been done as thou didst command, and still
 τόπος ἵστιν. 23 Καὶ εἶπεν ὁ κύριος πρὸς τὸν δούλον,
 room there is. And said the lord to the bondman,

Ἐξέλθε εἰς τὰς ὁδοὺς καὶ φραγμοὺς, καὶ ἀνάγκασον εἰσελθεῖν,
 Go out into the ways and hedges, and compel to come in,
 ἵνα γεμισθῇ ὁ οἶκός μου.²⁴ 24 λέγω γὰρ ὑμῖν, ὅτι οὐδεὶς τῶν
 that may be filled my house; for I say to you, that not one

ἀνδρῶν ἐκείνων τῶν κεκλημένων γεύσεται μου τοῦ δεῖπνου.
 of those men who have been invited shall taste of my supper.

return and repay you.

¹³ But when you make a feast, call the poor, the maimed, the lame and the blind,

¹⁴ and you shall be blessed. For they have nothing to repay you. For it shall be repaid to you in the resurrection of the just.

¹⁵ And hearing these things, one of those sitting with Him said to Him, Blessed is he who shall eat bread in the kingdom of God.

¹⁶ But He said to him, A certain man made a great supper and invited many.

¹⁷ And he sent his servant at supper time to say to those invited, Come, for all is ready.

¹⁸ And they all with one mind began to make excuse. The first said to him, I have bought a piece of land and I have to go and see it. I beg you, count me excused.

¹⁹ And another said, I have bought five yoke of oxen and I am going to try them out. Please have me excused.

²⁰ And another said, I have married a wife and for this reason I cannot come.

²¹ And returning that servant reported these things to his master. Then the master of the house was angry and said to his servant, Go out quickly into the streets and lanes of the city and bring in here the poor and maimed, the lame and the blind.

²² And the servant said, Master, it is done as you commanded, and there is yet room.

²³ And the lord said to the servant, Go out into the highways and hedges and compel them to come, that my house may be filled.

²⁴ For I say to you that not one of those men who have been invited shall taste of my supper.

¹³ ἀναπέμψας ἴ.τ.τ. ¹⁴ δὲ but &. ¹⁵ ὅστις whosoever ἴ.τ.τ. ¹⁶ ποιεῖ ἴ.τ.τ.
¹⁷ μέγα &. ¹⁸ εἰσιν ἄφε τ. ¹⁹ — πάντα (read [all]) [ἴ.τ.τ.τ.]. ²⁰ πάντες παρακαλεῖσθαι
 ἴ.τ.τ.τ. ²¹ + [καὶ] and &. ²² ἀνάγκη ἔχω &. ²³ ἐξελθὼν having gone out ἴ.τ.τ.τ.
²⁴ — ἐκείνων (read the bondman) ἴ.τ.τ.τ. ²⁵ ἀναπέμψας ἴ.τ.τ.τ. ²⁶ τυφλοὺς καὶ χωλοὺς
 ἴ.τ.τ.τ. ²⁷ αὐτῶν ἴ.τ.τ.τ. ²⁸ μου ὁ οἶκος ἴ.τ.τ.τ.

²⁵ And great multitudes were going with Him. And He turned and said to them,

²⁶ If anyone comes to Me and does not hate his father and mother and wife and children and brothers and sisters, and his own life too, he cannot be My disciple.

²⁷ And whoever does not bear his cross and come after Me cannot be My disciple.

²⁸ For which of you, desiring to build a tower, does not first sit down and count the cost—whether he has enough to finish—

²⁹ so that all who watch may not begin to make fun of him when he has laid a foundation and is not able to finish,

³⁰ saying, This man began to build and was not able to finish.

³¹ Or what king going out to make war with another king does not sit down and first consider whether he is able with ten thousand to meet him who is coming against him with twenty thousand?

³² But if not, while he is still far off, sending a group of ambassadors, he asks the terms of peace.

³³ So in the same way every one of you who does not abandon all that he himself owns cannot be My disciple.

³⁴ Salt is good, but if the salt becomes tasteless, with what shall it be seasoned?

³⁵ It is neither fit for land nor for fertilizer. They throw it out. He that has ears to hear, let him hear.

CHAPTER 15

¹ And all the tax-collectors and sinners were coming to Him to hear Him.

² And the Pharisees and the scribes com-

25 Συνεπορεύοντο. δὲ αὐτῷ ὄχλοι πολλοί· καὶ στραφείς
And 'were 'going 'with 'hlm 'crowds 'great; and having turned
εἶπεν πρὸς αὐτούς, 26 Εἰ τις ἔρχεται πρὸς με, καὶ οὐ μισεῖ
he said 'to them, If any one comes 'to me, and 'hates not
τὸν πατέρα, τὴν μητέρα καὶ τὴν γυναῖκα καὶ τὰ
his father and mother and wife and

τέκνα καὶ τοὺς ἀδελφούς καὶ τὰς ἀδελφάς, ἔτι· καὶ τὴν
children and brothers and sisters, and besides also
ἑαυτοῦ ψυχὴν, οὐ δύναται μου μαθητὴς εἶναι· 27 καὶ ὅστις
his own life, he cannot my disciple be; and whosoever
οὐ βαστάζει τὸν σκουρόν, αὐτοῦ, καὶ ἔρχεται ὀπίσω μου,
carries not his cross, and 'comes after me,
οὐ δύναται μου εἶναι μαθητής. 28 τίς γὰρ ἐξ ὑμῶν θέλων
cannot my 'be disciple For which of you desiring
πύργον οἰκοδομῆσαι, οὐχὶ πρῶτον καθίσας ψηφίζει τὴν
a tower to build, 'not 'first 'having 'sat 'down 'counts the
δαπάνην, εἰ ἔχει μτὰ· πρὸς ἄπαρτισμόν; 29 ἵνα μήποτε
cost, if he has the [means] for [its] completion? that lost

θέντος αὐτοῦ θεμέλιον καὶ μὴ ἰσχύοντος ἐκτελεῖσαι, πάντες
having laid of it a foundation and not being able to finish, all
οἱ θεωροῦντες ἀρξονται ἐμπαίζειν αὐτῷ, 30 λέγοντες, Ὅτι
who see [it] should begin to mock at him, saying,
οὗτος ὁ ἄνθρωπος ἤρξατο οἰκοδομεῖν, καὶ οὐκ ἰσχύεν ἐκτελεῖσαι.
This man began to build, and was not able to finish.

31 Ἡ τίς βασιλεὺς πορευόμενος ῥυμβαλεῖν ἐτέρῳ βασι-
Or what king proceeding to engage with another king
λεῖ· εἰς πόλεμον οὐχὶ καθίσας πρῶτον βουλευέται·
in war 'not 'having 'sat 'down 'first 'takes 'counsel·

εἰ δυνατός ἐστιν ἐν δέκα χιλιάσιν ἀπακτῆσαι· τῷ μετὰ
whether able he is with ten thousand to meet him with
εἰκοσὶ χιλιάδων ἐρχομένῳ ἐπ' αὐτόν; 32 εἰ δὲ μήγε, ἐτι
twenty thousand who comes against him? But if not, 'still

αὐτοῦ πόρρω· δντος, πρεσβίαν ἀποστείλας ἐρωτᾷ τὰ
'he 'far 'off 'being, an embassy having sent he asks the [terms]
πρὸς εἰρήνην. 33 οὕτως οὖν πᾶς ἐξ ὑμῶν δεσὺ ἀπο-
for peace. Thus therefore everyone of you who 'not 'does take

τάσσειται πᾶσιν τοῖς ἑαυτοῦ ὑπάρχουσιν, οὐ δύναται μου
leave of all that he himself possesses, cannot
εἶναι· μαθητής. 34 καλὸν τὸ ἄλας· ἐὰν δὲ τὸ ἄλας
'be disciple. Good [is] the salt, but if the salt

μωρανθῇ ἐν τίνι ἀρτυθήσεται; 35 οὔτε εἰς γῆν οὔτε
become tasteless with what shall it be seasoned? Neither for land nor
εἰς κοπρίαν εὐθετόν ἐστιν· ἐξω βάλλουσιν αὐτό. Ὁ ἔχων
for manure fit is it: 'out 'they 'cast 'it. He that has
ᾧ τὰ ἀκούειν· ἀκούτω.
ears to hear let him hear.

15 Ἦσαν δὲ ἐγγιζόντες αὐτῷ πάντες οἱ τελῶναι καὶ
And were drawing near to him all the tax-gatherers and
οἱ ἁμαρτωλοὶ ἀκούειν αὐτοῦ· 2 καὶ διεγόγγυζον οἱ Φαρισαῖοι
the sinners to hear him; and murmured the Pharisees

· αὐτοῦ LIT.A. · τε LIT.A. · εἶναι μου μαθητὴς TT.A. · — καὶ T.; · ἑαυτοῦ
LIT.A. · — τὰ (read [the means]) OTT.A. · εἰς τοὺς τελῶνας.
· αὐτῷ ἐμπαίζειν LIT.A. · ἐτέρῳ βασιλεὶ συμβαλεῖν LIT.A. · βουλευέσεται will take
counsel T. · ὑπακτῆσαι LIT.A.W. · πόρρω αὐτοῦ W. · εἶναι μου LIT.T. · + οὖν
therefore TT.A. · ἄλα T. · + καὶ αἰσὸ LIT.A. · — ἀκούειν T. · αὐτῷ ἐγγιζόντες
LIT.A.W. · + τε both (the) LIT.A.

καὶ οἱ γραμματεῖς, λέγοντες, "Οτι οὗτος ἁμαρτωλοὺς
and the scribes, saying, This [man] sinners
προσδέχεται καὶ συνεσθίει αὐτοῖς. 3 Εἶπεν δὲ πρὸς αὐτοὺς
receives and eats with them. And he spoke to them
τὴν παραβολὴν ταύτην, λέγων, 4 Τίς ἄνθρωπος ἐξ ὑμῶν
this parable, saying, What man of you
ἔχων ἑκατὸν πρόβατα, καὶ ἀπολίσας¹¹ ἓν ἐξ αὐτῶν,¹² οὐ
having a hundred sheep, and having lost one of them, ¹²not
καταλείπει τὰ ἑνεννηκονταεννέα¹³ ἐν τῇ ἐρήμῳ καὶ πορεύεται
leaves the ninety-nine in the wilderness and goes
ἐπὶ τὸ ἀπολωλός, ἕως εὕρῃ αὐτό; 5 καὶ εὕρῳν
after that which has been lost, until he find it? And having found [it]
ἐπιτίθουσιν ἐπὶ τοὺς ὤμους¹⁴ αὐτοῦ χαίρων, 6 καὶ ἐλθὼν
he lays [it] on his shoulders rejoicing, and having come
εἰς τὸν οἶκον συγκαλεῖ¹⁵ τοὺς φίλους καὶ τοὺς γείτονας, λέ-
ing to them, Rejoice with me, for I have found my sheep
γων αὐτοῖς, 7 Συναγαγὲ¹⁶ μοι, ὅτι εὗρον τὸ πρόβατόν μου
ing to them, Rejoice with me, for I have found my sheep
τὸ ἀπολωλός. 7 λέγω ὑμῖν, ὅτι οὕτως χαρὰ ἔσται ἐν τῷ
lost. I say to you, that thus joy shall be in the
οὐρανῷ¹⁷ ἐπὶ ἐνὶ ἁμαρτωλῷ μετανοοῦντι, ἢ ἐπὶ ἑνεννη-
heaven over one sinner repenting, [more] than over ninety
κονταεννέα¹⁸ δικαίους, οἵτινες οὐ χροίαν ἔχουσιν μετανοῆσαι.
ninety righteous ones, who ¹⁸no need have of repentance.
8 Ἡ τίς γυνὴ δραχμὰς ἔχουσα δέκα, ἐὰν ἀπολίσῃ δραχμὴν
Or what woman ¹⁸drachmas having ¹⁸ten, if she should lose ¹⁸drachma
μίαν, οὐχὶ ἅπτεται λύχνου καὶ σαροῖ τὴν οἰκίαν καὶ ζητεῖ ἐπι-
one, lights not a lamp and sweeps the house and seeks care-
μελῶς ἕως ὅτου¹⁹ αὐτὴν εὕρῃ; 9 καὶ εὕροῦσα συγκαλεῖται²⁰
fully until she find [it]; and having found [it] she calls together
τὰς φίλας καὶ τὰς γείτονας, λέγουσα, Συναγαγὲ²¹ μοι, ὅτι
friends and neighbours, saying, Rejoice with me, for
εὗρον τὴν δραχμὴν ἣν ἀπώλεσα. 10 οὕτως, λέγω ὑμῖν,
I have found the drachma which I lost. Thus, I say to you,
ἡ χαρὰ γίνεται²² ἐνώπιον τῶν ἀγγέλων τοῦ θεοῦ ἐπὶ ἐνὶ ἁμαρ-
joy there is before the angels of God over one sin-
τωλῷ μετανοοῦντι.
ner repenting.

11 Εἶπεν δὲ, Ἄνθρωπός τις εἶχεν δύο υἱούς· 12 καὶ εἶπεν
And he said, A man certain had two sons; and said
ὁ νεώτερος αὐτῶν τῷ πατρὶ, Πάτερ, δός μοι τὸ ἐπιβά-
the younger of them to [his] father, Father, give to me that
λον μέρος τῆς οὐσίας.²³ καὶ διείλεν αὐτοῖς τὸν βίον.
ing ["to me"] portion of the property. And he divided to them the living.
13 καὶ μετ' οὐ πολλὰς ἡμέρας συναγαγὼν ἅπαντα²⁴
And after not many days having gathered together all
ὁ νεώτερος υἱὸς ἀπέδημσεν εἰς χώραν μακράν, καὶ ἐκεῖ
the younger son went away into a country distant, and there
δυσκόρπισεν τὴν οὐσίαν αὐτοῦ, ζῶν ἀσώτως. 14 δαπανή-
wasted his property, living dissolutely. ²⁴Having
σαντος δὲ αὐτοῦ πάντα ἐγένετο λιμὸς ὀσχυρὸς²⁵ κατὰ
spent ²⁵but ²⁵he all there arose a famine violent throughout
τὴν χώραν ἐκείνην, καὶ αὐτὸς ἤρξατο ὑστερεῖσθαι. 15 καὶ
that country, and he began to be in want. And

plained, saying, This one receives sinners and eats with them.

³ And He told them this parable, saying,

⁴ What man of you who has a hundred sheep and has lost one of them does not leave the ninety-nine in the field and go on after the one that is lost until he finds it?

⁵ And finding it he lays it on his shoulders rejoicing.

⁶ And he comes to the house and calls together friends and neighbors, saying to them, Rejoice with me, for I have found my sheep that was lost.

⁷ And I tell you that in the same way joy shall be in Heaven over one sinner repenting, more than over ninety-nine righteous ones who have no need of repentance.

⁸ Or what woman who has ten pieces of silver, if she should lose one piece, does not light a lamp and sweep the house and look carefully until she finds it?

⁹ And finding it she calls together friends and neighbors and says, Rejoice with me, for I have found the piece which I lost.

¹⁰ In the same way I tell you that there is joy in the presence of the angels of God over one sinner repenting.

¹¹ And He said, A certain man had two sons.

¹² And the youngest said to his father, Father, give me my part of the property. And he divided to them all his resources.

¹³ And not many days after, the younger son gathered together all and went away into a far country. And there he wasted his property with riotous living.

¹⁴ But when he had spent all, a mighty famine came throughout the country. And he began to be in need.

¹¹ ἀπολίσσῃ should be lose Tr. ¹² ἐξ αὐτῶν ἐν TTA. ¹³ ἐνενήκοντα ἐννέα LTT. ¹⁴ αὐτοῦ
TTA. ¹⁵ συγκαλεῖ T. ¹⁶ ἐν τῷ οὐρανῷ ἔσται TA. ¹⁷ οὐ Tr. ¹⁸ — τὰς LTTA.
¹⁹ γίνεται χαρὰ TTA. ²⁰ οὐ δὲ LTA. ²¹ πάντα LTA. ²² ὀσχυρὰ LTTA W

¹⁵ And he went over and joined himself to one of the citizens of that country. And he sent him into his fields to feed pigs.

¹⁶ And he was longing to fill his belly from the husks which the pigs were eating. But no one gave to him.

¹⁷ And coming to himself, he said, How many of my father's hired servants have bread in abundance, and I am dying with hunger.

¹⁸ I will get up and go to my father. And I will say to him, Father, I have sinned against Heaven and in your sight.

¹⁹ And I am no longer worthy to be called your son. Make me as one of your hired men.

²⁰ And he got up and went to his father. But while he was still at a distance, his father saw him and was moved with loving pity. And he ran and fell on his neck and lovingly kissed him.

²¹ And the son said to him, Father, I have sinned against Heaven and in your sight, and I am no longer worthy to be called your son.

²² But the father said to his servants, Bring out the best robe and put it on him. And give a ring for his hand and sandals for his feet.

²³ And when you have brought the fattened calf, kill it and let us eat and be happy.

²⁴ For my son was dead and is alive again, and was lost and is found. And they began to be merry.

²⁵ And his elder son was in the field. And as he came back and drew near to the house, he heard music and dancing.

²⁶ And calling one of his servants, he asked what these things meant.

²⁷ And he said to him, Your brother has come and your father killed the fattened calf

πορευθεὶς ἐκολλήθη ἐνὶ τῶν πολιτῶν τῆς χώρας ἐκείνης·
having gone he joined himself to one of the citizens of that country,
καὶ ἐπέμψεν αὐτὸν εἰς τοὺς ἀγρούς αὐτοῦ βόσκειν χοίρους.
and he sent him into his fields to feed swine.

16 καὶ ἐπεθύμει γεμίσαι τὴν κοιλίαν αὐτοῦ ἀπὸ τῶν κερατίων
And he was longing to fill his belly from the husks
ὧν ἥσθιον οἱ χοῖροι· καὶ οὐδεὶς εἶδεν αὐτῷ. 17 Εἰς
which were eating the swine; and no one gave to him. 17 To

ἐαυτὸν δὲ ἐλθὼν ῥέπειν.¹ Πόσοι μίσθιοι τοῦ πατρὸς
himself but having come he said, How many hired servants
μου ἡ περισσεύουσιν² ἄρτων, ἐγὼ δὲ λιμῶ³ ἀπόλλυμαι;
of my have abundance of bread, and I with famine am perishing?

18 ἀναστὰς πορεύσεται πρὸς τὸν πατέρα· μου, καὶ ἐρῶ
Having risen up I will go to my father, and I will say
αὐτῷ, Πάτερ, ἡμάρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου·
to him, Father, I have sinned against heaven and before thee;

19 καὶ οὐκέτι εἰμι ἄξιος κληθῆναι υἱός σου· ποιήσόν με ὡς
and no longer am I worthy to be called thy son: make me as
ἓνα τῶν μισθίων σου. 20 καὶ ἀναστὰς ἦλθεν πρὸς τὸν πα-
one of thy hired servants. And having risen up he went to the

τέρα⁴ πατρὸς⁵· ἐκεῖ δὲ αὐτοῦ μακρὰν ἀπέχοντος εἶδεν αὐτὸν
ther his. But yet he far being distant saw him.

ὁ πατήρ αὐτοῦ καὶ ἐσπλαγχνίσθη, καὶ δραμὸν ἐπέπεσεν
his father and was moved with compassion, and running fell
ἐπὶ τὸν τράχηλον αὐτοῦ καὶ κατεφίλησεν αὐτόν. 21 εἶπεν δὲ
upon his neck and ardently kissed him. And said

αὐτῷ· ὁ υἱός, Πάτερ, ἡμάρτον εἰς τὸν οὐρανὸν καὶ ἐνώ-
to him the son, Father, I have sinned against heaven and be-
πιόν σου, καὶ οὐκέτι εἰμι ἄξιος κληθῆναι υἱός σου. 22 εἶπεν
fore thee, and no longer am I worthy to be called thy son. 22 Said

δὲ ὁ πατήρ πρὸς τοὺς δούλους αὐτοῦ, Ἔξενίγκατε τὴν⁶
but the father to the bondmen, Bring out the
στολήν τὴν πρώτην καὶ ἐνδύσατε αὐτόν, καὶ δότε δακτύλιον
robe the best and clothe him, and give a ring

εἰς τὴν χεῖρα αὐτοῦ καὶ ὑποδήματα εἰς τοὺς πόδας· 23 καὶ
for his hand and sandals for the feet; and

ἡνέγκαντες⁷ τὸν μόσχον τὸν σιευτὸν θύσατε, καὶ φαγόντες
having brought the calf fattened kill it, and eating
εὐφρανθώμεν· 24 ὅτι οὗτος ὁ υἱός μου νεκρὸς ἦν, καὶ ἀνέζη-
let us be merry: for this my son dead was, and is alive

σεν· καὶ ἀπολωλὼς ἦν, καὶ εὐρέθη. Καὶ ἤρξαντο εὐ-
again; and lost was, and is found. And they began to re-
φραίνεσθαι. 25 Ἦν δὲ ὁ υἱὸς αὐτοῦ ὁ πρεσβύτερος ἐν ἀγρῷ,
be merry. And was his son the elder in a field;

καὶ ὡς ἐρχόμενος ἤγγισεν τῇ οἰκίᾳ ἤκουσεν συμφωνίας
and as coming [up] he drew near to the house he heard music
καὶ χορῶν· 26 καὶ προσκαλεσάμενος ἓνα τῶν παιδίων αὐτοῦ,⁸
and dancing. And having called near one of his servants,

ἐπυνθάνετο τί εἴη ταῦτα. 27 ὁ δὲ εἶπεν αὐτῷ, Ὅτι
he inquired what might be these things. And he said to him,
ὁ ἀδελφός σου ἦκει· καὶ ἐθυσεν ὁ πατήρ σου τὸν μόσχον τὸν
Thy brother is come, and killed thy father the calf

ῥ εἶπεν τ. ἡ περισσεύονται ττα. ὦ + ὦδε here οτα. ὦ + ὦδε here LT. ὦ + καὶ
OLITAW. ὦ αὐτοῦ LTIT. ὦ ὁ υἱὸς αὐτοῦ A. ὦ + καὶ LTIT. ὦ + ταχὺ Quickly
LTITAJ. ὦ - τὴν (read a robe) LTIT. ὦ φέρετε bring TIT. ὦ ἢν ἀπολωλὼς LTIT; ἀπολ. ἢν W. ὦ - αὐτοῦ (read the servants) EOLITAW. ὦ + ἄν [LTITAJ].

σιτευτόν, ὅτι ὑγιαίνοντα αὐτὸν ἀπέλαβεν. 28 Ὁργίσθη·
 'fattened, because safe and well 'him 'he 'received. 'He 'was 'angry
 δὲ καὶ οὐκ ᾔθελεν εἰσελθεῖν. ὁ ὅυν πατήρ αὐτοῦ
 'but and 'was not 'willing to go in. 'The 'therefore 'father of him
 ἐξελθὼν παρεκάλει αὐτόν. 29 ὁ δὲ ἀποκριθεὶς εἶπεν τῷ πα-
 'having gone besought him. But he 'answering said to 'fa-
 τρὶ, 'Ἰδοὺ, τοσαῦτα ἔτη δουλεύω σοι καὶ οὐδέποτε ἐντολὴν
 ther ['his], Lo, so many years I serve thee and never 'commandment
 σου παρήλθον, καὶ ἐμοὶ οὐδέποτε ἔδωκας ἱρίφον ἵνα μετὰ
 'thy 'transgressed 'I, and to me never didst thou give a kid that with
 τῶν φίλων μου εὐφρανθῶ. 30 ὅτε δὲ ὁ υἱός σου οὗτος
 my friends I might make merry; but when 'thy 'son 'this
 ὁ καταφαγῶν σου τὸν βίον μετὰ πόρνων ἦλθεν, ἔθυσας
 who devoured thy living with harlots came, thou didst kill
 αὐτῷ τὸν μόσχον τὸν σιτευτόν. 31 ὁ δὲ εἶπεν αὐτῷ, Τέκνον,
 for him the 'calf 'fattened. But he said to him, Child,
 σὺ πάντοτε μετ' ἐμοῦ εἶ, καὶ πάντα τὰ ἐμὰ σὰ ἐστίν.
 thou always with me art, and all that [is] mine 'thine 'is.
 32 εὐφρανθήναι δὲ καὶ χαρῆναι ἔδει, ὅτι ὁ ἀδελφός σου
 But to make merry and rejoice was becoming, because 'thy 'brother
 οὗτος νεκρὸς ἦν, καὶ ἀνέζησεν. καὶ ἀπολωλὼς ἦν, καὶ
 'this 'dead 'was, and 'is alive again; and 'lost 'was, and
 εὐρέθη.
 is found.

16 Ἐλεγεν δὲ καὶ πρὸς τοὺς μαθητὰς αὐτοῦ, Ἄνθρωπος
 And he said also to his disciples, A 'man
 τις ἦν πλούσιος, ὃς εἶχεν οἰκονόμην καὶ οὗτος δι-
 'certain 'there 'was 'rich, who had a steward, and he 'was
 ὀλέθη αὐτῷ ὡς διασκορπιζὼν τὰ ὑπάρχοντα αὐτοῦ. 2 καὶ
 accused to him as 'wasting his goods. And
 φωνήσας αὐτὸν εἶπεν αὐτῷ, Τί τοῦτο ἀκούω περὶ
 having called him he said to him, What [is] this I hear concerning
 σου; ἀπόδος τὸν λόγον τῆς οἰκονομίας σου· οὐ γὰρ ὀδύνησθ'
 thee? render the account of thy stewardship; for thou canst not
 εἶτι οἰκονομεῖν. 3 Εἶπεν δὲ ἐν ἑαυτῷ ὁ οἰκονόμος,
 any longer be steward. And 'said 'within 'himself 'the 'steward,
 τί ποιήσω, ὅτι ὁ κύριός μου ἀφαιρεῖται τὴν οἰκονομίαν ἀπ'
 What shall I do, for my lord is taking away the stewardship from
 ἐμοῦ; σκάπτειν οὐκ ἰσχύω, ἵπαιτεῖν αἰσχύνομαι. 4 ἔγνων
 me! To dig I am unable; to beg I am ashamed. I know
 τί ποιήσω, ἵνα, ὅταν μετastathῶ τῆς οἰκονο-
 what I will do, that, when I shall have been removed [from] the steward-
 μίας, δέξωνται με εἰς τοὺς οἴκους παύτων. 5 Καὶ προσ-
 ship, they may receive me into their houses. And call-
 καλεσάμενος ἵνα ἕκαστον τῶν ὀφειλετῶν τοῦ κυρίου
 ing to [him] 'one 'each of the debtors 'lord
 αὐτοῦ ἔλεγεν τῷ πρώτῳ, Πόσον ὀφείλεις τῷ κυρίῳ μου;
 'of 'his he said to the first, How much owest thou to my lord?
 6 Ὁ δὲ εἶπεν, Ἑκατὸν βάτους ἐλαίου. Καὶ εἶπεν αὐτῷ,
 And he said, A hundred baths of oil. And he said to him,
 Δέξαι σου τὸ γράμμα καὶ καθίσας ταχέως γράψον πενήτην.
 Take thy bill and sitting down quickly write fifty.

because he has received him safe and well.

28 He was angry and would not go in. So his father went out and begged him.

29 But he answered and said to his father, See! I have served you these many years and never disobeyed your commandment. And you never gave a kid to me that I might make merry with my friends.

30 But when this son of yours came, who has wasted your living with harlots, you killed the fattened calf for him.

31 But he said to him, Son, you are always with me, and all that is mine is yours.

32 But it was right to be happy and rejoice, because your brother was dead, and is alive again—and was lost, but is found.

CHAPTER 16

1 And He also said to His disciples, A certain rich man had a manager. And he was accused to him, that he wasted his goods.

2 And calling him, he said, What is this I hear of you? Account to me for your management for you no longer can be manager.

3 And the manager said within himself, What shall I do? For my master is taking away the management from me. I am not able to dig, and I am ashamed to beg.

4 I know what I will do, so that when I have been removed from the management they will receive me into their houses.

5 And calling each one of his master's debtors to him, he said to the first, How much do you owe my lord?

6 And he said, A hundred baths of oil. And he said to him, Sit down, take your bill and quickly write fifty.

* δὲ but LITTA. † + αὐτοῦ his LITTA. ‡ + τῶν the LITTA. § σιτευτὸν μόσχον TTAA.
 ¶ ἔζησεν is alive TTAA. †† — καὶ T. ††† — ἦν (read ἀπολωλὼς had been lost) LITTA.
 †††† — αὐτὸν (read the disciples) TTAA. ††††† δύνη TTAA. †††††† + ἐκ from LITTA. ††††††† ἐαυτῶν
 TTAA. †††††††† χρεοφειλετῶν LITTA. ††††††††† ὁ δὲ LITTA. †††††††††† τὰ γράμματα bills LITTA.

⁷Then to another he said, And how much do you owe? And he said, A hundred homers of wheat. And he said to him, Take your bill and write eighty.

⁸And the master praised the unjust manager in that he had acted shrewdly. For the children of this world are in their generation more mindful of their interests than the children of the light in their own generation.

⁹And I tell you, Make friends for yourselves out of the riches of unrighteousness so that when you fail they may receive you into the everlasting dwellings.

¹⁰He that is faithful in the least is faithful in much. And he that is unrighteous in the least is also unrighteous in much.

¹¹If, then, you have not been faithful in the untrustworthy riches, who will entrust to you the true riches?

¹²And if you have not been faithful in that which is another's, who will give you that which is your own?

¹³No servant is able to serve two masters. For either he will hate the one and he will love the other, or else he will cling to the one and he will despise the other. You cannot serve both God and worldly riches.

¹⁴And the Pharisees, who were greedy, also heard these things. And they scoffed at Him.

¹⁵And He said to them, You are they who justify themselves before men. But God knows your hearts, for that which is highly prized among men is a hateful thing before God.

¹⁶The Law and the Prophets were until John — from that time the kingdom of God is proclaimed, and everyone forces his way into it.

¹⁷But it is easier for the sky and the earth to vanish than for one bit of the law to fail.

¹⁸Everyone who puts away his wife and

κοντα. ⁷Ἐπειτα ἑτέρῳ εἶπεν, Ὑδὲ πόσον ὀφείλεις; Then ; to another he said, And thou how much owest thou?

Ἄ. δὲ εἶπεν, Ἐκατὸν κόρους σίτου. Καὶ λέγει αὐτῷ, Λέξαι And he said, A hundred cors of wheat. And he says to him, Take σου τὸ γράμμα καὶ γράψον ὀγδοήκοντα. 8 Καὶ ἐπὶννεσεν thy bill and write eighty. And 'praised

ὁ κύριος τὸν οἰκονόμον τῆς ἀδικίας ὅτι φρονίμως ἐποίη- 'the 'lord the 'steward 'unrighteous because 'prudently he had σε· ὅτι οἱ υἱοὶ τοῦ αἰῶνος· τοῦτον φρονιμώτεροι ὑπὲρ τοὺς done. For the sons of this age 'more 'prudent 'than 'the υἱοὺς τοῦ φωτός εἰς τὴν γενεάν τὴν αἰνῶτων εἰσιν. 9 Ἄγω¹ 'sons 'of 'the 'light 'in 'generation 'their 'own 'are. And I ὑμῖν λέγω; Ποιήσατε ἑαυτοῖς φίλους ἐκ τοῦ μαμωνᾶ τῆς to you say, Make to yourselves friends by the mammon

ἀδικίας. ἵνα ὅταν ἐκλήπητε² δίδωνται ὑμᾶς εἰς τὰς of unrighteousness, that when ye fail they may receive you into the αἰωνίους σκηνάς. 10 Ὁ πιστός ἐν ἐλαχίστῳ καὶ eternal dwellings. He that [is] faithful in [the] least also

ἐν πολλῷ πιστός ἐστιν· καὶ ὁ ἐν ἐλαχίστῳ ἀδικός in much faithful is; and he that in [the] least [is] unrighteous καὶ ἐν πολλῷ ἀδικός ἐστιν. 11 εἰ οὖν ἐν τῷ ἀδικῷ also in much unrighteous is. If therefore in the unrighteous

μαμωνᾶ πιστοὶ οὐκ ἐγένεσθε, τὸ ἀληθινὸν τίς ὑμῖν πιστεῖσει; mammon faithful ye have not been, the true who to you will entrust?

12 καὶ εἰ ἐν τῷ ἀλλοτρίῳ πιστοὶ οὐκ ἐγένεσθε, τὸ And if in that which [is] another's faithful ye have not been, ὑμέτερον τίς ὑμῖν δώσει; 13 Οὐδεὶς οἰκίτης δύναται δυσὶ your own who to you will give? No servant is able two

κυρίοις δουλεῖν· ἢ ἑνὸς ἂν ἀμισση, καὶ τὸν ἕτερον lords 'to serve, for either the one he will hate, and the other ἀγαπήσῃ· ἢ ἐνὸς ἀνθέξεται, καὶ τὸν ἕτερον καταφρονήσει. he will love; or one he will hold to, and the other he will despise.

οὐ δύνασθε θεῷ δουλεῖν καὶ μαμωνᾷ. Ye are unable 'to 'serve and mammon.

14 Ἦκουον δὲ ταῦτα πάντα καὶ οἱ Φαρισαῖοι, φιλάρ- And 'heard 'these 'things 'all also the Pharisees, 'covet- γυροὶ ὑπάρχοντες, καὶ ἐξεμυκτήριζον αὐτόν. 15 καὶ εἶπεν 'being, and they derided him. And he said

αὐτοῖς, Ὑμεῖς ἐστέ οἱ δικαιοῦντες ἑαυτοὺς ἐνώπιον τῶν to them, Ye are they who justify themselves before ἀνθρώπων, ὁ δὲ θεὸς γινώσκει τὰς καρδίας ὑμῶν· ὅτι τὸ ἐν men, but God knows your hearts; for that 'among

ἀνθρώποις ὑψηλὸν βδελύγμα ἐνώπιον τοῦ θεοῦ ἐστίν.³ 'men 'highly 'thought-of an abomination before God is.

16 Ὁ νόμος καὶ οἱ προφῆται ἕως⁴ Ἰωάννου· ἀπὸ The law and the prophets [were] until John: from τότε ἡ βασιλεία τοῦ θεοῦ εὐαγγελίζεται, καὶ πᾶς εἰς at that time the kingdom of God is announced, and everyone 'into

αὐτὴν βιάζεται. 17 Εὐκολώτερον δὲ ἐστὶν τὸν οὐρανὸν καὶ 'it 'forces. But easier it is [for] the heaven and

τὴν γῆν παρελθεῖν, ἢ τοῦ νόμου μίαν κεραίαν πεσεῖν. the earth to pass away, than of the law one tittle to fall.

18 Πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ καὶ γαμῶν ἕτεραν Everyone who puts away his wife and marries another

¹ — καὶ LTTA. ² τὰ γράμματα bills LTTA. ³ καὶ ἐγὼ TTA. ⁴ αὐτοῖς πενήσας TA. ⁵ ἐκλήπη it shall fail LTTA. ⁶ + (αὐτῶν) (read their eternal dwellings) L. ⁷ δώσει δώσει ὡς LTTA. ⁸ — καὶ TTA. ⁹ — ἐστίν (read [is]) GLTFAW. ¹⁰ μέγχι TTA. ¹¹ Ἰωάννου Tt.

μοιχείει· και *πᾶς¹ ὁ ἀπολειμμένην ἀπὸ ἀνδρὸς
 commits adultery, and everyone who *hor 'put 'away 'from *a 'husband
 γαρῖον μοιχείει.
 marries commits adultery.

19 Ἀνθρωπος δέ τις ἦν πλούσιος, καὶ ἐνεδιόσκετο
 Now 'a 'man 'certain 'there 'was 'rich, and he was clothed in
 πορφύραν καὶ βύσσον, εὐφραίνόμενος καθ' ἡμέραν λαμπρῶς.
 'purple and fine linen, making good cheer daily in splendour.

20 Πτωχὸς δέ τις ἦν² ὀνόματι Λάζαρος, ὃς³ ἐβίβλητο
 And a 'poor 'man 'certain 'there was, by name Lazarus, who was laid
 πρὸς τὸν πυλῶνα αὐτοῦ⁴ ἡλικωμένος,⁵ 21 καὶ ἐπιθυμῶν χορ-
 at his porch being full of sores, and desiring to be
 -ασθῆναι ἀπὸ τῶν ψιγίων τῶν⁶ πιπτόντων ἀπὸ τῆς τραπέζης
 satisfied from the crumbs which fell from the table
 τοῦ πλουσίου· ἀλλὰ καὶ οἱ κύνες ἰρχόμενοι⁷ ἀπέλειχον⁸ τὰ
 of the rich man; but even the dogs coming licked
 ἐκ⁹ αὐτοῦ. 22 Ἰγένετο δὲ ἀποθανεῖν τὸν πτωχόν, καὶ
 his sores. And it came to pass 'died 'the 'poor 'man, and

ἀνεχέσθην αὐτὸν ὑπὸ τῶν ἀγγέλων εἰς τὸν κόλπον¹⁰ τοῦ¹¹
 'was 'carried 'away 'he by the angels into the bosom
 Ἀβραάμ· ἀπέθανε δὲ καὶ ὁ πλούσιος, καὶ ἐτάφη. 23 καὶ ἐν
 of Abraham. And died also the rich man, and was buried. And in
 τῷ ᾄδῃ ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ, ὑπάρχων ἐν βα-
 his eyes, being in tor-
 σάνοις, ὁρᾷ¹² τὸν Ἀβραάμ ἀπὸ μακρόθεν, καὶ Λάζαρον ἐν
 ments, he sees Abraham¹³ afar off, and Lazarus in
 τοῖς κόλποις αὐτοῦ¹⁴. 24 καὶ αὐτὸς φωνήσας εἶπεν, Πάτερ
 his bosom. And he crying out said, Father

Ἀβραάμ, ἐλέησόν με, καὶ πέμψον Λάζαρον, ἵνα βάψῃ
 Abraham, have compassion on me, and send Lazarus, that he may dip
 τὸ ἄκρον τοῦ δακτύλου αὐτοῦ ὕδατος, καὶ καταψύξῃ τὴν γλῶσ-
 the tip of his finger in water, and cool
 σάν μου¹⁵. ὅτι ὀδυνῶμαι ἐν τῇ φλογὶ ταύτῃ. 25 Εἶπεν δὲ
 'my; for I am suffering in this flame. But 'said

Ἀβραάμ, Τέκνον, μνήσθητι ὅτι ἀπέλαβες¹⁶ σου¹⁷ τὰ
 'Abraham, Child, recollect that 'didst 'fully 'receive 'thou
 ἀγαθά σου ἐν τῇ ζωῇ σου, καὶ Λάζαρος ὁμοίως τὰ κακά.
 thy good things in thy lifetime, and Lazarus likewise evil things.
 νῦν δὲ ὁ¹⁸δὲ¹⁹ παρακαλεῖται, σὺ δὲ ὀδυνᾷσαι. 26 καὶ ῥεπὶ²⁰
 But now he is comforted, and thou art suffering. And besides

πάνιν τούτοις, μεταξὺ ἡμῶν καὶ ὑμῶν χάσμα μέγα ἱσθῆρικ-
 all these things, between us and you a 'chasm 'great has been
 ται, ὅπως οἱ θέλοντες διαβῆναι²¹ ἔντευθεν²² πρὸς ὑμᾶς
 fixed, so that they who desire to pass hence to you
 μὴ δύνανται, μηδὲ²³ οἱ²⁴ ἐκείθεν πρὸς ὑμᾶς διαπερῶσιν.
 are unable, nor 'they 'thence 'to 'us 'can 'pass

27 Εἶπεν δὲ, Ἐρωτῶ²⁵ σὺν²⁶ σε, Πάτερ, ἵνα πέμψῃς
 And he said, I beseech 'then 'tise, father, that thou wouldst send
 αὐτὸν εἰς τὸν οἶκον τοῦ πατρὸς μου, 28 ἔχω γὰρ πέντε ἀδελ-
 him to the house of my father, for I have five bro-
 φούς²⁷ ὅπως διαμαρτύρηται αὐτοῖς, ἵνα μὴ καὶ αὐτοὶ
 them, so that he may earnestly testify to them, that 'not 'also 'they

marries another commits adultery. And everyone who marries her who is divorced from her husband commits adultery.

19 Now there was a certain rich man. And he was clothed in purple and fine linen, making merry every day in luxury.

20 And there was a certain beggar named Lazarus, who was full of sores, and who was laid at his gate.

21 And he wanted to be fed with the crumbs that fell from the table of the rich man. Yes, even the dogs came and licked his sores.

22 And the beggar died. And he was carried away by the angels into Abraham's bosom. And the rich man also died and was buried.

23 And being in torment in hell, lifting up his eyes he saw Abraham afar off, and Lazarus in his bosom.

24 And he cried out and said, Father Abraham, have mercy on me and send Lazarus so that he may dip the tip of his finger in water and cool my tongue. For I am tormented in this flame.

25 But Abraham said, Son, remember that you fully received your good things in your lifetime, and Lazarus evil things also. But now he is comforted and you are suffering.

26 And besides all these things, a great gulf has been fixed between you and us, so that those who want to go from here to you cannot do so. Nor can those there come to us.

27 And he said, Then I beg you, father, that you send him to the house of my father.

28 For I have five brothers, so that he may earnestly witness to them, so that they may

¹ — πᾶς LITTA. ² — ἦν [LITTA. ³ — ὃς [LITTA. ⁴ — εἰλωμένος LITTA. ⁵ — ψιγίων τῶν (read τῶν that which) [LITTA. ; τῶν ψιγίων τῶν τῶν. ⁶ ἐπέλειχον LITTA. ⁷ — τὸν OLTITAA. ⁸ — τὸν LITTA. ⁹ — σὺν (read ἀπέλαβες thou didst fully receive) ὅτι. ¹⁰ ὅδε here (read παρακα. he is comforted) LITTA. ¹¹ ἐν before τ. ¹² ἐνθεν OLTITAA. ¹³ — οἱ (read διαπ. can they pass) ILL. ¹⁴ — σε σὺν LITAAW.

not come to this place of torment also.

²⁹ Abraham said to him, They have Moses and the Prophets, let them hear them.

³⁰ But he said, No, father Abraham, but if one should go to them from the dead they will repent.

³¹ And he said to him, If they do not hear Moses and the Prophets, they will not believe even if one should rise from the dead.

ἔλθωσιν εἰς τὸν τόπον τοῦτον τῆς βασάνου· ²⁹ λέγει· αὐτῷ¹
may come to this place of torment. ²⁹ Says ² to him

Ἀβραάμ, ἔχουσιν Μωσέα³ καὶ τοὺς προφῆτας· ἀκούστωσαν⁴
Abraham, They have Moses and the prophets: let them hear
αὐτῶν· ³⁰ Ὁ δὲ εἶπεν, Οὐχί, πᾶτερ Ἀβραάμ· ἀλλ' ἐάν τις
them. But he said, No, father Abraham, but if one

ἀπὸ νεκρῶν πορευθῇ πρὸς αὐτούς, μετανοήσουσιν,
from [the] dead should go to them, they will repent.

³¹ Εἶπεν δὲ αὐτῷ, Εἰ Μωσῶς⁵ καὶ τῶν προφητῶν οὐκ
And he said to him, If Moses and the prophets ^{not}
ἀκούουσιν, οὐδέ⁶· ἐάν τις ἐκ νεκρῶν ἀναστῇ πεισθῇ·
they hear, not even if one from [the] dead should rise will they
σύνται.
be persuaded.

CHAPTER 17

¹ And He said to the disciples, It is impossible for the scandals not to come, but woe to him by whom they come.

² It is better for him if a millstone were hung around his neck and he were thrown into the sea, than that he should cause one of these little ones to stumble.

³ Be careful of yourselves, and if your brother sins against you, warn him. And if he should repent, forgive him.

⁴ And if he should sin against you seven times a day, and seven times in a day should return to you saying, I repent—you shall forgive him.

⁵ And the apostles said to the Lord, Give us more faith.

⁶ But the Lord said, If you had faith, as much as a grain of mustard, you might say to this sycamine tree, Be rooted up! And, Be planted in the sea! And it would obey you.

⁷ But which of you who has a servant plowing or feeding will say immediately when he has come from the field, Go and eat?

⁸ But will he not say to him, Prepare so that I may eat. And, Get ready and serve me

¹⁷ Εἶπεν δὲ πρὸς τοὺς μαθητάς,¹ Ἀνένδεκρόν ἐστιν τοῦ²
And he said to the disciples, Impossible it is that

ἡ μὴ ἐλθεῖν τὰ σκάνδαλα·³ οὐαὶ δὲ⁴ δὲ ὃς ἔρχεται.
³ should not come offences, but woe [to him] by whom they come.

² λυσιτελεῖ αὐτῷ εἰ ὄνικος⁵ περικείται περὶ
It is profitable for him if a millstone turned by an ass is put about
τὸν τράχηλον αὐτοῦ, καὶ ἑρπίπται εἰς τὴν θάλασσαν, ἢ ἵνα
his neck, and he is cast into the sea, than that

σκανδαλίσῃ⁶ ἓνα τῶν μικρῶν τούτων· ³ προσέχετε
he should cause to offend one of those little ones. Take heed

ἑαυτοῖς· ἐάν τις⁷ ἁμάρτη εἰς σέ⁸ ὁ ἀδελφός σου, ἐπι-
to yourselves: and if should sin against thee thy brother, re-

τίμησον αὐτῷ⁹ καὶ ἅν μετανοήσῃ, ἄφεσ αὐτῷ· ⁴ καὶ ἐάν
buke him; and if he should repent, forgive him. And if

ἐπτάκις τῆς ἡμέρας ἁμάρτη¹⁰ εἰς σέ, καὶ ἑπτάκις ἡτῆς
seven times in the day he should sin against thee, and seven times in the

ἡμέρας ἐπιστρέψῃ¹¹ ἐπὶ σέ¹², λέγων, Μετανοῶ, ἀφήσεις
day should return to thee, saying, I repent, thou shalt forgive

αὐτῷ.
him.

⁵ Καὶ εἶπον¹³ οἱ ἀπόστολοι τῷ κυρίῳ, Πρόσθετε ἡμῖν
And said the apostles to the Lord, Give more to us

πίστιν· ⁶ Εἶπεν δὲ ὁ κύριος, Εἰ εἴχετε¹⁴ πίστιν, ὡς κόκκον
faith. But said the Lord, If ye had faith, as a grain

σινάπεως, ἐλέγετε ἂν τῇ συκαμίνῳ ταύτῃ, Ἐκρίζωθι, καὶ
of mustard, ye might say to this sycamine tree, Be thou rooted up, and

φυτεύθῃ ἐν τῇ θαλάσσῃ· καὶ ὑπήκουσεν ἂν ὑμῖν· ⁷ Τίς δὲ
be thou planted in the sea, and it would obey you. But which

ἐξ¹⁵ ὑμῶν δούλον ἔχων ἀροτριῶντα ἢ ποιμαίνοντα, ὃς
of you a bondman having ploughing or shepherding, who

εἰσελθόντι ἐκ τοῦ ἀγροῦ ἐρεῖ¹⁶ Ἐυθέως, Παρελθών¹⁷
[to him] come in out of the field will say immediately, Having come

ἀνάπεσαι¹⁸; ⁸ ἀλλ' οὐχὶ ἐρεῖ αὐτῷ, Ἐτοιμάσον τί
recline [at table]? but will he not say to him, Prepare what

δεῖν τῇσ'ω, καὶ περιζωσάμενος διακόνει μοι, ἕως φάγω καὶ
I may sup on, and girding himself about serve me, while I eat and

¹ + δὲ (read but Abraham) LITTAW. ² — αὐτῷ [τῆς]. ³ Μωσῶς LITTAW. ⁴ Μω-
σῶς LITTAW. ⁵ οὐδ' LITTAW. ⁶ + αὐτοῦ (read his disciples) LITTAW. ⁷ — τοῦ Ε.
⁸ τὰ σκάνδαλα μὴ ἐλθεῖν LITTAW. ⁹ πλην οὐαὶ yet woe LITTAW. ¹⁰ λίθος μυλίκος a millstone
LITTAW. ¹¹ τῶν μικρῶν τούτων ἓνα LITTAW. ¹² — δὲ and LITTAW. ¹³ — εἰς σέ LITTAW.

¹⁴ ἁμάρτησιν LITTAW. ¹⁵ + [ἐάν] if LITTAW. ¹⁶ — τῆς ἡμέρας LITTAW. ¹⁷ — ἐπὶ σέ O; πρὸς σέ
LITTAW. ¹⁸ εἶπαν LITTAW. ¹⁹ εἴχετε ye have LITTAW. ²⁰ [ἐξ] τῆς. ²¹ + αὐτῷ to him [LITTAW].

²² Εὐθέως παρελθών (read Having come immediately recline) LITTAW. ²³ ἀνάπεσαι LITTAW.

πίω· καὶ μετὰ ταῦτα φάγεσαι καὶ πίεσαι σύ; 9. Μὴ
 drink; and after these things shalt eat and drink thou?
 ἡ χάριν ἔχει· τῷ δοῦλῳ· ἵκείνω" ὅτι ἐποίησεν τὰ διατα-
 la he thankful to that bondman because he did the things com-
 χθέντα αὐτῷ; οὐδὲν δόκω. 10 οὕτως καὶ ὑμεῖς, ὅταν
 manded him I judge not. Thus also ye, when
 ποιήσῃτε πάντα τὰ διαταχθέντα ὑμῖν, λέγετε, "Ὅτι" δού-
 ye may have done all things commanded you, say, "Bond-
 λου ἀχρεῖοί ἐσμεν· γότι" ὃ ὠφείλομεν ποιῆσαι πεποιή-
 men unprofitable are we, for that which we were bound to do we have
 καμὲν,
 done.

11 Καὶ ἐγένετο ἐν τῷ πορεύεσθαι αὐτὸν εἰς Ἱερουσαλὴμ
 And it came to pass in his going up to Jerusalem
 καὶ αὐτὸς διήρχετο διὰ τοῦ μεσοῦ τοῦ Σαμαρείας καὶ Γαλι-
 that he passed through (the) midst of Samaria and Galil-
 λαιας. 12 Καὶ εἰσέρχοντο αὐτοῦ εἰς τινὰ κώμην ἀπήντησαν
 ion. And on his entering into a certain village met
 αὐτῷ ἑκατὸν λεπροῦς, οἱ ἐστησαν πόρρωθεν. 13 καὶ
 him ten leprous men, who stood afar off. And
 αὐτοὶ ᾤσαν φωνὴν λέγοντες, Ἰησοῦ, ἐπιστάτα, ἐλέη-
 they lifted up [their] voice saying, Jesus. Master, have compas-
 σον ἡμᾶς. 14 Καὶ ἰδὼν εἶπεν αὐτοῖς, Πορευθέντες
 sion on us. And seeing [them] he said to them, Having gone
 ἐπιδείξατε ἑαυτοὺς τοῖς ἱερεῦσιν. Καὶ ἐγένετο ἐν τῷ ὑπά-
 shew yourselves to the priests. And it came to pass in
 γειν αὐτοὺς ἐκαθαρίσθησαν. 15 εἰς δὲ ἐξ αὐτῶν, ἰδὼν ὅτι
 ing their they were cleansed. And one of them, seeing that
 ἰάθη, ὑπέστρεψεν, μετὰ φωνῆς μεγάλης δοξάζων τὸν
 he was healed, turned back, with a voice loud glorifying
 θεόν. 16 καὶ ἐπεσεν ἐπὶ πρόσωπον παρὰ τοὺς πόδας αὐτοῦ,
 God, and fell on [his] face at his feet,
 εὐχαριστῶν αὐτῷ· καὶ αὐτοῖς ἦν ὁ Σαμαριτῆς. 17 ἀποκριθεὶς
 giving thanks to him; and he was a Samaritan. Answering
 δὲ ὁ Ἰησοῦς εἶπεν, Οὐχὶ οἱ ἑκατὸν ἐκαθαρίσθησαν; οἱ δὲ
 and Jesus said, Not the ten were cleansed? but the
 ἐννία ποῦ; 18 οὐχ ἐυρέθησαν ὑποστρέψαντες δοῦναι
 nine where [are]? Where there not found [any] returning to give
 δόξαν τῷ θεῷ εἰ μὴ ὁ ἄλλογενής οὗτος; 19 Καὶ εἶπεν αὐτῷ,
 glory to God except this stranger? And he said to him,
 Ἄναστας πορεύου· ἡ πίστις σου σίσωκέν σε.
 Having risen up go forth; thy faith has cured thee.

20 Ἐπρωτηθεὶς δὲ ὑπὸ τῶν Φαρισαίων, πότε ἔρχεται ἡ
 And having been asked by the Pharisees, when is coming the
 βασιλεία τοῦ θεοῦ, ἀπεκρίθη αὐτοῖς καὶ εἶπεν, Οὐκ ἔρχεται ἡ
 kingdom of God, he answered them and said, Comes not the
 βασιλεία τοῦ θεοῦ μετὰ παρατηρήσεως; 21 οὐδὲ ἑροῦσιν,
 kingdom of God with observation; nor shall they sit,
 Ἰδοὺ ὧς ἐ, ἢ ἰδοὺ ἐκεῖ· ἰδοὺ γάρ, ἡ βασιλεία τοῦ θεοῦ ἐντὸς
 Lo here, or Lo there; for lo, the kingdom of God is in the midst
 ὑμῶν ἰστίν. 22 Εἶπεν δὲ πρὸς τοὺς μαθητάς, Ἐλεύσονται
 of you is. And he said to the disciples, Will come

while I eat and drink. And after this you will eat and drink?

9 Is he thankful to that servant because he did the things commanded him? I think not.

10 So you also, when you have done all that is commanded you, say, We are unprofitable servants, for we have done that which it was our duty to do.

11 And as He went toward Jerusalem He traveled through the middle of Samaria and Galilee.

12 And as He entered into a certain village, ten men who were lepers met Him, standing at a distance.

13 And they lifted up their voice, saying, Jesus! Master! Have mercy on us.

14 And He saw them and said, Go! Show yourselves to the priests. And as they went they were made clean.

15 And seeing that he was healed, one of them turned back. And with a loud voice praising God,

16 he fell on his face at His feet, giving thanks to Him. And he was a Samaritan.

17 And answering Jesus said, Were not the ten made clean? But where are the nine?

18 Was there no one found that returned to give glory to God except this stranger?

19 And He said to him, Get up and go. Your faith has cured you.

20 And being asked by the Pharisees when the kingdom of God was coming, He answered them and said, The kingdom of God does not come with careful surveillance.

21 Nor shall they say, Look, here! Or, Look, there! For, behold! The kingdom of God is among you.

22 And He said to the disciples, The days

• ἔχει χάριν LITTA. • — ἐκεῖνον (read the bondman) LITTA. • — αὐτῷ GLTTRAW.
 — οὐ δόκω [LITTA]. • — ὅτι I. • — ὅτι LITTRAW. • — αὐτὸν (read in the going up)
 π[ι]τ[α]. • μισόν LITTA. • Σαμαρίτης T. • ὑπήντησαν T. d — αὐτῷ (read [him]) LITTA.
 • Σαμαρίτης T. • οὐχ LIT. • — δε but LIT[TR]. • — ἰδοὺ TA. • — αὐτοῦ (read his
 disciples) L.

will come when you will want to see one of the days of the Son of man and will not see.

²³ And they will say to you, Look, here! Or, Look, there! Do not go out nor follow.

²⁴ For as the lightning that flashes out of the one part under heaven and shines to the other part of heaven, so will the Son of man be in His day.

²⁵ But first it is necessary for Him to suffer many things and to be rejected by this generation.

²⁶ And as it was in Noah's days, so shall it be also in the days of the Son of man.

²⁷ They were eating—they were drinking—they were marrying—they were being given in marriage, until the day Noah entered into the ark. And the flood came and destroyed all of them.

²⁸ And in the same way as it was in the days of Lot: they were eating—they were drinking—they were buying—they were selling—they were planting—they were building,

²⁹ but on the day Lot went out from Sodom, fire and brimstone rained from Heaven and destroyed all of them.

³⁰ Even so it shall be in the day the Son of man is revealed.

³¹ In that day he who is on the housetop and his goods in the house, let him not come to take them away. And likewise, he in the field, let him not return to the things behind.

³² Remember Lot's wife!

³³ Whoever may try to save his life will lose it. And whoever may lose it will save it.

³⁴ I say to you, In that night there will be two men on one bed—the one will be taken and the other will be left.

³⁵ Two will be grinding together—one will

ἡμέραι, ὅτε ἐπιθυμήσετε μίαν τῶν ἡμερῶν τοῦ υἱοῦ τοῦ ἀν-
days, when ye will desire one of the days of the Son of

θρώπου ἰδεῖν, καὶ οὐκ ὀφείθε. ²³ καὶ ἐροῦσιν ὑμῖν, Ἴδού
man to see, and shall not see [it]. And they will say to you, Lo

ἔδε, ἢ ἰδοὺ ἐκεῖ· ἢ ἀπέλθῃτε μὴδὲ διώξητε. ²⁴ ὥσπερ γὰρ
here, or Lo there; go not forth nor follow. For as

ἡ ἀστραπή ἣν ἀστράπτουσα ἐκ τῆς μὲν οὐρανὸν
the lightning which lightens from the [one end] under heaven

εἰς τὴν ὑπ' οὐρανὸν λάμπει, οὕτως ἔσται καὶ ὁ
to the [other end] under heaven shines, thus will he also the

υἱὸς τοῦ ἀνθρώπου ἐν τῇ ἡμέρᾳ αὐτοῦ. ²⁵ πρῶτον δὲ δεῖ
Son of man in his day. But first it behooves

αὐτὸν πολλὰ παθεῖν, καὶ ἀποδοκιμασθῆναι ἀπὸ τῆς γενεᾶς
him many things to suffer, and to be rejected of generation

ταύτης. ²⁶ καὶ καθὼς ἐγένετο ἐν ταῖς ἡμέραις τοῦ Νῶε,
this. And as it came to pass in the days of Noah,

οὕτως ἔσται καὶ ἐν ταῖς ἡμέραις τοῦ υἱοῦ τοῦ ἀνθρώπου.
thus shall it be also in the days of the Son of man.

²⁷ ἥσθιον, ἐπινον, ἐγάμουν, ἔξεγα-
They were eating, they were drinking, they were marrying, they were being

μίζοντο, ἄχρι ἧς ἡμέρας εἰσῆλθεν Νῶε εἰς τὴν κιβωτὸν,
given in marriage, until the day entered Noah into the ark,

καὶ ἦλθεν ὁ κατακλυσμὸς καὶ ἀπώλεσεν ἅπαντας. ²⁸ ὁμοίως
and came the flood and destroyed all. In like manner

καὶ ὡς ἐγένετο ἐν ταῖς ἡμέραις Λώτ· ἥσθιον, ἐπι-
and as it came to pass in the days of Lot; they were eating, they were

νον, ἡγόραζον, ἐπώλουν, ἐφύτευον, ψυκοδό-
drinking, they were buying, they were selling, they were planting, they were

μουν· ²⁹ ὅδε ἡμέρα ἐξῆλθεν Λώτ ἀπὸ Σοδόμων ἰβριξεν
building; but on the day went out Lot from Sodom it rained

πῦρ καὶ θείον ἀπ' οὐρανοῦ καὶ ἀπώλεσεν ἅπαντας. ³⁰ κα-
fire and sulphur from heaven and destroyed all. In

τά· ταῦτα ἔσται ὅδε ἡμέρα ὁ υἱὸς τοῦ ἀνθρώπου ἀποκαλύπ-
this way shall it be in the day the Son of man is revealed.

τεται. ³¹ ἐν ἐκείνῃ τῇ ἡμέρᾳ ὅς ἐστι ἐπὶ τοῦ δώματος, καὶ
In that day [he] who shall be on the housetop, and

τὰ σκεῦη αὐτοῦ ἐν τῇ οἰκίᾳ, μὴ καταβάτω ἀραι αὐτά·
his goods in the house, let him not come down to take away them;

καὶ ὁ ἐν τῷ ἀγρῷ ὁμοίως μὴ ἐπιστρεφάτω εἰς τὰ ὀπίσω.
and he in the field likewise let him not return to the things behind.

³² μνημονεύετε τῆς γυναῖκος Λώτ. ³³ ὅς ἐάν ζητήσῃ τὴν
Remember the wife of Lot. Whoever may seek

ψυχὴν αὐτοῦ σώσας, ἀπολέσει αὐτήν· καὶ ὅς ἐάν τις ἀπολέσῃ
his life to save, shall lose it; and whoever may lose

αὐτήν, ζωογονήσει αὐτήν. ³⁴ λέγω ὑμῖν, ταύτῃ τῇ νυκτὶ
it, shall preserve it. I say to you, In that night

ἔσονται δύο ἐπὶ κλίνης ἑμίας· ὅς ἐστις ἀπαραληφθήσε-
there shall be two [men] upon a bed; one shall be taken,

ται· καὶ ὁ ἕτερος ἀφεθήσεται. ³⁵ δύο ἔσονται· ἀλή-
ken, and the other shall be left. Two [women] shall be grind-

ἢ ἐκεῖ, ἢ (— ἢ ΤΤ) ἰδοὺ ἔδε ΤΤΑ. 1 — ἢ [ΤΤΑ]. ἢ ὑπὸ τὸν under the ΛΤΤΑ. — καὶ
O[L]ITTAW. ὅ — ἐν τῇ ἡμέρᾳ αὐτοῦ L. ὅ — τοῦ OLTITAW. ὅ — τοῦ E. ὅ — ἐγαμίζοντο
ΤΤΑ. ὅ — πάντας L.TTA. ὅ — καθὼς according as ΤΤΑ. ὅ — ταῦτα in the same way OLT;
τά αὐτά in the same way ΤΤΑ. ὅ — τῷ (read a field) ΤΤΑ. ὅ — περιποιησάσθαι to gain
ΤΤΑ. ὅ — ἂν ΤΤΑ. ὅ — ἀπολέσει shall lose T. ὅ — αὐτήν (read [it]) [L]ΤΤΑ. ὅ — [μίας] L.
ὅ — ὁ OLTITAW. ὅ — παραληφθήσεται L.TTA. ὅ — ἔσονται δύο L.TTA.

θῶσαι ἐπὶ τὸ αὐτό· ¹μία ²παρρηθθήσεται, ³καὶ ἡ ⁴ἑτέρα
 ing together; one shall be taken, and the other
 ἀφεθήσεται. ¹37 Καὶ ἀποκρίθέντες λέγουσιν αὐτῷ, Ποῦ,
 shall be left. And answering they say to him, Where,
 κύριε; ²Ὁ δὲ εἶπεν αὐτοῖς, Ὅπου τὸ σῶμα ἐκεῖ ³συναχθή-
 Lord? And he said to them, Where the body [is] there will be gathered
 ρονται οἱ αἱετοί.⁴
 together the eagles⁴

18 Ἐλεγεν δὲ ¹καὶ ²παραβολὴν αὐτοῖς πρὸς τὸ δεῖν
 And he spoke also a parable to them to the purport that it behooves
 πάντοτε προσεύχεσθαι, ¹καὶ μὴ ²ἐκκακεῖν, ³2 λέγων,
 "always to pray [them] and not to faint, saying,
 Κριτὴς τις ἦν ἐν τινὶ πόλει, τὸν θεὸν μὴ φοβούμενος
 A judge certain there was in certain a city, God not fearing
 καὶ ἀνθρώπων μὴ ἐντρέπομενος. ³3 Χῆρα δὲ ⁴ἦν ἐν τῇ
 and man not respecting. And a widow there was in
 πόλει· ἐκεῖνη, καὶ ἤρχετο πρὸς αὐτόν, λέγουσα, Ἐκδίκησόν
 that city, and she was coming to him, saying, Avenge
 με ἀπὸ τοῦ ἀντιδίκου μου. ⁴4 Καὶ οὐκ ⁵ᾔθέλησεν ⁶ἐπὶ χρόνῳ·
 me of mine adverse party. And he would not for a time;
 μετὰ ῥᾶ ταῦτα ⁷εἶπεν ἐν ἑαυτῷ· Εἰ καὶ τὸν θεὸν οὐ φοβούμαι
 but afterwards he said within himself, If even God I fear not
 καὶ ⁸ἀνθρώπων οὐκ ⁹ἐντρέπομαι. ⁵5 διὰ γε τὸ παρέχειν μοι
 and man not respect, yet because causes me
 κόπον τὴν χήραν ταύτην ἐκδίκησω αὐτήν, ἵνα μὴ εἰς τέλος
 trouble this widow I will avenge her, lest perpetually
 ἐρχομένη ὑπωπιάζῃ με. ⁶6 Εἶπεν δὲ ὁ κύριος, Ἀκούσατε τί
 coming she harasses me. And said the Lord, Hear what
 ὁ κριτὴς τῆς ἀδικίας λέγει· ⁷7 ὁ δὲ θεὸς οὐ μὴ ⁸ποιήσῃ τὴν
 the judge the unrighteous says, And God not shall execute the
 ἐκδίκειν τῶν ἐκλεκτῶν αὐτοῦ τῶν βούλων ⁹πρὸς αὐτὸν·
 avenging of his elect who cry to him
 ἡμέρας καὶ νυκτός, καὶ ¹⁰μακροθυμῶν ¹¹ἐπ' αὐτοῖς; ⁸8 λέγω
 day and night, and [is] being patient over them? I say
 ὑμῖν, ὅτι ποιήσει τὴν ἐκδίκειν αὐτῶν ἐν τάχει. πλὴν
 to you, that he will execute the avenging of them speedily. Nevertheless
 ὁ υἱὸς τοῦ ἀνθρώπου ἔλθων ἄρα εὐρήσει τὴν πίστιν
 the Son of man having come indeed will he find faith
 ἐπὶ τῆς γῆς;
 on the earth?

9 Εἶπεν δὲ ¹καὶ ²πρὸς τινὰς τοὺς πεποιθότας ἐφ' ἑαυτοῖς
 And he spoke also to some who trusted in themselves
 ὅτι εἰσὶν δίκαιοι καὶ ἐξουθενοῦντας τοὺς λοιποὺς τὴν παρα-
 that they are righteous and despised the rest
 βολὴν ταύτην. ¹⁰10 Ἄνθρωποι δύο ἀνέβησαν εἰς τὸ ἱερὸν
 this: Men two went up into the temple
 προσεύξασθαι· ¹¹ὁ ¹²εἷς Φαρισαῖος καὶ ὁ ¹³ἕτερος τελώνης ¹⁴11
 to pray; the one a Pharisee and the other a tax-gatherer: The
 Φαρισαῖος σταθεὶς ¹⁵πρὸς ἑαυτὸν ταῦτα ¹⁶προσηύχετο, Ὁ θεός,
 Pharisee standing, with himself thus was praying, God,

be taken and the other left.

³⁶Two will be in the field—the one will be taken and the other left.

³⁷And they answered, saying to Him, Where, Lord? And He said to them, Wherever the body is, there the eagles will be gathered.

CHAPTER 18

¹And He also told them a parable to show that it is necessary to pray without ceasing and not to lose heart,

²saying, There was a certain judge in a city who neither feared God nor respected man.

³And there was a widow in that city. And she came to him, saying, Give me justice against my enemy.

⁴And he would not for a while. But afterwards he said within himself, Even though I do not fear God and do not respect man,

⁵yet because this widow troubles me I will give her justice so that she will not wear me out by coming again and again.

⁶And the Lord said, Hear what the unrighteous judge says?

And shall not God avenge His elect who cry to Him day and night, also being patient with them?

⁸I say to you that He will avenge them speedily. But when the Son of man comes, will He indeed find faith on the earth?

⁹And He also spoke this parable to certain ones who trusted in themselves that they were righteous and who despised others.

¹⁰Two men went up to the Temple to pray—the one a Pharisee and the other a tax-collector.

¹¹The Pharisee was standing and praying

† ἡ ἢ the εἰσι[τ]-. * παρρηθθήσεται LITTA. ἡ ἢ δε TTA. † + v. 36, Δύο ἔσονται ἐν τῷ ἀγρῷ· ὁ εἷς παρρηθθήσεται, καὶ ὁ ἕτερος ἀφεθήσεται. Two [men] shall be in the field; the one shall be taken, and the other left. † συναχθήσονται [καὶ αὐτοὶ οἱ αἱετοὶ L; καὶ οἱ αἱετοὶ ἀνασυναχθήσονται TTA. * — καὶ LITTA]. † + αὐτοὺς them LITTA. * ἐκκακεῖν LITAA; ἐκκακεῖν T. * + τις certain E. * ᾔθελεν LITTA. * ταῦτα δε TTA. * οὐδὲ ἀνθρώπων nor man LITTA. * ποιήσῃ TITTA. * μακροθυμῶν is patient LITTA. * [καὶ] L. * — ἢ LITTA. * ταῦτα πρὸς ἑαυτὸν T; — πρὸς ἑαυτὸν S.

within himself in this way, God, I thank You that I am not like other men — robbers, unrighteous ones, adulterers, or even like this tax-collector.

¹² I fast twice a week, I tithe all that I get.

¹³ And standing at a distance, the tax-collector would not even lift up his eyes to Heaven. But he beat on his breast, saying, O God, be merciful to me, a sinner!

¹⁴ I tell you, this one went down to his house justified, rather than the other. For everyone that exalts himself shall be brought low. And he that humbles himself shall be exalted.

¹⁵ And they brought infants to Him too, so that He might touch them. But seeing it, the disciples scolded them.

¹⁶ But calling them Jesus said, Allow the little children to come to Me and do not forbid them. For of such as these is the kingdom of God.

¹⁷ I tell you truly, Whoever shall not receive the kingdom of God like a little child shall in no way enter into it.

¹⁸ And a certain ruler asked Him, saying, Good Teacher, what shall I do to inherit eternal life?

¹⁹ And Jesus said to him, Why do you call Me good? No one is good except one—God!

²⁰ You know the commandments: Do not commit adultery, do not commit murder, do not steal, do not bear false witness, honor your father and your mother.

²¹ And he said, I have kept all these from my youth.

²² And hearing these things, Jesus said to him, Still one thing is lacking to you: Sell all you have and give to the poor, and you will have treasure in Heaven; and come, follow Me.

εὐχαριστῶ σοι ὅτι οὐκ εἰμὶ ὡς οἱ λοιποὶ τῶν ἀνθρώπων,

I thank thee that I am not as, the rest of men, ἄρπαγες, ἀδικοί, μοιχοί, ἢ καὶ ὡς οὗτος ὁ τελώνης. ¹² νη-
rapacious, unrighteous, adulterers, or even as this tax-gatherer. I

στεύω δις τοῦ σαββάτου, ἀποδεκατῶ πάντα ὅσα κτῶμαι.
fast twice in the week, I tithe all things as many as I gain.

¹³ Καὶ ὁ τελώνης μακρόθεν ἰσθώς οὐκ ᾔθειλεν οὐδὲ τοὺς
And the tax-gatherer afar off standing would not even the
ὀφθαλμοὺς εἰς τὸν οὐρανὸν ἐπάραι· ἀλλ' ἐγυπτεν εἰς τὸ
eyes to the heaven lift up, but was striking upon

στήθος αὐτοῦ, λέγων, Ὁ θεός, ἱλάσθητί μοι τῷ ἁμαρτωλῷ.
his breast, saying, God, be propitious to me the sinner.

¹⁴ Λέγω ὑμῖν, κατέβη οὗτος δεδικαιωμένος εἰς τὸν οἶκον
I say to you, Went down this one justified to house
αὐτοῦ ἢ ἐκεῖνος, ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινω-
his rather than that. For everyone who exalts himself shall be

θῆσεται ὡς ἐκεῖνος ταπεινῶν ἑαυτὸν ὑψωθήσεται.
humbled; and he that humbles himself shall be exalted.

¹⁵ Προσέφερον δὲ αὐτῷ καὶ τὰ βρέφη, ἵνα αὐτὸν ἅπη-
And they brought to him also the babes, that them he might

ται· ἰδόντες δὲ οἱ μαθηταὶ βέπετιμήσαν αὐτοῖς. ¹⁶ ὁ δὲ
touch; but having seen [it] the disciples rebuked them. But

Ἰησοῦς προσκαλεσάμενος αὐτὰ εἶπεν, Ἀφετε τὰ παῖδια
Jesus having called [to] [him] them said, Suffer the little children

εἰσελθεῖν πρὸς με, καὶ μὴ κωλύετε αὐτά· τῶν γὰρ τοιούτων
to come to me, and do not forbid them; for of such

ἐστὶν ἡ βασιλεία τοῦ θεοῦ. ¹⁷ ἄμην λέγω ὑμῖν, ὃς ἐάν μὴ
is the kingdom of God. Verily I say to you, Whoever not

ᾄξῃται τὴν βασιλείαν τοῦ θεοῦ ὡς παῖδιον οὐ μὴ εἰσελθῇ
shall receive the kingdom of God as a little child in no wise shall enter

εἰς αὐτήν.
into it.

¹⁸ Καὶ ἐπηρώτησέν τις αὐτὸν ἄρχων, λέγων, Διδάσκαλε
And asked a certain him ruler, saying, Teacher

ἀγαθέ, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω; ¹⁹ εἶπεν
good, what having done life eternal shall I inherit? Said

δὲ αὐτῷ ὁ Ἰησοῦς, Τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθός
but to him Jesus, Why me callest thou good? No one [is] good

εἰ μὴ εἷς, ὁ θεός. ²⁰ τὰς ἐντολάς οἶδας· Μὴ μοι-
except one, God. The commandments thou knowest: Thou shouldst not

χεύσῃς· μὴ φονεύσῃς· μὴ κλέψῃς·
commit adultery; thou shouldst not commit murder; thou shouldst not steal;

μὴ ψευδομαρτυρήσῃς· τίμα τὸν πατέρα σου καὶ τὴν
thou shouldst not bear false witness; honour thy father and

μητέρα σου. ²¹ ὁ δὲ εἶπεν, Ταῦτα πάντα ἐφύλαξά μιν· ἐκ
thy mother. And he said, These all have I kept from

νεότητός μου. ²² Ἀκούσας δὲ ταῦτα ὁ Ἰησοῦς εἶπεν
my. And having heard these things Jesus said

αὐτῷ, Ἐτι ἓν σοι λείπει πάντα ὅσα ἔχεις πώλη-
to him, Yet one thing to thee is lacking; all as much as thou hast sell,

σον, καὶ δαῖδος πτωχοῖς, καὶ ἔξεις θησαυρὸν ἐν οὐ-
and distribute to the poor, and thou shalt have treasure in hea-

ὡς LTR. ἀποδεκατῶ T. ὁ δὲ T. ἐπάγει εἰς τὸν οὐρανὸν TTR. εἰς LTR[A].
ἐαυτοῦ TTR. + [ὅτι] ἐπὶ L. ἐπὶ ἐκείνους LTR: ἡ γὰρ ἐκείνος OTW. καὶ ὁ L.
ἐπετίμων LITTA. προσκαλεσάτω αὐτὰ λέγων called them to [him] saying TTR.
ἐν LITTA. ἰ — ὁ TA. μ — σου thy LTR-ΛW. ἐφύλαξα LITTA. ο — μου [τί] TA.
ψ — ταῦτα LITTA. ὁ δὲ give Lw. εἰς οὐρανοῖς L; τοῖς οὐρανοῖς the heavens LTR.

ρανψ^α· και δευρο ακολουθει μου 23 'Ο δε ακουσαι ταυτα
 you, and come follow me. But he having heard these things
 περιλυπος· ἐγένετο· ἦν γὰρ πλούσιος σφόδρα. 24 'Ιδὼν δὲ
 very sorrowful became, for he was rich very. But seeing
 αὐτὸν ὁ Ἰησοῦς· περιλυπον γενόμενον· εἶπεν, Πῶς δύσκό-
 'him Jesus very sorrowful having become said, How diffi-
 λως οἱ τὰ χρήματα ἔχοντες· εἰσελεύσονται εἰς τὴν βασιλείαν
 easily these riches having shall enter into the kingdom
 τοῦ θεοῦ. 25 Εὐκοπώτερον γὰρ ἐστὶν κάμηλον διὰ τρυμαλιᾶς
 of God. For easier it is a camel through an eye
 ῥαφίδος· εἰσελθεῖν· ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ
 of a needle to enter than a rich man into the kingdom of God
 εἰσελθεῖν. 26 'Εἶπον· δὲ οἱ ἀκούσαντες, Καὶ τίς δύναται
 to enter. And said those who heard, Then who is able
 σωθῆναι; 27 'Ο δὲ εἶπεν, Τὰ ἀδύνατα παρὰ ἀνθρώποις
 to be saved? But he said, The things impossible with men
 δυνατὰ ἔστιν παρὰ τῷ θεῷ. 28 Εἶπεν δὲ ὁ Πέτρος, 'Ιδοὺ,
 possible are with God. And said Peter, Lo,
 ἡμεῖς ἀφήκαμεν πάντα καὶ ἠκολούθησάμεν σοι. 29 'Ο δὲ
 we left all and followed thee. And he
 εἶπεν αὐτοῖς, Ἀμὴν λέγω ὑμῖν, ὅτι οὐδεὶς ἐστὶν ὃς ἀφήκεν
 said to them, Verily I say to you, That no one there is who has left
 οἰκίαν ἢ γονεῖς ἢ ἀδελφούς ἢ γυναῖκα ἢ τέκνα· ἐνεκεν
 house or parents or brethren or wife or children for the sake of
 τῆς βασιλείας τοῦ θεοῦ, 30 ὃς οὐ μὴ ἀπολάβῃ πολ-
 the kingdom of God, who shall not receive mani-
 λαπλάσιον ἐν τῷ καιρῷ·τούτῳ, καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ
 fold more in this time and in the age that is coming
 ζωῇ αἰώνιον.

31 Παραλαβὼν δὲ τοὺς δώδεκα εἶπεν πρὸς αὐτούς,
 And having taken to [him] the twelve he said to them,
 'Ιδοὺ, ἀναβαίνομεν εἰς Ἱερουσόλυμα, καὶ τελεσθήσεται
 Behold, we go up to Jerusalem, and shall be accomplished
 πάντα τὰ γεγραμμένα διὰ τῶν προφητῶν τῷ υἱῷ τοῦ
 all things which have been written by the prophets about the Son
 ἀνθρώπου. 32 παραδοθήσεται γὰρ τοῖς ἔθνεσιν, καὶ ἔμψαι-
 of man; for he will be delivered up to the Gentiles, and will be
 χήσεται καὶ ὑβρισθήσεται· καὶ ἐμπτυσθήσεται. 33 καὶ μα-
 mocked and will be insulted and will be spit upon. And having
 στιγώσαντες ἀποκτενοῦσιν αὐτόν· καὶ τῇ ἡμέρᾳ τῇ τρίτῃ
 scourged they will kill him; and on the day third
 ἀναστήσεται. 34 Καὶ αὐτοὶ οὐδὲν τούτων συνῆκαν, καὶ
 he will rise again. And they nothing of these things understood, and
 ἦν τὸ ῥόημα· τοῦτο κεκρυμμένον ἀπ' αὐτῶν, καὶ οὐκ ἐγίνωσκον
 was this saying, hid from them, and they knew not
 τὰ λεγόμενα.

35 Ἐγένετο δὲ ἐν τῷ ἐγγίζειν αὐτὸν εἰς Ἱερικὴν, τυφλὸς
 And it came to pass as he drew near to Jericho, a blind
 τις ἐκάθητο παρὰ τὴν ὁδὸν προσαιτῶν 36 ἀκούσας
 [man] certain sat beside the way begging. Having heard

23 But hearing these things, he became very sorrowful, for he was very rich.

24 And seeing him being filled with sorrow, Jesus said, How difficult it is for those having riches to enter into the kingdom of God.

25 For it is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God.

26 And those who heard said, Who then is able to be saved?

27 But He said, The things which are impossible with men are possible with God.

28 And Peter said, See, we have left all and have followed You.

29 And He said to them, I tell you truly that there is no one who has left house or parents or brothers or wife or children for the sake of the kingdom of God.

30 who shall not receive many times more in this present time, and life everlasting in the world that is coming.

31 And taking the twelve to Him, He said to them, Behold! We are going up to Jerusalem and all things that are written by the prophets about the Son of man shall be fulfilled.

32 For He will be delivered up to the Gentiles and will be laughed at. And He will be insulted and will be spit upon.

33 And after they beat Him, they will kill Him. And on the third day He will arise again.

34 And they did not understand any of these things. And this saying was hidden from them. And they did not know that which was said.

35 And as He drew near to Jericho, a certain blind one sat beside the road begging.

36 And hearing the crowd passing by, he

• ἐγενήθη ΤΤΑ. • — περιλυπον γενομενον ΣΤΤΑ. • εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσπο-
 ρεῖν ΤΤΑ. • τρήματος βελόνης ΛΤΤΑ. • διελθεῖν το pass L. • εἶπαν T. • παρὰ
 πῶ (— τῷ ΛΤΤ) θεῷ ἐστὶν ΛΤΤΑ. • — ὁ τ(λ)ω • ἀφέντες τὰ ἰδια having left our own
 ΛΤΤ Λ. • — ὅτι T. • ἡ γυναῖκα ἢ ἀδελφούς ἢ γονεῖς ΤΑ. • ἐνεκεν T. • οὐκί ΤΑ.
 • λαβῆ T. • Ἱερουσαλὴμ ΤΤΑ. • Ἱερικὴν T. • ἀπαιτῶν ΛΤΤΑ.

asked what this might mean.

³⁷ And they told him, Jesus the Nazarene is going by.

³⁸ And he cried out, saying, Jesus, Son of David, have mercy on me!

³⁹ And those going before scolded him, that he should be quiet. But he cried out the more, Son of David, have mercy on me!

⁴⁰ And Jesus stopped and commanded him to be brought to Him. And when he came near, He asked him,

⁴¹ saying, What do you want Me to do to you? And he said, Lord, that I may receive sight.

⁴² And Jesus said to him, Look up! Your faith has healed you.

⁴³ And instantly he regained his sight. And he followed Him, praising God. And when the people saw, they praised God.

δὲ ὄχλον διαπορευομένον ἐπυνθάνετο τί¹ εἴη τοῦτο.

³⁷ ἀπήγγειλαν δὲ αὐτῷ, ὅτι Ἰησοῦς ὁ Ναζωραῖος παρίρχεται.

³⁸ Καὶ ἰβόησεν λέγων, Ἰησοῦ, υἱὲ Δαβὶδ,² ἐλέησόν με.

³⁹ Καὶ οἱ προάγοντες ἐπιτίμων αὐτῷ ἵνα ἰσωπῇ.³ αὐτὸς δὲ πολλῶ μᾶλλον ἐκροζεν, γιᾶν Δαβὶδ,⁴ ἐλέησόν με.

⁴⁰ Σταθεὶς δὲ ὁ Ἰησοῦς ἐκέλευσεν αὐτὸν ἀχθῆναι πρὸς αὐτόν.

ἔγγισαντος δὲ αὐτοῦ ἐπηρώτησεν αὐτόν, 41 πλέγων, Τί σοι θέλεις ποιῶ; Ὁ δὲ ἔλεπεν, Κύριε, ἵνα

ἀναβλέψω. 42 Καὶ ὁ Ἰησοῦς ἔλεπεν αὐτῷ, Ἀνάβλεψον· ἡ πίστις σου σέσωκέν σε.

43 Καὶ παραχρῆμα ἀνέβλεψεν, καὶ ἠκολούθει αὐτῷ, δοξάζων τὸν θεόν· καὶ πᾶς ὁ λαὸς ἰδὼν ἔδωκεν αἶνον τῷ θεῷ.

19 Καὶ εἰσελθὼν διήρχετο τὴν Ἱερὺχ⁵. 2 καὶ ἰδοὺ, ἀνὴρ ὀνόματι καλούμενος Ζακχαῖος, καὶ αὐτὸς ἦν ἀρχιτελώνης, καὶ οὗτος ἦν⁶ πλούσιος· 3 καὶ ἐζήτει ἰδεῖν τὸν Ἰησοῦν τίς ἐστιν, καὶ οὐκ ἠδύνατο ἀπὸ τοῦ ὄχλου, ὅτι τῇ

ἡλικίᾳ μικρὸς ἦν. 4 καὶ προδραμὼν ἔμπροσθεν ἀνέβη ἐπὶ συκομωραίας,⁷ ἵνα ἰδῇ αὐτόν· ὅτι δι⁸ ἐκεῖνης ἡμέλλεν διέρχεσθαι. 5 καὶ ὡς ἦλθεν ἐπὶ τὸν τόπον, ἀναβλέψας ὁ Ἰησοῦς εἶδεν αὐτόν, καὶ εἶπεν πρὸς αὐτόν, Ζακχαῖε, σπεύσας κατὰβηθι· σήμερον γὰρ ἐν τῷ οἴκῳ σου

δεῖ με μένειν. 6 Καὶ σπεύσας κατέβη καὶ ὑπεδέξατο αὐτόν χαίρων. 7 καὶ ἰδόντες ἅπαντες⁹ διεγύμνον, λέγοντες, Ὅτι παρὰ ἀμαρτωλῶ ἀνδρὶ εἰσῆλθεν καταλῦσαι.

8 Σταθεὶς δὲ Ζακχαῖος εἶπεν πρὸς τὸν κύριον, Ἰέσῳ, τὰ ἡμίση¹⁰ τῶν ὑπαρχόντων μου, κύριε, ὁδῶμι τοῖς πτωχοῖς·

καὶ τοῖς πτωχοῖς δίδωμι τὰ ἡμίση.

19 Καὶ εἰσελθὼν διήρχετο τὴν Ἱερὺχ. 2 καὶ ἰδοὺ, ἀνὴρ ὀνόματι καλούμενος Ζακχαῖος, καὶ αὐτὸς ἦν ἀρχιτελώνης, καὶ οὗτος ἦν πλούσιος· 3 καὶ ἐζήτει ἰδεῖν τὸν Ἰησοῦν τίς ἐστιν, καὶ οὐκ ἠδύνατο ἀπὸ τοῦ ὄχλου, ὅτι τῇ ἡλικίᾳ μικρὸς ἦν. 4 καὶ προδραμὼν ἔμπροσθεν ἀνέβη ἐπὶ συκομωραίας, ἵνα ἰδῇ αὐτόν· ὅτι δι' ἐκεῖνης ἡμέλλεν διέρχεσθαι. 5 καὶ ὡς ἦλθεν ἐπὶ τὸν τόπον, ἀναβλέψας ὁ Ἰησοῦς εἶδεν αὐτόν, καὶ εἶπεν πρὸς αὐτόν, Ζακχαῖε, σπεύσας κατὰβηθι· σήμερον γὰρ ἐν τῷ οἴκῳ σου δεῖ με μένειν. 6 Καὶ σπεύσας κατέβη καὶ ὑπεδέξατο αὐτόν χαίρων. 7 καὶ ἰδόντες ἅπαντες διεγύμνον, λέγοντες, Ὅτι παρὰ ἀμαρτωλῶ ἀνδρὶ εἰσῆλθεν καταλῦσαι.

8 Σταθεὶς δὲ Ζακχαῖος εἶπεν πρὸς τὸν κύριον, Ἰέσῳ, τὰ ἡμίση τῶν ὑπαρχόντων μου, κύριε, ὁδῶμι τοῖς πτωχοῖς· καὶ τοῖς πτωχοῖς δίδωμι τὰ ἡμίση.

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8 Σταθεὶς δὲ Ζακχαῖος εἶπεν πρὸς τὸν κύριον, Ἰέσῳ, τὰ ἡμίση τῶν ὑπαρχόντων μου, κύριε, ὁδῶμι τοῖς πτωχοῖς· καὶ τοῖς πτωχοῖς δίδωμι τὰ ἡμίση.

¹ + [ἀν] LTr.

P — λέγων T[Tr]A.

τὸ τοῦ (read εἰς). T[Tr]A, T[Tr]A.

οἱ LTr·A·W. — ἐπὶ αὐτόν, καὶ T[Tr]A.

μου τῶν ὑπαρχόντων TTrA.

² Δαυὶδ BW; Δαυεὶδ LTrA.

³ Ἱερειχῶ T.

⁴ αὐτὸς (— ἦν [L]TrA) LTrA; — οὗτος T.

⁵ πάντες LTrA·W.

⁶ τοῖς πτωχοῖς δίδωμι TTrA.

⁷ σιγήσῃ LTrA.

⁸ [δ] Tr.

⁹ + εἰς

¹⁰ — δι' ἡμίσεια L; ἡμίσεια TTrA.

CHAPTER 19

¹ And entering Jericho, He passed through it.

² And, behold! There was a man named Zaccheus. And he was a chief tax-collector. And he was rich.

³ And he was trying to see Jesus—who He was. But he was not able because of the crowd, for he was small in height.

⁴ And having run ahead beforehand, he climbed up into a sycamore tree so that he might see Him (for He was about 6 ft pass).

⁵ And as He came to the place, Jesus looked up and saw him. And He said to him, Zaccheus! Hurry and come down! For

today I must stay in your house.

⁶ And hurrying he came down and joyfully received Him.

⁷ And seeing it, all murmured, saying, He has gone in to stay with a sinful man.

⁸ And standing up, Zaccheus said to the Lord, See, Lord, I give half of what I own to

¹ + [ἀν] LTr.

² Δαυὶδ BW; Δαυεὶδ LTrA.

³ Ἱερειχῶ T.

⁴ αὐτὸς (— ἦν [L]TrA) LTrA; — οὗτος T.

⁵ πάντες LTrA·W.

⁶ τοῖς πτωχοῖς δίδωμι TTrA.

⁷ σιγήσῃ LTrA.

⁸ [δ] Tr.

⁹ + εἰς

¹⁰ — δι' ἡμίσεια L; ἡμίσεια TTrA.

καὶ εἰ τινός τι ^ἐσυκοφάντησα, ἀποδίδωμι τετρα-
 and if of anyone anything I took by false accusation, I return four-
 πλοῦν. 9 Εἶπεν δὲ πρὸς αὐτὸν ὁ Ἰησοῦς, "Ὅτι σήμερον σωτηρία
 fold. And said to him Jesus, "That to-day salvation
 τῷ οἴκῳ τούτῳ ἐγένετο, καθότι καὶ αὐτός υἱὸς Ἀβραάμ
 to this house is come, inasmuch as also he a son of Abraham
 ἔστιν." 10 ἦλθεν γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ζηγῆσαι καὶ σῶσαι
 is for 'came 'the 'Son 'of 'man to seek and to save
 τὸ ἀπολωλός.
 that which has been lost.

11 Ἀκούοντων δὲ αὐτῶν ταῦτα, προσθεὶς εἶπεν παρα-
 But as 'were 'hearing 'they these things, adding he spoke a para-
 βολήν, διὰ τὸ ἰγγύς αὐτὸν εἶναι Ἱερουσαλήμ, καὶ δοκεῖν
 ble, because 'near 'he, 'was Jerusalem, and 'thought
 αὐτοὺς ὅτι παραχρῆμα μέλλει ἡ βασιλεία τοῦ θεοῦ ἀνα-
 'they that immediately was about the kingdom of God to be
 φανεῖσθαι. 12 εἶπεν οὖν, "Ἀνθρωπὸς τις εὐγενὲς ἐπορεύθη
 manifested. He said therefore, A 'man 'certain high born proceeded
 εἰς χώραν μακρὰν, λαβεῖν ἑαυτῷ βασιλείαν καὶ ὑποστρέψαι.
 to a 'country 'distant, to receive for himself a kingdom and to return.

13 καλέσας δὲ δέκα δούλους αὐτοῦ ἔδωκεν αὐτοῖς δέκα μνᾶς,
 And having called ten of his bondmen he gave to them ten minas,
 καὶ εἶπεν πρὸς αὐτούς, Πραγματεύσασθε ἕως ἔρχομαι.
 and said to them, Trade until I come.

14 Οἱ δὲ πολῖται αὐτοῦ ἐμίσησαν αὐτόν, καὶ ἀπέστειλαν πρεσ-
 But his citizens hated him and sent an em-
 βειαν ὀπίσω αὐτοῦ, λέγοντες, Οὐ θέλομεν τοῦτον
 bassy after him, saying, We are unwilling [for] this [man]
 βασιλεῦσαι ἐφ' ἡμᾶς. 15 Καὶ ἐγένετο ἐν τῇ ἱπτανελθεῖν
 to reign over us. And it came to pass on 'coming 'back 'again
 αὐτὸν λαβόντα τὴν βασιλείαν, καὶ εἶπεν φωνηθῆναι αὐτῷ
 'his having received the kingdom, that he directed to be called to him
 τοὺς δούλους τούτους οἷς ἔδωκεν τὸ ἀργύριον, ἵνα
 these bondmen to whom he gave the money, in order that
 ἴγνῃ. 16 τίς τίς διεπραγματεύσατο. 16 παρεγένετο δὲ ὁ
 he might know what each had gained by trading. And came up the
 πρῶτος, λέγων, Κύριε, ἡ μνᾶ σου ἡμᾶς προσεργάσατο δέκα μνᾶς.
 first, saying, Lord, thy mina has produced ten minas.

17 Καὶ εἶπεν αὐτῷ, Ἐὖ, ἀγαθὲ δούλε· ὅτι ἐν ἑλαχίστῳ
 And he said to him, Well! good bondman; because in a very little
 πιστὸς ἐγένου, ἵσθι ἔξουσίαν ἔχων ἐπάνω δέκα πόλεων.
 faithful thou wast, be thou 'authority 'having over ten cities.

18 Καὶ ἦλθεν ὁ δεύτερος, λέγων, Κύριε, ἡ μνᾶ σου ἐποίησεν
 And came the second, saying, Lord, thy mina has made
 πέντε μνᾶς. 19 Εἶπεν δὲ καὶ τούτῳ, Καὶ σὺ ἵγινου ἐπάνω
 five minas. And he said also to this one, And 'thou 'be over
 πέντε πόλεων. 20 Καὶ ὁ ἕτερος ἦλθεν, λέγων, Κύριε, ἰδοὺ ἡ
 five cities. And another came, saying, Lord, behold

μνᾶ σου, ἣν εἶχον ἀποκειμένην ἐν σουδαρίῳ. 21 Ἐφοβούμεν
 thy mina, which I kept laid up in a handkerchief. 'I 'feared
 γὰρ σε, ὅτι ἄνθρωπος αὐστηρὸς εἶ. αἰρεῖς ὃ
 for thee, because a man harsh thou art; thou takest up what

the poor! And if I have taken anything from anyone by lying charges, I give him back four times as much.

9 And Jesus said to him, Salvation has come to this house today, because he also is a son of Abraham.

10 For the Son of man has come to seek and to save that which has been lost.

11 And as they were hearing these things, He spoke, adding a parable because He was near Jerusalem (and because they thought that the kingdom of God was going to be immediately revealed).

12 Because of this He said, A certain high-born one went into a distant country to receive a kingdom for himself, and planned to return.

13 And he called ten of his servants and gave to each of them ten minas. And he said to them, Buy and sell until I return.

14 But his citizens hated him and sent a group of men after him, saying, We do not want this man to rule over us.

15 And when he returned, after receiving the kingdom, he commanded these servants to be called to him, those to whom he gave the money, so that he might know what each had gained by trading.

16 And the first one came up, saying, Lord your mina has gained ten minas.

17 And he said to him, Well done, good servant! Since you have been faithful in a very little, you have authority over ten cities.

18 And the second one came, saying, Lord, your mina has gained five minas.

19 And he said also to this one, And you be over five cities.

20 And another one came, saying, Lord, See your mina which I have kept in a handkerchief.

21 For I feared you because you are a harsh

b - ἐστιν (read [is]) τ.

d ἐν ὧ LITTA. e δέδωκεi he had given LITTA. f γινῶι LITTA. g τὴ διεπραγματεύσατο

what they had gained by trading T.A. h δέκα προσεργάσατο (προσεργ. τῶ) LITTA. i εὖye

well done LITTA. k ἡ μνᾶ σου, κύριε, TTA. l ἐπάνω γίνου T.A. m + ὁ the (ἕτερος

other) LITTA.

man. You take up what you did not lay down and you reap what you did not sow.

²² And he said to him, I will judge you out of your own mouth, wicked servant. You knew I was a harsh man, taking up what I did not lay down and reaping what I did not sow.

²³ But why did you not give my money to the bank so that when I came I could have exacted it with interest?

²⁴ And he said to those standing by, Take the mina away from him and give it to him who has ten minas.

²⁵ (And they said to him, Lord, he has ten minas!)

²⁶ For I say to you that to everyone who has, more shall be given. But from him who does not have, even that which he has shall be taken from him.

²⁷ Furthermore, bring here those who were unwilling for me to rule over them and kill them in front of me.

²⁸ And saying these things He went on before, going up to Jerusalem.

²⁹ And as He drew near to Beth-phage and Bethany, toward that called the Mount of Olives, He sent two of His disciples away,

³⁰ saying, Go into the village over on the other side, in which, going in, you will find a colt tied up (on which no one has ever yet sat). After untying it, bring it.

³¹ And if anyone asks you, Why do you untie it? You shall say this to him; Because the Lord needs it.

³² And going away, the ones who had been sent found it just as He had said to them.

³³ And as they untied the colt, its owners said to them, Why do you untie the colt?

³⁴ And they said, The Lord needs him.

³⁵ And they led it to Jesus. And throwing

οὐκ ἔθηκες καὶ θερίζεις ὃ οὐκ ἐσπείρας. ²² Αἶγετι

ἡδὲ αὐτῷ, Ἐκ τοῦ στόματός σου κρινῶ σε, πονηρὲ δοῦ-

λε. ᾗδεις ὅτι ἐγὼ ἄνθρωπος αὐστηρὸς εἰμι, αἶρων ὃ

οὐκ ἔθηκε καὶ θερίζων ὃ οὐκ ἐσπείρα. ²³ καὶ ὁδία!

οὐκ ἔδωκας πρὸ ἀργυρίου μου ἐπὶ τῇ τράπεζᾳ, καὶ ἐγὼ

ἐλθὼν σὺν τόκῳ ἂν ἐπαιράω αὐτό; ²⁴ καὶ τοῖς παρε-

στῶσιν εἶπεν, Ἀρατε ἀπ' αὐτοῦ τὴν μνάν, καὶ δότε τῷ

τάς δέκα μνάς ἔχοντι. ²⁵ καὶ εἶπον αὐτῷ, Κύριε, ἔχει

δέκα μνάς. ²⁶ λέγω, γὰρ ὅτι ἐμὴν, ὅτι παντὶ τῷ ἔχοντι δο-

θήσεται ἀπὸ τοῦ μὴ ἔχοντος, καὶ ὃ ἔχει ἀρθήσεται

ἀπ' αὐτοῦ. ²⁷ Πλὴν τοὺς ἐχθρούς μου ἐκείνους τοὺς

μὴ θελήσαντάς με βασιλεῦσαι ἐπ' αὐτούς, ἀγάγετε ὧδε

καὶ κατασφάξτε ἐμπροσθέν μου.

²⁸ καὶ εἰπὼν ταῦτα ἐπορεύετο ἐμπροσθεν, ἀναβαίνων

εἰς Ἱερουσόλυμα. ²⁹ καὶ ἐγένετο ὡς ἤγγισεν εἰς Βηθ-

φαγή καὶ Βηθανίαν, πρὸς τὸ ὄρος τὸ καλούμενον ἐλαιῶν,

ἀπέστειλεν δύο τῶν μαθητῶν αὐτοῦ, ³⁰ εἰπὼν, Ὑπάγετε εἰς

τὴν κατάναντι κώμην ἣν ἔεισαπρευόμενοι εὐρήσετε

τὸν ὄπισθεν τοῦ χωρίου αὐτοῦ, ἐν ᾧ οὐδεὶς ἔτι κάθισεν

ἐπ' αὐτόν. ³¹ καὶ ἰάν τις ὑμᾶς ἐρωτᾷ, ἔχοντες αὐτὸν ἀγάγετε.

³² καὶ εἰάν τις ἐρωτᾷ, ὅτι ὁ κύριός σου ἐλπίσται; οὕτως ἐρεῖτε αὐτῷ, ὅτι ὁ κύριός σου ἐλπίσται.

³³ καὶ εἰπὼν, οἱ κύριοι αὐτοῦ πρὸς αὐτούς, τί λύετε τὸν πῶλον;

καὶ εἰπὼν, οἱ κύριοι αὐτοῦ πρὸς αὐτούς, τί λύετε τὸν πῶλον;

καὶ εἰπὼν, οἱ κύριοι αὐτοῦ πρὸς αὐτούς, τί λύετε τὸν πῶλον;

καὶ εἰπὼν, οἱ κύριοι αὐτοῦ πρὸς αὐτούς, τί λύετε τὸν πῶλον;

καὶ εἰπὼν, οἱ κύριοι αὐτοῦ πρὸς αὐτούς, τί λύετε τὸν πῶλον;

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καὶ εἰπὼν, οἱ κύριοι αὐτοῦ πρὸς αὐτούς, τί λύετε τὸν πῶλον;

καὶ εἰπὼν, οἱ κύριοι αὐτοῦ πρὸς αὐτούς, τί λύετε τὸν πῶλον;

καὶ εἰπὼν, οἱ κύριοι αὐτοῦ πρὸς αὐτούς, τί λύετε τὸν πῶλον;

καὶ εἰπὼν, οἱ κύριοι αὐτοῦ πρὸς αὐτούς, τί λύετε τὸν πῶλον;

* — δὲ but TT.A. * διὰ γὰρ TT.A. * μου τὸ ἀργύριον TT.A. * — τὴν (read a bank) TT.A.W. * κἀγὼ TT.A. * αὐτὸ ἐπαιράω TT.A. * — γὰρ for [ἐπαιράω]. * — ἀπ' αὐτοῦ [TT.A. * τοῦτο] the TT.A. * + αὐτοῦ them TT.A. * Βηθανία Δ. * — αὐτὸν (read the disciples) TT.A. * λέγων TT. * + καὶ and TT.A. * διὰ τί TT.A. * — αὐτῷ [ἐπαιράω] TT.A. * εἰπὼν TT.A. * + ὅτι because TT.A. * ἐπαιράω TT.A. * αὐτὸν TT.A.

τια ἐπὶ τὸν πῶλον, ἐπεβίβισαν τὸν Ἰησοῦν. 36 πορευο-
 μένοι δὲ αὐτοῦ ὑπεστρώνον τὰ ἱμάτια αὐτῶν ἐν τῇ ὁδῷ.
 And as he went they were strewn their garments in the way.
 37 Ἐγγίζοντας δὲ αὐτοῦ ἤδη πρὸς τὴν καταβάσει τοῦ ὄρους
 τῶν ἑλαιῶν ἤρξαντο ἅπαν τὸ πλῆθος τῶν μαθητῶν χαίρον-
 τες αἰνεῖν τὸν θεὸν φωνῇ μεγάλῃ περὶ ἁσῶν ὧν
 εἶδον· δυνάμεων. 38 λέγοντες, Εὐλόγημένος ὁ
 ἰσχύμενος¹ βασθεὺς ἐν ὀνόματι κυρίου· εἰρήνη ἐν
 οὐρανῷ² καὶ δόξα ἐν ὑψίστοις. 39 Καὶ τινες τῶν Φαρισαίων
 ἀπὸ τοῦ ὄχλου εἶπον· πρὸς αὐτόν, Διδάσκαλε, ἐπιτίμησον
 τοῖς μαθηταῖς σου. 40 Καὶ ἀποκριθεὶς εἶπεν αὐτοῖς· Λέγω
 ὑμῖν, ὅτι· ἐάν οὗτοι ἰσιωπήσωσιν³ οἱ λίθοι κεκράζοντα·
 41 καὶ ὡς ἤγγισεν, ἰδὼν τὴν πόλιν ἔκλαυσεν ἐπ' αὐτῇ,
 42 λέγων, Ὅτι εἰ ἔγνωσ καὶ σύ, καί γε ἐν τῇ ἡμέρᾳ
 σου ταύτῃ, τὰ πρὸς εἰρήνην σου· νῦν δὲ ἐκρύβη ἀπὸ
 ὀφθαλμῶν σου. 43 ὅτι ἤξουσιν ἡμέραι ἐπὶ σέ καὶ περιβ-
 λούσιν⁴ οἱ ἐχθροί σου χάρακά σοι, καὶ περικυκλώσουσιν σε
 καὶ συνέξουσιν σε πάντοθεν, 44 καὶ ἐδαφιοῦσιν
 σε καὶ τὰ τέκνα σου ἐν σοί, καὶ οὐκ ἀφήσουσιν ἐν σοί λίθον
 ἐπὶ λίθῳ· ἀνθ' ὧν οὐκ ἔγνωσ τὸν καιρὸν τῆς ἐπισκοπῆς
 σου.
 45 Καὶ εἰσελθὼν εἰς τὸ ἱερὸν ἤρξατο ἐβάλλειν τοὺς
 πωλοῦντας ἐν αὐτῷ καὶ ἀγοράζοντας, 46 λέγων αὐτοῖς,
 Γέγραπται, ὁ οἶκος μου οἶκος προσευχῆς· ὑμεῖς δὲ
 αὐτὸν ἐποίησατε σπήλαιον λστών. 47 Καὶ ἦν διδάσκων
 τὸ καθ' ἡμέραν ἐν τῷ ἱερῷ· οἱ δὲ ἀρχιερεῖς καὶ οἱ γραμματεῖς

their coats on the colt, they set Jesus on it.
 36 And as He went, they were spreading
 their coats in the road.
 37 And as He was coming near, now at the
 descent of the Mount of Olives, all the
 multitude of the disciples began to praise
 God, rejoicing with a loud voice for all the
 mighty works they had seen,
 38 saying, Blessed is the King coming in the
 name of the Lord! Peace in Heaven and glory
 in the highest!
 39 And some of the Pharisees said to Him out
 of the crowd, Teacher, censure your disciples.
 40 And answering He said to them, I tell
 you that if these should be silent the stones
 will cry out.
 41 And as He drew near, seeing the city, He
 wept over it,
 42 saying, If you had known, even you, even
 at least in this day of yours, the things which
 are hidden from your eyes
 43 because days will come upon you that
 your enemies shall throw up a rampart
 around you and surround you and hem you
 in on every side.
 44 And they shall level you to the ground,
 you and your children in you. And they shall
 not leave in you one stone on top of another
 stone—because you did not know the time of
 your visitation.
 45 And going into the Temple, He began to
 throw out those selling and buying inside it,
 46 saying to them, It has been written,
 "My house is a house of prayer" but you
 have made it a den of thieves.

47 And He was teaching daily in the Temple
 —but the chief priests and scribes were lusting

¹ αὐτῶν τῶν. ² πάντων LIT. ³ — ἐρχόμενος T. ⁴ ἐν οὐρανῷ εἰρήνην TIT. ⁵ εἰπα-
 LIT. A. ⁶ — αὐτοῖς TIT. A. ⁷ [ὅτι] T. ⁸ ἰσιωπήσουσιν shall be silent LIT. A.
⁹ κρᾶζουσιν TIT. A. ¹⁰ αὐτὴν LIT. A. W. ¹¹ καί γε TIT. A. ¹² — σου LIT. A. J.
¹³ [σου] LIT. A. ¹⁴ περιβαλόντων shall place near T. ¹⁵ λίθον ἐπὶ λίθον (λίθω L) ἐν σοί
 LIT. A. ¹⁶ — ἐν αὐτῇ καὶ ἀγοράζοντας TIT. A. ¹⁷ + ὅτι L; + καὶ ἔσται and shall be TIT. A.
¹⁸ — ἰσχύει TIT. A.

to kill Him (also the chief of the people).

⁴⁸ But they did not find what they could do, for the people were all hanging onto Him, listening.

CHAPTER 20

¹ And on one of those days, as He was teaching the people in the Temple and preaching the gospel, the chief priests and the scribes came up with the elders

² and spoke to Him, saying, Tell us, by what authority do you do these things? Or who is it who gave you this authority?

³ And answering He said to them, I will ask you one thing also. Then tell me,

⁴ The baptism of John, was it from Heaven or from men?

⁵ And they talked it over among themselves, saying, If we should say, From Heaven, he will say, Why then did you not believe him?

⁶ But if we should say, From men, all the people will stone us, for they are persuaded that John was a prophet.

⁷ And they answered that they did not know where.

⁸ And Jesus said to them, Neither do I tell you by what authority I do these things.

⁹ And He began to tell this parable to the people: A certain man planted a vineyard and let it out to vinedressers. And he left the country for a long time.

¹⁰ And in time he sent a servant to the vinedressers so that they might give him his fruit from the vineyard. But the vinedressers beat him and sent him away empty.

¹¹ And besides this, he sent another servant—but beating him also and shamefully treating him, they sent him away empty.

¹² And besides this, he sent a third. And

ἐλήθουν αὐτὸν ἀπολέσαι, καὶ οἱ πρῶτοι τοῦ λαοῦ· ⁴⁸ καὶ οὐκ εὗρισκον· ¹ τὸ τί ποιήσωσιν, ὁ λαὸς γὰρ ὅλης ἐξέκρεματο·

αὐτοῦ ἀκούων.

¹ Him ² listening.

20 Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν ἐκείνων, διδάσκον·

And it came to pass on one of those days, as ³ was teach-

τος αὐτοῦ τὸν λαὸν ἐν τῷ ἱερῷ καὶ εὐαγγελιζομένου,

teach ⁴ he the people in the temple and announcing the glad tidings,

ἐπέστησαν οἱ ἄρχιερεῖς καὶ οἱ γραμματεῖς σὺν τοῖς πρεσβυ-

came up the chief priests and the scribes with the elders

τέροις, **2** καὶ εἶπον· ¹ πρὸς αὐτὸν, λέγοντες, ² ἡμεῖς ἡμῖν ἐν

and spoke to him, saying, Tell us by

ποιᾷ ἐξουσίᾳ ταῦτα ποιεῖς, ἢ τίς ἐστιν ὁ δούς σοι τὴν

what authority these things thou doest, or who it is who gave to thee

ἐξουσίαν ταύτην; **3** Ἀποκριθεὶς δὲ εἶπεν πρὸς αὐτούς, Ἐρω-

this authority? And answering he said to them, ⁴ Will

τήσω ἡμᾶς κατὰ τὴν λέγον, καὶ εἰπατέ μοι· **4** Τὸ βάπτισμα

ask ⁵ you ⁶ I also one thing, and tell me, The baptism

Ἰωάννου· ἐξ οὐρανοῦ ἢ ἢ ἐξ ἀνθρώπων; **5** Οἱ δὲ

of John from heaven was it or from men? And they

οὐκ ἐπελογίζοντο· ¹ πρὸς ἑαυτούς, λέγοντες, Ὅτι ἐὰν εἰπώμεν

reasoned among themselves, saying, If we should say

Ἐξ οὐρανοῦ, ἐρεῖ· ² Διὰ τί· ³ οὐκ ἐπιστεύσατε αὐτῷ;

From heaven, he will say Why then did ye not believe him?

6 ἐὰν δὲ εἰπώμεν Ἐξ ἀνθρώπων, πᾶς ὁ λαὸς καταλιθάσει·

But if we should say From men, all the people will stone

ἡμᾶς· πεπεισμένοι γάρ· ἵσταν· ¹ Ἰωάννην· ² προφήτην εἶναι,

us; for they are persuaded [that] John ³ prophet was.

7 Καὶ ἀπεκρίθησαν μὴ εἰδέναι πόθεν. **8** καὶ ὁ Ἰησοῦς εἶπεν

And they answered they know not whence. And Jesus said

αὐτοῖς, Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.

to them, Neither ¹ I tell you by what authority these things I do.

9 Ἦρξατο δὲ ἱρὸς τὸν λαὸν λέγειν· τὴν παραβολὴν ταύτην

And he began to the people to speak this parable:

Ἦν ἄνθρωπος· ¹ τίς· ἐφύτευσεν ἀμπελῶνα, καὶ ἐξέλετο· αὐτὸν

A man ² certain planted a vineyard, and let out [to]

γεωργοῖς, καὶ ἀπέδθησεν χρόνους ἱκανοὺς. **10** καὶ ἐν

to husbandmen, and left the country for a long time. And in [the]

καιρῷ ἀπέστειλεν πρὸς τοὺς γεωργοὺς δοῦλον, ἵνα ἀπὸ τοῦ

season he sent to the husbandmen a bondman, that from the

καρποῦ τοῦ ἀμπελῶνος δώσω· αὐτῷ οἱ δὲ γεωργοὶ

fruit of the vineyard they might give to him; but the husbandmen

βεβαρύνοντες αὐτὸν ἐξέπεστελλον κενόν. **11** καὶ προσέθετο

having beat him sent [him] away empty. And he added

ἑτέρον· ἕτερον δούλον· οἱ δὲ κακῶς δειραντες καὶ ἀτι-

to send another bondman; but they also [him] having beat and dis-

μόνησαν· ἐξέπεστελλον κενόν. **12** καὶ προσέθετο· πέμψαι

honoured [him] sent [him] away empty. And he added to send

⁴⁸ ἡρῖσκον LT. ¹ ἐξέκρεματο T ² ἐκεῖνων (read one of the days) LT. ³ ἐρεῖς
priests TA. ⁴ εἶπαν TT. ⁵ λέγοντες πρὸς αὐτὸν LT; — λέγοντες TA. ⁶ εἶπον TT. ⁷
— ἐνα (read [one]) LT. ⁸ = + τὸ T. ⁹ Ἰωάννου T. ¹⁰ οὐκ ἐπιστεύσατε LT.
P + ἡμῖν to us LT. ¹¹ Διὰ τί ELTA. ¹² οὐκ ἐπιστεύσατε LT. ¹³ Ἰωάννην T.
P λέγειν πρὸς τὸν λαὸν LT. ¹⁴ ἀμπελῶνα ἐφύτευσεν ἄνθρωπος LT. ¹⁵ — τις LT. ¹⁶ TA.
T ἐξέλετο TA. ¹⁷ — ἐν (read καιρῷ) LT. ¹⁸ κακῶς LT. ¹⁹ δώσωσιν they shall give
LT. ²⁰ ἐξέπεστελλον αὐτὸν δειραντες TA. ²¹ ἕτερον πέμψαι LT. ²² τρίτον πέμψαι LT.

ῥιτόν· οἱ δὲ καὶ τοῦτον τραυματίσαντες ἔββαλον.
a third; and they also him having wounded cast (him) out.

13 εἶπεν δὲ ὁ κύριος τοῦ ἀμπελῶνος, Τί ποιήσω; πέμψω
And said the lord of the vineyard, What shall I do? I will send

γόνυόν μου τὸν ἀγαπητόν· ἴσως τοῦτον ἰδόντες ἐντρα-
my son the beloved; perhaps him having seen they will

πήσονται. 14 Ἰδόντες δὲ αὐτὸν οἱ γεωργοὶ διελογίζοντο·
But having seen him the husbandmen reasoned

πρὸς ἑαυτοὺς, λέγοντες, Οὗτός ἐστιν ὁ κληρονόμος· ἔδευτε^α
respect, among themselves, saying, This is the heir; come

ἀποκτείνωμεν αὐτόν, ἵνα ἡμῶν γένηται ἡ κληρονομία.
let us kill him, that ours may become the inheritance.

15 Καὶ ἐκβαλόντες αὐτὸν ἐξω τοῦ ἀμπελῶνος ἀπέκτειναν.
And having cast forth him outside the vineyard they killed

Τί οὖν ποιήσει αὐτοῖς ὁ κύριος τοῦ ἀμπελῶνος;
[him]. What therefore will do to them the lord of the vineyard?

16 ἔλεύσεται καὶ ἀπολέει τοὺς γεωργοὺς τούτους, καὶ δώσει
He will come and will destroy these husbandmen, and will give

τὸν ἀμπελῶνα ἄλλοις. Ἀκούσαντες δὲ εἶπον, Μὴ
the vineyard to others. And having heard [it] they said, Not

γένοιτο. 17 Ὁ δὲ ἐμβλέψας αὐτοῖς εἶπεν, Τί οὖν ἐστὶν τὸ
may 't be! But he looking at them said, What then is that

γεγραμμένον τούτῳ, Λίθον ὃν ἀπεδοκίμασαν οἱ
has been written 'this, [The] stone which 'rejected 'they 'that

οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας; 18 Πᾶς
'build, this is become head of [the] corner? Everyone

ὁ πείσῳ ἐπ' ἐκεῖνον τὸν λίθον συνθλασθήσεται· ἐφ' ὃν δ' ἂν
that falls on that stone will be broken, but on whomsoever

πίσῳ λικμήσει αὐτόν. 19 Καὶ ἐζήτησαν οἱ
it may fall it will grind 'to powder 'him. And 'sought 'the.

ἀρχιερεῖς καὶ οἱ γραμματεῖς ἐπιβαλεῖν ἐπ' αὐτὸν τὰς χεῖρας
'chief 'priests and 'the 'scribes to lay 'on 'him 'hands

ἐν αὐτῇ τῇ ὥρᾳ, καὶ ἐφοβήθησαν τὸν λαόν· ἔγνωσαν γὰρ ὅτι
in that hour, and they feared the people; for they knew that

πρὸς αὐτοὺς ὁ τὴν παραβολὴν ταύτην εἶπεν.^α
against them this parable he speaks.

20 Καὶ παρατηρήσαντες ἀπέστειλαν ῥιγκαθίτους,^α ὑπο-
And having watched [him] they sent secret agents, selg-

κρινομένους ἑαυτοὺς δικαίους εἶναι, ἵνα ἐπιλάβωνται
ing themselves 'righteous 'to be, that they might take hold

αὐτοῦ ἁλόγῳ, εἰς τὸ παραδοῦναι αὐτὸν τῇ ἀρχῇ καὶ
of him in discourse, to the [and] to deliver up him to the power and

τῇ ἐξουσίᾳ τοῦ ἡγεμόνος. 21 καὶ ἐπηρώτησαν αὐτόν, λέγον-
to the authority of the governor. And they questioned him, say-

τες, Διδάσκαλε, οἰδαμεν ὅτι ὀρθῶς λέγεις καὶ διδάσκεις, καί
ing, Teacher, we know that rightly thou sayest and teachest, and

οὐ λαμβάνεις πρόσωπον, ἀλλ' ἐπ' ἀληθείας τὴν ὁδὸν
acceptest not [any man's] person, but with truth the way

τοῦ θεοῦ διδάσκεις. 22 ἔστιν ἡμῖν· Καίσαρι φόρον δοῦναι
of God teachest: Is it lawful for us 'to Caesar 'tribute 'to 'give

ἢ οὐ; 23 Κατανοήσας δὲ αὐτὸν τὴν πανουργίαν εἶπεν πρὸς
or not? But perceiving their craftiness he said to

they wounded him also and threw him out.

13 And the vineyard owner said, What shall I do? I will send my beloved son. It may be that seeing him they will respect him.

14 But seeing him, the vinedressers talked it over among themselves, saying, This is the heir. Come, let us kill him so that the inheritance may be ours.

15 And throwing him out of the vineyard, they killed him. What then will the owner of the vineyard do to them?

16 He will come and destroy these vinedressers. And he will give the vineyard to others. And they heard and said, Let it not be!

17 And looking at them He said, What then is this that has been written, "The Stone which the builders despised, this has become the chief Cornerstone?"

18 Everyone that falls on that Stone will be broken, but on whomever it may fall it will grind him to powder.

19 And the chief priests and the scribes lusted to seize Him then, but they were afraid of the people. For they knew that He had spoken the parable against them.

20 And they sent out spies to watch, pretending themselves to be righteous men (so that they might seize upon a word of His, in order to betray Him to the power and to the authority of the governor.

21 And they questioned Him, saying, Teacher, we know that you say and teach rightly and accept no one's person, but really teach the way of God.

22 Is it right for us to give tribute to Caesar or not?

23 But seeing through their slyness, He said

^α κάκεινον L. ^β — ἰδόντες LTT(A). ^γ διελογίζοντο L. ^δ ἀλλήλους one another TT-A.
f — δεῖτε LTTA. ^ε οἱ δὲ ἀκούσαντες L. ^ς εἶπον LTTA. ^ζ ἐζητούν L. ^η γραμματεῖς
καὶ οἱ ἀρχιερεῖς LTTA. ^θ εἶπεν τὴν παραβολὴν ταύτην LTTA. ^ι ἐγκαθίτους L. ^κ λόγῳ
(read of his discourse) TT. ^λ ὥστε so TT LTTA. ^μ ἡμᾶς TT-A.

to them, Why do you tempt Me?

²⁴ Show Me a coin. Whose likeness and writing is this? And they said, Caesar's.

²⁵ And He said to them, Then give Caesar's things to Caesar and God's things to God.

²⁶ And they were not able to seize upon His words before the people. And wondering at His answer, they were silent.

²⁷ And some of the Sad-du-ees came up (who deny there is a resurrection). They asked Him,

²⁸ saying, Teacher, Moses wrote to us, If anyone's brother should have a wife and he should die without children, then his brother should take the wife and should raise up seed to his brother.

²⁹ Then there were seven brothers. And the first one took a wife and died childless.

³⁰ And the second one took the woman. And he died without children.

³¹ And the third took her, and in the same way the seven also died and left no children.

³² And last of all the woman also died.

³³ Then, in the resurrection, of which one of these does she become the wife? For all the seven had her as wife.

³⁴ And answering Jesus said to them, The children of this world marry and are given in marriage.

³⁵ But those counted worthy to reach that world, and the resurrection which is from among the dead, neither marry nor are given in marriage—

³⁶ neither can they die any more—for they are equal to angels and are the children of God, being the children of the resurrection.

³⁷ But that the dead are raised, even Moses

αὐτοὺς, ¹τί με πειράζετε; ²⁴ Ἰπιδείξατέ¹ μοι δηνάριον² = them, Why me do ye tempt? Show me a denarius =

τίνος ἔχει εἰκόνα καὶ ἐπιγραφήν; ²⁵ Ἀποκριθέντες³ δι⁴ ἑλπον⁵, whose 'has 'it 'image 'and 'inscription? And answering they said,

Καίσαρος. ²⁵ Ὁ δὲ εἶπεν⁶ αὐτοῖς, ⁷ Ἀπόδοτε τοῖνυν⁸ τὰ Caesar's. And he said to them, Render therefore the things

Καίσαρος ⁹ Καίσαρι, καὶ τὰ τοῦ θεοῦ τῷ θεῷ. ²⁶ Καὶ of Caesar to Caesar, and the things of God to God. And

οὐκ ἴσχυσαν ἐπιλαβέσθαι¹⁰ αὐτοῦ¹¹ ῥήματος ἐναντίον τοῦ they were not able to take hold of his speech before the

λαοῦ¹² καὶ θαυμάσαντες ἐπὶ τῇ ἀποκρίσει αὐτοῦ ἐσίγησαν. people; and wondering at his answer they were silent.

²⁷ Προσελθόντες δὲ ¹³ τινες τῶν Σαδδουκαίων, οἱ ἀντι- And having come to [him] some of the Sadducees, who deny

λεγοντες¹⁴ ἀνάστασιν μὴ εἶναι, ἐπηρώτησαν αὐτὸν, ²⁸ λέγον- 'a resurrection 'there 'is, they questioned him, say-

τες, Διδάσκαλε, ¹⁵ Μωσῆς ἔγραψεν ἡμῖν, ἐάν τινος ἀδελφός ing, Teacher, Moses wrote to us, If anyone's brother

ἀποθάνῃ ἔχων γυναῖκα, καὶ οὗτος ἄτεκνος ¹⁶ ἀποθάνῃ, ¹⁷ ἵνα should die having a wife, and he childless should die, that

λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα καὶ ἐξαναστήσῃ σπέρμα ¹⁸ should 'take 'his 'brother the wife and should raise up seed

τῷ ἀδελφῷ αὐτοῦ. ²⁹ Ἐπὶ τὰ οὖν ἀδελφοὶ ἥσαν¹⁹ καὶ ὁ πρῶτος to his brother. 'Seven 'then 'brethren 'there 'were; and the first

λαβὼν γυναῖκα ἀπέθανεν ἄτεκνος²⁰ ³⁰ καὶ ἑλθάντες²¹ ὁ having taken a wife died childless; 'and 'took 'the

δεύτερος τὴν γυναῖκα, καὶ οὗτος ἀπέθανεν ἄτεκνος²² ³¹ καὶ ²³ second the woman, and he died childless; and

ὁ τρίτος ἔλαβεν αὐτήν²⁴ ὡσαύτως δὲ καὶ οἱ ἑπτὰ²⁵ οὐ κατ- the third took her; and likewise also the seven did not

ἐλιπον τέκνα, καὶ ἀπέθανον²⁶ ³² ὕστερον ἔδει πάντων²⁷ ἀπέ- leave children, and died; 'last 'and of all died

θανεν καὶ ἡ γυνὴ²⁸. ³³ Ἐν τῇ οὖν ἀναστάσει τίνος αὐτῶν ²⁹ also the woman. Therefore in the resurrection of which of them

γίνεται γυνή; οἱ γὰρ ἑπτὰ ἔσχον αὐτὴν γυναῖκα. ³⁴ Καὶ does she become wife? for the seven had her as wife. And

ἀποκρίθει³⁰ εἶπεν αὐτοῖς ὁ Ἰησοῦς, Οἱ υἱοὶ τοῦ αἰῶνος τούτου answering 'said 'to 'them 'Jesus, The sons of this age

γαμοῦσιν καὶ ἑκγαμίσκονται³¹ ³⁵ οἱ δὲ καταξιωθέντες τοῦ marry and are given in marriage; but those accounted worthy

αἰῶνος ἐκείνου τυχέιν καὶ τῆς ἀναστάσεως τῆς ³⁶ αἰκ ³² that 'age 'to 'obtain and the resurrection which [is] from among

νεκρῶν οὔτε γαμοῦσιν οὔτε ἑκγαμίσκονται³³ ³⁶ οὔτε³⁴ [the] dead neither marry nor are given in marriage; 'neither

γὰρ ἀποθάνειν ἐτι δύνανται³⁵ ἰσαγγελοὶ γὰρ εἰσιν, καὶ ³⁷ for 'die 'any 'more 'they 'can; for equal to angels they are, and

υἱοὶ εἰσιν τοῦ³⁶ θεοῦ, τῆς ἀναστάσεως υἱοὶ ὄντες. ³⁷ Οὐκ ³⁸ sons are of God, of the resurrection 'sons 'being. But that

ἐγείρονται οἱ νεκροί, καὶ ³⁹ Μωσῆς ἐμύνησεν ⁴⁰ ἐπὶ τῆς are raised the dead, even Moses shewed [in the part] on the

¹ — τί με πειράζετε TTA. ² δείξατέ αὐτῶν. ³ + [οἱ δὲ εἶπαν. καὶ εἶπεν] and they shewed [it]. And he said L. ⁴ οἱ (read and they said) T. ⁵ εἶπαν TTA. ⁶ πρὸς αὐτοὺς TTA. ⁷ Τοῖνυν ἀπόδοτε TTA. ⁸ + τῷ T. ⁹ τοῦ (read [his]) A. ¹⁰ λέγοντες (read who say there is not (μὴ) a resurrection) Tr. ¹¹ Μωσῆς LTTA. ¹² ἢ should be LTTA. ¹³ — ἔλαβεν TTA. ¹⁴ — τὴν γυναῖκα, καὶ οὗτος ἀπέθανεν ἄτεκνος TTA. ¹⁵ + [ὡσαύτως] likewise L. ¹⁶ + καὶ even E. ¹⁷ — δὲ πάντων LTTA. ¹⁸ καὶ ἡ γυνὴ ἀπέθανεν TTA. ¹⁹ ἡ γυνὴ οὖν ἐν τῇ the woman therefore in the TA. ²⁰ — ἀποκρίθει LTTA. ²¹ γαμίσκονται LTTA. ²² γαμίσκονται LTTT; γαμίσκονται A. ²³ οὐδὲ TTA. ²⁴ — τοῦ TTA.

βάτου, ὡς λέγει κύριον τὸν θεὸν Ἀβραάμ καὶ τὸν θεὸν
bush, when he called [the] Lord the God of Abraham and the God
'Ἰσαὰκ καὶ τὸν θεὸν Ἰακώβ· 38 θεὸς δὲ οὐκ ἔστιν νεκρῶν,
of Isaac and the God of Jacob; but God he is not of [the] dead,
ἀλλὰ ζώντων. πάντες γὰρ αὐτῷ ζῶσιν. 39 Ἀποκριθὲν
but of [the] living; for all for him live. 39 Answering
τες δὲ τινες τῶν γραμματέων εἶπον, Ἰδιόσκαλε, καλῶς
'and some of the scribes said, Teacher, well
εἶπας. 40 Οὐκέτι ἔτι ἐτόλμων ἐπερωτᾶν αὐτὸν
thou hast spoken. Not any more and did they dare to ask him
οὐδὲν.
anything.
(lit. nothing.)

41 Εἰπεν δὲ πρὸς αὐτοὺς, Πῶς λέγουσιν τὸν χριστὸν υἱὸν
And he said to them, How do they say the Christ Son
Ἀβιδοῦ εἶναι; 42 καὶ αὐτὸς Ἀβιδὸς λέγει ἐν βιβλῳ
'of David is? and himself David says in [the] book
ψαλμῶν, Εἰπεν ὁ κύριος τῷ κυρίῳ μου, Κάθου ἐκ δεξιῶν μου,
of Psalms, 'Said the Lord to my Lord, Sit on my right hand,
43 ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου.
until I place thine enemies [as] a footstool for thy feet.
44 Ἀβιδὸς οὖν κύριον αὐτὸν καλεῖ, καὶ πῶς υἱὸς αὐτοῦ
David therefore Lord him calls, and how his son
ἐστιν;
is he?

45 Ἀκούοντες δὲ πάντες τοῦ λαοῦ εἶπεν τοῖς μαθηταῖς
And as all the people were listening, He said to His disciples,
αὐτοῦ. 46 Προσέχετε ἀπὸ τῶν γραμματέων τῶν θελούντων
'his, Beware of the scribes who like
περιπατεῖν ἐν στολαῖς, καὶ φιλοῦντων ἁσπασμοὺς ἐν ταῖς
to walk in robes, and love salutations in the
ἀγοραῖς καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς καὶ πρω-
market-places and first seats in the synagogues and first
τοκλίσιας ἐν τοῖς δείπνοις· 47 οἳ κατεσθίουσιν τὰς οἰκίας
places in the suppers; who devour the houses
τῶν χηρῶν, καὶ προφάσει μακρὰ προσεύχονται. οὗτοι
of widows, and as a pretext at great length pray. These
λήψονται περισσώτερον κρίμα.
shall receive more abundant judgment.

21 Ἀναβλέψας δὲ εἶδεν τοὺς βάλλοντας τὰ δῶρα αὐτῶν
And having looked up he saw the casting their gifts
εἰς τὸ θησαυρῆσιον πλουσίους· 2 εἶδεν δὲ καὶ τινὰ
'into the treasury rich, and he saw also a certain
χήραν πενιχρὰν βάλλουσαν ἐκεῖ δύο λεπτά· 3 καὶ εἶπεν,
widow poor casting therein two lepta. And he said,
'Ἀληθὺς λέγω ὑμῖν, ὅτι ἡ χήρα ἢ πτωχὴ αὐτῇ ὁ πλεῖον
Of a truth I say to you, that widow poor this more
πάντων ἔβαλεν· 4 ὅτι πάντες γὰρ οὗτοι ἐκ τοῦ περισ-
than all cast in; for all these out of that which was
σεύοντος αὐτοῖς ἔβαλον εἰς τὰ δῶρα τοῦ θεοῦ, αὐτῇ δὲ
abounding to them cast into the gifts of God; but she

made plain at the Bush, when he called the Lord the God of Abraham and the God of Isaac and the God of Jacob.

38 But He is not God of the dead, but of the living, for all live for His sake.

39 And then some of the scribes answered and said, Teacher, you have spoken well.

40 And never again did they dare to ask Him anything.

41 And He said to them, How do they say that Christ is the son of David?

42 And David himself said in the book of Psalms, "The Lord said to my Lord, Sit on My right hand

43 until I place Your enemies as a footstool for Your feet."

44 David, then, calls Him Lord. And how then is He his son?

45 And as all the people were listening, He said to His disciples,

46 Look out for the scribes, who like to walk in long robes and love greetings in the market-places and the first seats in the synagogues and the first places in the feasts—

47 who devour the houses of widows and as a pretense pray long prayers. These will receive a greater judgment.

CHAPTER 21

1 And looking up He saw the rich men putting their gifts into the treasury.

2 And He also saw a certain poor widow putting two little coins in there.

3 And He said, I tell you truly that this poor widow has put in more than all.

4 For all these have put into the offerings of God out of their plenty, but she out of her

1 — τὸν ΛΥΤΤΑ. 2 — εἶπεν ΛΥΤΤΑ. 3 — γὰρ ὅτι ΤΤΑ. 4 — εἶναι ΔΑΝΕΙΔ ΥΙΟΝ ΤΑ.
5 — ΔΑΝΕΙΔ ΟΥ; ΔΑΝΕΙΔ ΛΥΤΤΑ. 6 — αὐτὸς γὰρ ὅτι ἑαυτοῦ Τ. 7 — τὸν τὸ Λ. 8 — ὁ
(read [the]) ΛΥΤΤΑ. 9 — αὐτὸν κύριον ΤΤΑ. 10 — αὐτοῦ υἱὸς ΤΤΑ. 11 — αὐτοῦ (read the disciples)
ΤΤ; πρὸς αὐτὸν τὸ τὴν Α. 12 — οἱ κατεσθίουσιν those devouring L. 13 — προσευχόμενοι
praying L. 14 — λήψονται ΛΥΤΤΑ. 15 — εἰς τὸ θησαυρῆσιον τὰ δῶρα αὐτῶν ΤΤΑ. 16 — [καί]
τινα L.; τινα L.; — καὶ ΤΤ. 17 — λεπτά δύο ΤΤ. 18 — αὐτῇ ἡ πτωχὴ ΛΥΤ. 19 — πλεῖον ΛΕΛ.
20 — πάντες Λ. 21 — τοῦ θεοῦ ΤΤΑ.

poverty has put in all the livelihood she had.

ἐκ τοῦ ὑστερήματος αὐτῆς ἔῤῗπαντα¹ τὸν βίον ὃν εἶχεν
out of her poverty all the livelihood which she had
ἐβαλεν.
did cast.

⁵ And as some were speaking about the Temple, that it was decorated with beautiful stones and gifts, He said,

⁶ As to these things which you are seeing, the days will come in which there shall not be left a stone on top of a stone which shall not be thrown down.

⁷ And they asked Him, saying, Teacher, but when will these things happen? And what will be the sign when these things are about to take place?

⁸ And He said, Be careful that you are not led astray. For many will come in My name, saying, I AM! And, The time has come! Do not follow them.

⁹ And when you shall hear of wars and disturbances, do not be terrified. For all things must take place first. But the end is not immediately.

¹⁰ Then He was saying to them, Nation will rise up against nation and kingdom against kingdom.

¹¹ Also there will be great earthquakes in different places and famines and plagues. There shall be fearful sights and great signs from Heaven.

¹² But before all these things, they will lay their hands on you and will persecute you, delivering you up to the synagogues and prisons, bringing you before kings and governors for My name's sake.

¹³ But it shall return to you for a testimony

¹⁴ Then settle in your hearts not to be studying beforehand how to reply.

¹⁵ For I will give you a mouth and wisdom which all those who are against you will not be able to answer or resist.

¹⁶ But you will be betrayed even by parents

5 Καί τινων λεγόντων περὶ τοῦ ἱεροῦ, ὅτι λίθοις καλοῖς
And as some were speaking about the temple, that with stones 'goodly
καὶ ἀναθήμασιν¹ κεκόσμηται, εἶπεν, 6 Ταῦτα ὃ θεὸς
and consecrated gifts it was adorned, he said, [As to] these things which ye see
ρεῖτε, ἐλεύσονται ἡμέραι ἐν αἷς οὐκ ἀφθεθήσεται λίθος ἐπὶ
beholding, 'will 'come 'days in which shall not be left stone upon
λίθῳ² ὃς οὐ καταλυθήσεται. 7 Ἐπρωτόησαν δὲ αὐτόν, λέ-
stone which shall not be thrown down. And they asked him, say-
γοντες, Διδάσκαλε, πότε οὖν ταῦτα ἔσται; καὶ τί τὸ
Teacher, when then 'these 'things 'will be? and what the
σημεῖον ὅταν μέλλῃ ταῦτα γίνεσθαι; 8 Ὁ. ἔ. εἶπεν,
sign when 'aro 'about 'these 'things to take place? And he said,
Βλέπετε μὴ πλανηθῇτε³ πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ
Take heed ye be not led astray; for many will come in
ὀνόματί μου, λέγοντες, Ὅτι ἐγώ εἰμι⁴ καὶ, Ὁ καιρὸς ἤγ-
my name, saying, 'Oti I am [he]; and, The time is
γικεν.⁵ μὴ ὅυν⁶ πορευθῇτε ὀπίσω αὐτῶν. 9 ὅταν δὲ
draw near. 'Not 'therefore 'go 'ye after them. And when
ἀκούσῃτε πολέμους καὶ ἀκαταστασίας, μὴ πτοηθῇτε. δεῖ
ye shall hear of wars and commotions, be not terrified; 'must
γὰρ ταῦτα γενέσθαι⁷ πρώτον, ἀλλ' οὐκ εὐθέως τὸ
for 'these 'things take place first, but not immediately [is] the
τέλος. 10 Τότε ἐλεγεν αὐτοῖς, Ἐγερθήσεται ἔθνος ἐπὶ τὸ
and. Then he was saying to them, 'Shall 'rise 'up 'nation against
ἔθνος, καὶ βασιλεία ἐπὶ βασιλείαν⁸ 11 ἐσονται μεγάλοι
nation, and kingdom against kingdom; also 'earthquakes 'great
κατὰ τόπους καὶ⁹ λαοὶ καὶ λαοὶ¹⁰ ἐσονται, φόβη-
in different places and famines and pestilences shall there be, 'fearful
τρά¹¹ τε καὶ σημεῖα ἀπ' οὐρανοῦ¹² μεγάλα ἔσται. 12 Πρὸ
signs 'and and 'signs 'from 'heaven 'great shall there be. 'Before
δὲ τούτων ἀπάντων¹³ ἐπιβαλοῦσιν ἐφ' ὑμᾶς τὰς χεῖρας
but 'these 'things 'all they will lay upon you hands
αὐτῶν, καὶ διώξουσιν, παραδιδόντες εἰς¹⁴ συναγωγὰς καὶ
'their, . and will persecute [you], delivering up to synagogues and
φυλακάς, ἀγομένους¹⁵ ἐπὶ βασιλεῖς καὶ ἡγεμόνας. ἕνεκεν
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¹ πάντα LIT. ² ἀναθήμασιν LIT. ³ + ὡς here L. ⁴ — ὅτι [LIT.] ⁵ — οὐν LITTA.
⁶ γενέσθαι ταῦτα A. ⁷ ἐπ' LITTA. ⁸ καὶ κατὰ τόπους TTA. ⁹ λαοὶ καὶ λαοὶ LITTA.
¹⁰ φόβηθρά LITTA. ¹¹ ἀπ' οὐρανοῦ σημεῖα L. ¹² πάντων OLITTA. ¹³ + τὰς τῆς LITTA.
¹⁴ ἀγαγομένους leading [you] away TTA. ¹⁵ — δὲ but TTA. ¹⁶ θέτε LITTA. ¹⁷ ἐν ταῖς
καρδίαις LITTA. ¹⁸ ἀντιστῆναι οὐδὲ ἀντιπεῖν L; ἀντιστῆναι ἢ ἀντιπεῖν (LITTA.) TTA.
¹⁹ ὁ of G. ²⁰ ἀπαντες TTA.

ἀδελφῶν καὶ συγγενῶν καὶ φίλων, καὶ θανόντωνσιν
 bretheren and relations and friends, and they will put to death (some)
 ἐξ ὑμῶν. 17 καὶ ἴσαθε μισούμενοι ὑπὸ πάντων διὰ
 from/among you, and ye will be hated by all because of
 τοῦ ὀνόματός μου. 18 καὶ θριξὶ ἐκ τῆς κεφαλῆς ὑμῶν οὐ μὴ ἀπό-
 my name. And a hair of your head in no wise may
 ληται. 19 ἐν τῇ ὑπομονῇ ὑμῶν "κτῆσασθε" τὰς ψυχὰς ὑμῶν.
 perish. By your patient endurance gain your souls.

20 Ὅταν δὲ ἴδῃτε κυκλουμένην ὑπὸ στρατοπέδων ὅτιν' Ἱερου-
 But when ye see "being" encircled "with" "armies" Jeru-
 σαλὴμ, τότε γινώτε ὅτι ἤγγικεν ἡ ἐρήμωσις αὐτῆς. 21 τότε
 salcm then know that has drawn near her desolation. Then
 οἱ ἐν τῇ Ἰουδαίᾳ φευγίτωσαν εἰς τὰ ὄρη· καὶ οἱ ἐν
 those in Judea let them flee to the mountains; and those in
 μέσῳ αὐτῆς ἐκχωρεῖτωσαν· καὶ οἱ ἐν ταῖς χώραις μὴ εἰσέλθω-
 her midst let them depart out, and those in the countries "not" let "thou"
 σθωσαν εἰς αὐτήν. 22 ὅτι ἡμέραι ἐκδικήσεως αὐταὶ εἰσιν, τοῦ
 enter into her; for days of avenging these are, τοῦ

πληρωθῆναι· πάντα τὰ γεγραμμένα. 23 οὐαί, ὅδε! ταῖς
 that may be accomplished all things that have been written. But woe to those
 ἐν γαστρὶ ἐούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέ-
 with child and to those giving suck in those days.

ραις· ἔσται γὰρ ἀνάγκη μεγάλη ἐπὶ τῆς γῆς καὶ ὀργῇ "εἰς"
 for there shall be "distress" great upon the land and with among
 τῷ λαῷ τούτῳ. 24 καὶ πεσούνται στόματι "μαχαίρας," καὶ
 this people. And they shall fall by [the] mouth of [the] sword, and
 αἰχμαλωτισθήσονται εἰς "πάντα τὰ ἔθνη" καὶ Ἱερουσαλὴμ
 shall be led captive into all the nations; and Jerusalem
 ἔσται πατιομένη ὑπὸ ἔθνων "ἄχρι" "πληρωθῶσιν"
 shall be trodden down by [the] nations until be fulfilled [the]
 καιροὶ ἔθνων. 25 Καὶ "ἔσται" σημεῖα ἐν ἡλίῳ καὶ σελήνῳ
 times of [the] nations. And there shall be signs in sun and moon

καὶ ἀστροῖς, καὶ ἐπὶ τῆς γῆς συνουχίᾳ ἔθνων ἐν ἀπορίᾳ,
 and stars, and upon the earth distress of nations with perplexity,
 ἡχούσης θαλάσσης καὶ σάλου, 26 ἀποψυχόντων ἀνθρώ-
 roaring of [the] sea and rolling surge, fainting at heart men

πων ἰπὸ φόβου καὶ προσδοκίας τῶν ἐπερχομένων τῇ
 from fear and expectation of that which is coming on the
 οἰκουμένην· αἱ γὰρ δυνάμεις τῶν οὐρανῶν σαλευθήσονται.
 habitable earth; for the powers of the heavens shall be shaken.

27 καὶ τότε ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἱρχόμενον ἐν
 And then shall they see the Son of man coming in
 νεφέλῃ μετὰ δυνάμεως καὶ δόξης πολλῆς. 28 Ἀρχομένωνν δὲ
 a cloud with power and glory great. But beginning
 τούτων γίνεσθαι ἀνακύνετε καὶ ἐπάρατε τὰς κεφαλὰς
 "these" things to come to pass look up and lift up heads

ὑμῶν· διότι ἔγγιζει ἡ ἀπολύτρωσις ὑμῶν. 29 Καὶ εἶπεν
 your, because draws near your redemption. And he spoke
 παραβολὰν αὐτοῖς, Ἰδετε τὴν συκὴν καὶ πάντα τὰ ἐν ὄρῳ.
 a parable to them: Behold the fig-tree and all the trees:

30 ὅταν ποσβάλωσιν ἰδὼς, βλῆποντες ἀφ' ἑαυτῶν
 when they "sprout" alread, looking [on them] of yourselves

and brothers and relatives and friends. And they will put some of you to death.

17 And you will be hated by all for My name's sake.

18 But in no way may a hair of your hair be destroyed.

19 In your patience you shall gain the life of your souls.

20 But when you see Jerusalem being encircled with armies, then you know that her ruin has come.

21 Then those in Judea, let them flee into the mountains. And those in the midst of her, let them go out. And those in the countries, let them not enter into her—

22 for these are the days of vengeance, so that all things that have been written may be accomplished.

23 But woe to those with child and those giving suck in those days! For there shall be a great misery on the land and anger against this people.

24 And they shall fall by the edge of the sword and shall be led captive into all nations. And Jerusalem shall be trampled upon by the Gentiles until the times of the Gentiles are fulfilled.

25 And there shall be signs in the sun and moon and stars. And there shall be a strangling of nations on the earth, with bewilderment, with the sea and the waves roaring.

26 men's hearts failing them from fear and looking for that which is coming on earth—for the powers of the heavens shall be shaken.

27 And then they shall see the Son of man coming in a cloud, with great power and glory.

28 But when these things begin to happen, look up, and lift up your heads, because your redemption draws near.

29 And He told them a parable: Look at the fig-tree and all the trees.

30 Now when they sprout, you know and see for yourselves that summer is now near.

"κτῆσασθε" ye shall gain LTR. "— τὴν LTR. π πληρωθῆναι OLTRW. 9 — δὲ
 but LTR. "— ἐν (read to this people) OLTRW. * μαχαίρης TR. † τὰ ἔθνη
 αὐτῶν LTR. * ἄχρις L. " + οὐ LTR. * ἔσονται LTR. † ἤκουσεν at [the]

³¹ So, too, when you see these things begin, you know that the kingdom of God is near.

³² I tell you truly that this generation will not in any way have passed away until all this has happened.

³³ The sky and the earth may come to an end, but My words in no way will disappear.

³⁴ But be careful of yourselves for fear that your hearts may be burdened with headaches and drunkenness and cares of this life, and that day should suddenly come on you,

³⁵ for it shall come as a snare on all those sitting on the face of the whole earth.

³⁶ Then watch, praying in every season that you may be counted worthy to escape all these things which are about to happen and to stand before the Son of man.

³⁷ And He was teaching in the Temple during the day and going out by night. He was staying on the Mount of Olives.

³⁸ And all the people came early in the morning to Him, to hear Him in the Temple.

γινώσκετε ὅτι ἤδη ἐγγὺς τὸ θέρος ἐστίν. ³¹ οὕτως καὶ ὑμεῖς, ye know that already near the summer is. So also ye, ὅταν ἰδῇτε ταῦτα γινόμενα γινώσκετε ὅτι ἐγγὺς ἐστίν ἡ when ye see these things coming to pass know that near is, the βασιλεία τοῦ θεοῦ. ³² ἀμὴν λέγω ὑμῖν, ὅτι οὐ μὴ παρ- kingdom of God. Verily I say to you, that in no wise will have

ἐλθῇ ἡ γενεὰ αὕτη ἕως ἂν πάντα γένηται. ³³ ὁ passed away this generation until all shall have taken place. The οὐρανὸς καὶ ἡ γῆ παρελεύσονται, οἱ δὲ λόγοι μου οὐ μὴ heaven and the earth shall pass away, but my words in no wise

παρέλθωσιν. ³⁴ Προσέχετε δὲ ἑαυτοῖς, μήποτε βαρυνθῶ- may pass away. But take heed to yourselves, lest be laden σιν ὁ ὑμῶν αἱ καρδίαι ἐν κραυγῇ καὶ μέθῃ καὶ μερίμναις your hearts with surfeiting and drinking and cares

βιωτικαῖς, καὶ αἰφνίδιος ἐφ' ὑμᾶς ἐπιστῇ ἡ ἡμέρα ἐκείνη of life, and suddenly upon you should come that day; ³⁵ ὥς παγίς γὰρ ἐπελεύσεται ἐπὶ πάντας τοὺς καθημένους for as a snare shall it come upon all those sitting

ἐπὶ πρόσωπον πάσης τῆς γῆς. ³⁶ ἀγρυπνεῖτε ὅν ἔν παντὶ καιρῷ δεόμενοι, ἵνα καταξιωθῇτε ἐκφυγεῖν ταῦ- upon the face of all the earth. Watch therefore at every season praying, that ye may be accounted worthy to escape these

τα πάντα τὰ μέλλοντα γίνεσθαι, καὶ σταθῆναι ἐμπρο- things all which are about to come to pass, and to stand before

σθεν τοῦ υἱοῦ τοῦ ἀνθρώπου. the Son of man.

³⁷ Ἦν δὲ τὰς ἡμέρας εἰν τῷ ἱερῷ διδάσκων τὰς δὲ νύκτας And he was by day in the temple teaching, and by night

ἐξερχόμενος ἡλίζετο εἰς τὸ ὄρος τὸ καλούμενον ἐλαιῶν going out he lodged on the mount called of Olives;

³⁸ καὶ πᾶς ὁ λαὸς ὠρθρίζεν πρὸς αὐτὸν ἐν τῷ and all the people came early in the morning to him in the

ἱερῷ ἀκούειν αὐτοῦ. temple to hear him.

²² Ἦγγιζεν δὲ ἡ ἰορθὴ τῶν ἀζύμων ἡ λεγομένη And drew near the feast of unleavened [bread] which [is] called

πάσχα ² καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς pasover; and were seeking the chief priests and the scribes

τὸ πῶς ἀνέλυσιν αὐτόν ἐφοβούντο γὰρ τὸν λαόν. as to how they might put to death him, for they feared the people.

³ Εἰσῆλθεν δὲ ὁ σατανᾶς εἰς Ἰούδαν τὸν ἐπικαλούμενον And entered Satan into Judas who is surnamed

Ἰσκαριώτην, ὄντα ἐκ τοῦ ἀριθμοῦ τῶν δώδεκα ⁴ καὶ ἀπελ- Iscariote, being of the number of the twelve. And having gone

θὼν συνελάλησεν τοῖς ἀρχιερεῦσιν καὶ τοῖς στρατιῶνις away he spoke with the chief priests and the captains

τὸ πῶς αὐτὸν παραδῶ αυτοῖς ⁵ καὶ ἐχάρησαν, καὶ as to how him he might deliver up to them. And they rejoiced, and

συνέθεντο αὐτῷ ἀργύριον δοῦναι ⁶ καὶ ἐξωμολόγησεν, καὶ agreed him money to give. And he promised, and

CHAPTER 22

¹ And the feast of the unleavened bread, which is called Passover, drew near.

² And the chief priests and the scribes were looking for a way to put Him to death—for they were afraid of the people.

³ And Satan entered into Judas (whose last name was Is-car-i-ot,) being of the number of the twelve.

⁴ And he went away and spoke with the chief priests and the captains as to how he might betray Him to them.

⁵ And they rejoiced and agreed to pay him.

⁶ And he promised, then looked for a good

¹ παρελεύσονται shall pass away LIT.A. ² βαρυνθῶσιν OLIT.A.W. ³ αἱ καρδίαι ὑμῶν LIT. ⁴ αἰφνίδιος ἐπιστῇ ἐφ' ὑμᾶς L.; ἐπιστῇ ἐφ' ὑμᾶς αἰφνίδιος TIT.A. ⁵ παγίς ἐπελεύσεται γὰρ (read that day as a snare: for it shall come in) LIT.A. ⁶ δὲ but (wa ch) LIT.A. ⁷ καταξιωθῇτε ye may prevail TIT.A. ⁸ διδάσκων εἰ τῷ ἱερῷ T. ⁹ ὁ OLIT.A.W. ¹⁰ καλούμενος is called TIT.A. ¹¹ + καὶ τοῖς γραμματεῦσιν and the scribes L. ¹² τοῖς TIT.A. ¹³ αὐτοῖς παραδῶ αὐτόν LIT.A. ¹⁴ — καὶ ἐξωμολόγησεν (read he sougait) L.

ἐζήτηε εὐκαιρίαν τοῦ παραδοῦναι αὐτὸν αὐτοῖς ἄπερ
sought opportunity to deliver up him to them away from [the]
ὄχλου.¹
crowd.

7 Ἦλθεν δὲ ἡ ἡμέρα τῶν ἀζύμων ἣν ᾧ ἔδει
And came the day of unleavened [bread] in which was needful
θύεσθαι τὸ πάσχα. 8 καὶ ἀπέστειλεν Πέτρον καὶ Ἰωάννην,²
to be killed the passover. And he sent Peter and John, say-
εἰπών, Πορευθέντες ἐτοιμάσατε ἡμῖν τὸ πάσχα, ἵνα φάγω-
saying, Having gone prepare for us the passover, that we may
μεν. 9 Οἱ δὲ εἶπον· αὐτῷ, Ποῦ θέλεις ἐτοιμάσωμεν;³
eat [it]. But they said to him, Where wilt thou we should prepare?

10 Ὁ δὲ εἶπεν αὐτοῖς, Ἰδοὺ, εἰσελθόντων ὑμῶν εἰς τὴν πόλιν
And he said to them, Lo, on your having entered into the city
συναντήσῃ ὑμῖν ἄνθρωπος κεράμιον ὕδατος βαστάζων· ἀκο-
-will meet you a man, a pitcher of water carrying; fol-
λουθήσατε αὐτῷ εἰς τὴν οἰκίαν· ὃν εἰσπορεύεται· 11 καὶ
low him into the house where he enters; and

ἔρεῖτε τῷ οἰκοδεσπότη τῆς οἰκίας, Λέγει σοι ὁ διδά-
ye shall say to the master of the house, Says to thee the teach-
σκαλος, Ποῦ ἴσθιν τὸ κατάλυμα ὅπου τὸ πάσχα μετὰ τῶν
er, Where is the guest-chamber where the passover with
μαθητῶν μου φάγω; 12 Κακείνος ὑμῖν δεῖξει ἁνώγειον⁴
my disciples I may eat? And he you will shew upper room⁵

μέγα ἱστρωμένον· ἐκεῖ ἐτοιμάσατε. 13 Ἀπελθόντες δὲ εἰδόντες⁶
a large furnished: there prepare. And having gone they found
καθὼς εἶρηκεν αὐτοῖς· καὶ ἡτοίμασαν τὸ πάσχα.
as he had said to them; and they prepared the passover.

14 Καὶ ὅτε ἐγένετο ἡ ὥρα ἀνέπεσεν, καὶ οἱ δώδεκα⁷
And when was come the hour he reclined [at table], and the twelve
ἀπόστολοι σὺν αὐτῷ. 15 καὶ εἶπεν πρὸς αὐτούς, Ἐπιθυμία⁸
apostles with him. And he said to them, With desire

ἐπεθύμησα τοῦτο τὸ πάσχα φαγεῖν μεθ' ὑμῶν πρὸ τοῦ με-πα-
I desired this passover to eat with you before I suf-
θεῖν· 16 λέγω γὰρ ὑμῖν, ὅτι οὐκέτι⁹ οὐ μὴ φάγω εἰς
fer. For I say to you, that any more not at all will I eat of
(lit. no more)

αὐτοῦ· ἕως ὅτου πληρωθῇ ἐν τῇ βασιλείᾳ τοῦ θεοῦ. 17 Καὶ
it until it be fulfilled in the kingdom of God. And

δεξιόμενος¹⁰ αὐτῷ ποτήριον, εὐχαριστήσας εἶπεν, Λάβετε τοῦτο,
having received a cup having given thanks he said, Take this,
καὶ διαμερίσατε ἑαυτοῖς· 18 λέγω γὰρ ὑμῖν, ὅτι οὐ μὴ
and divide [it] among yourselves. For I say to you, that not at all

πίω ἀπὸ τοῦ γεννήματος¹¹ τῆς ἀμπέλου ἕως ἡμέρας¹² ἡ
will I drink of the fruit of the vine until the
βασιλεία τοῦ θεοῦ ἔλθῃ. 19 Καὶ λαβὼν ἄρτον, εὐχαριστή-
kingdom of God be come. And having taken a loaf, having given
σας ἔκλασεν, καὶ ἔδωκεν αὐτοῖς, λέγων, Τοῦτο ἴσθιν τὸ σῶμα
sας he broke, and gave to them, saying, This is body
μου, τὸ ὑπὲρ ὑμῶν διδόμενον· τοῦτο ποιεῖτε ἕως τῆς ἐμῆς
my, which for you is given: this do in the of me
ἀνάμνησιν. 20 Ὡσαύτως καὶ τὸ ποτήριον μετὰ τὸ δειπνή-
remembrance. In like manner also the cup after having supped,

time to betray Him to them, away from the crowd.

⁷ And the day of unleavened bread came, in which the passover must be sacrificed.

⁸ And He sent Peter and John, saying, Go and prepare the passover for us so that we may eat.
⁹ But they said to Him, Where do you desire that we should make ready?

¹⁰ And He said to them, Behold, as you go into the city you will meet a man carrying a pitcher of water. Follow him to the house where he goes.

¹¹ And you shall say to the master of the house, The Teacher says to you, Where is the guest-room where My disciples and I may eat the passover?

¹² And he will show you a large furnished upper room.

¹³ Make preparations there. And they went and found it just as He had said to them. And they made the passover ready.

¹⁴ And when the hour arrived, He and the twelve apostles sat at table.

¹⁵ And He said to them, With great longing I have desired to eat this Passover with you before I suffer.

¹⁶ For I tell you that I will never eat with you any more until it is fulfilled in the kingdom of God.

¹⁷ And taking a cup He gave thanks, saying, Take this and divide it among yourselves.

¹⁸ For I say to you that I will never again drink of the fruit of the vine until the kingdom of God has come.

¹⁹ And taking a loaf, giving thanks, He broke and gave to them, saying, This is My body which is given for you: this do in the remembrance of Me.

²⁰ And likewise the cup, after the taking of

¹ ὁ ὄχλος αὐτοῦς LTTA. ² ἐν (read ἡ in which) TRA. ³ Ἰωάννην TR. ⁴ εἶπεν
LTTA. ⁵ + [σοι] for thee L. ⁶ εἰς ἣν in which LTTA. ⁷ ἀνάγκην GLTTAW. ⁸ εἰρήκει
LTTA. ⁹ — δώδεκα LTTA. ¹⁰ — οὐκέτι [LTTA]. ¹¹ αὐτὸ ἵτ LTTA. ¹² + τὸ τῆς (cup) L
¹³ εἰς ἑαυτοῦς LTTA. ¹⁴ — ὅτι TRA. ¹⁵ + ἀπὸ τοῦ νῦν henceforth T(TTA). ¹⁶ γεννήματος
LTTAW. ¹⁷ οὐ TRA. ¹⁸ [εἰς] A. ¹⁹ καὶ τὸ ποτήριον ὡσαύτως TRA.

supper, saying, This cup is the new covenant in My blood which is poured out for you.

²¹ But, look! The hand of him who betrays Me is with Me on the table.

²² And truly the Son of Man goes just as it has been foredetermined, but woe to that man by whom He is betrayed!

²³ And they began to ask among themselves then as to which of them it might be who would do this thing.

²⁴ And there was a dispute among them—this, which of them it is to be thought greater.

²⁵ And He said to them, The kings of the Gentiles lord it over them. And those who exercise authority over them are called benefactors.

²⁶ But not so with you, but he who is greater among you, let him be as the younger, and he who leads as he that serves.

²⁷ For which is greater? He that sits at table or he that serves? Is it not he who sits? But I am among you as one who serves.

²⁸ However, you are they who have continued with Me in My temptations.

²⁹ And I appoint to you a kingdom, as My Father has appointed to Me,

³⁰ so that you may eat and drink at My table in My kingdom, and that you may sit on thrones judging the twelve tribes of Israel.

³¹ And the Lord said, Simon, Simon, Behold! Satan has claimed you for himself, in order to sift you as wheat.

³² But I have prayed for you, that your faith may not fail. And when you have been restored, make your brothers strong.

³³ And he said to Him, Lord, I am ready to go with You both into prison and into death.

³⁴ And He said, I tell you, Peter, surely the

σαι, λέγων, Τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐν τῷ
saying, This cup [is] the new covenant in

αἱματί μου, τὸ ὑπὲρ ὑμῶν ἑκκυνόμενον. ²¹ Πλὴν ἰδοὺ,
my blood, which for you is poured out. Moreover, behold,

ἡ χεὶρ τοῦ παραδιδόντος με μετ' ἐμοῦ ἐπὶ τῆς τραπέζης.
the hand of him delivering up [me] with me on the table;

²² καὶ ὁ μὲν υἱὸς τοῦ ἀνθρώπου πορεύεται κατὰ τὸ
and indeed the Son of man goes according as

ὀρίσμενον. ²³ πλὴν οὐαὶ τῷ ἀνθρώπῳ, ἐκείνῳ δὲ οὐ παρα-
it has been determined, but woe to that man by whom he is de-

διδόται. ²⁴ καὶ αὐτοὶ ᾤρξαντο συζητεῖν πρὸς ἑαυτούς,
livered up. And they began to question together among themselves,

τό, τίς ἄρα εἷη ἐξ αὐτῶν ὁ τοῦτο μέλλων πράσσειν.
this, who then it might be of them who this was about to do.

²⁵ Ἐγένετο δὲ καὶ φιλονεικία ἐν αὐτοῖς, τό, τίς αὐτῶν
And there was also a strife among them, this, which of them

δοκεῖ εἶναι μείζων. ²⁶ ὁ δὲ εἶπεν αὐτοῖς, Οἱ βασιλεῖς
is thought to be [the] greater. And he said to them, The kings

τῶν ἐθνῶν κυριεύουσιν αὐτῶν, καὶ οἱ ἐξουσιάζοντες
of the nations rule over them, and those exercising authority over

αὐτῶν εὐεργετὰ καλοῦνται. ²⁷ ὑμεῖς δὲ οὐχ οὕτως. ἀλλ',
them well-doers are called. Ye ye not thus [shall be]; but

ὁ μείζων ἐν ὑμῖν ᾠκεῖσθαι ὡς ὁ νεώτερος· καὶ ὁ
the greater among you let him be as the younger, and he that

ἡγούμενος ὡς ὁ διακονῶν. ²⁸ τίς γὰρ μείζων, ὁ
leads as he that serves. For which [is] greater, he that

ἀνακείμενος ἢ ὁ διακονῶν; οὐχὶ ὁ ἀνακείμε-
reclines - [at table] or he that serves? [is] not he that reclines

νος; ἐγὼ δὲ εἰμι ἐν μέσῳ ὑμῶν ὡς ὁ διακονῶν.
[at table]? But I am in [the] midst of you as he that serves.

²⁹ Ὑμεῖς δὲ ὅστε οἱ διαμεμενηκότες μετ' ἐμοῦ ἐν ταῖς
But ye are they who have continued with me in

πειρασμοῖς μου. ³⁰ καὶ ἐγὼ διατίθειμαι ὑμῖν, καθὼς ἐθέτο
my temptations. And I appoint to you, as [appointed]

μοι ὁ πατήρ μου, βασιλείαν, ³¹ ἵνα ᾠκεῖσθε καὶ πίνητε
[to] me [my] father, a kingdom, that ye may eat and may drink

ἐπὶ τῆς τραπέζης μου ἐν τῇ βασιλείᾳ μου, καὶ καθίσθητε ἐπὶ
at my table in my kingdom, and may sit on

θρόνων, κρίνοντες τὰς δώδεκα φυλάς τοῦ Ἰσραὴλ.
thrones, judging the twelve tribes of Israel.

³² εἶπεν δὲ ὁ κύριος, Σίμων, Σίμων, ἰδοὺ, ὁ σατανᾶς
And [said] the Lord, Simon, Simon, lo, Satan

ἐξήρξατο ὑμᾶς, τοῦ σινασαι ὡς τὸν σῖτον. ³³ ἐγὼ
demanded to have you, for the sifting [you] as wheat; I

δὲ ἔδεσθην περὶ σοῦ, ἵνα μὴ ἐκλείπῃ ἡ πίστις σου· καὶ σύ
but besought for thee, that may not fail thy faith; and [thou]

ποτε ἐπιστρέψας ὀστήρισον τοὺς ἀδελφοὺς σου. ³⁴ Ὁ δὲ
[when] hast turned back confirm thy brethren. And he

εἶπεν αὐτῷ, Κύριε, μετὰ σοῦ ἔτοιμός εἰμι καὶ εἰς φυλάκην καὶ
said to him, Lord, with thee ready I am both to prison and

εἰς θάνατον πορεύεσθαι. ³⁵ Ὁ δὲ εἶπεν, Λέγω σοι, Πέτρε,
to death to go. And he said, I tell thee, Peter,

¹ ἐκκυνόμενον LITTA. ² ὅτι (for) ὁ υἱὸς μὲν TITTA. ³ κατὰ τὸ ὀρίσμενον πορεύεται LITTA.
⁴ συζητεῖν LITTA. ⁵ ᾠκεῖσθαι TITTA. ⁶ ἐν μέσῳ ὑμῶν εἰμι TITTA. ⁷ ἐσθίετε LITTA.
⁸ καθίσσεσθε ye shall sit OLW; καθίσσεσθε ye shall sit TT; καθίσσεσθε L. ⁹ — εἶπεν δὲ ὁ
κύριος TT; ¹⁰ ὀστήρισον LITTA. ¹¹ ὀστήρισον LITTA.

οὐ· μή^ν φωνήσῃ σήμερον ἄλεκτωρ *πρὶν· ἢ^ν τρίς *παρ-
in no wise shall crow to-day [the] cook before that thrice thou wilt
knowing Me three times.

35 Καὶ εἶπεν αὐτοῖς, "Ὅτε ἀπέστειλα ὑμᾶς ἄτερ *βαλαν-
And he said to them, When I sent you without purse
τίου^ν καὶ *πήρας καὶ ὑποδημάτων, μή τινος ὑστερήσατε;
and provision bag and sandals, anything did ye lack?

Οἱ δὲ *εἶπον,^ν "Οὐδένος."^ν 36 *Εἶπεν οὖν^ν αὐτοῖς, "Ἀλλὰ
And they said, Nothing. He said therefore to them, "However
νῦν ὁ ἔχων *βαλάντιον^ν ἀράτω, ὁμοίως καὶ *πήραν^ν
'now he who has a purse let him take [it], in like manner also provision bag;

καὶ ὁ μὴ ἔχων *πωλησάτω τὸ ἱμάτιον αὐτοῦ καὶ ἀγορασάτω
and he who has not [one] let him sell his garment and buy
μάχαιραν^ν 37 λέγω· γὰρ ὑμῖν, ὅτι *ἐπὶ^ν τοῦτο τὸ γεγραμμένον
a sword; for I say to you, that yet this that has been written

δεῖ τελεσθῆναι ἐν ἡμοῖς, τὸ^ν καὶ μετὰ ἀνόμων ἐλογίσθη·
must be accomplished in us, And with [the] lawless he was reckoned:

καὶ· ἔγώ^ν *ἔτι^ν περὶ ἡμοῦ τέλος ἔχει. 38 Οἱ δὲ *εἶπον,^ν
for also the things concerning me an end have. And they said,
Κύριε, ἰδοὺ, μάχαιραι ὥδε δύο. *Ὅ δὲ εἶπεν αὐτοῖς,
Lord, behold, 'words 'here ['are] two. And he said to them,

*Ἰκανὸν ἐστίν.
'Enough 'it 'is.

39 Καὶ ἰελθὼν ἐπορεύθη κατὰ τὸ ἔθος εἰς τὸ ὄρος
And going forth he went according to custom to the mount
των ἑλαιῶν· ἤκολούθησαν δὲ αὐτῷ καὶ οἱ μαθηταὶ αὐτοῦ.^ν
of Olives, and followed him also his disciples.

40 γενόμενος δὲ ἐπὶ τοῦ τόπου εἶπεν αὐτοῖς, Προσεύχεσθε
And having arrived at the place he said to them, Pray
μὴ εἰσελθεῖν εἰς πειρασμόν. 41 Καὶ αὐτὸς ἀπισπάρσθη ἀπ'
not to enter 'into temptation. And he was withdrawn from

αὐτῶν ὥσπερ λίθου βολήν, καὶ θείε· τὰ γόνατα· προσκύνησεν
them about a stone's throw, and falling on [his] knees he prayed,
42 λέγων, Πάτερ, εἰ βούλει *παρενεγκεῖν^ν ἰ^ν ποτήριον
saying, Father, if thou art willing to take away 'cup

τοῦτο^ν ἀπ' ἐμοῦ· πλὴν μὴ τὸ θέλημά μου, ἀλλὰ τὸ σὺν *γε-
'this from me—; but not my will, but thine be
νίσθω.^ν 43 *Ὁ φθὲ δὲ αὐτῷ ἄγγελος *ἀπ' οὐρανοῦ ἐνισχύων
do. And appeared to him an angel from heaven strengthening

αὐτόν. 44 καὶ γενόμενος ἐν ἀγωνίᾳ ἱκτενίστερον προσκύνησεν
him. And being in conflict more intently he prayed.
45 γίνετο δὲ ὁ ἰδρώς αὐτοῦ ὥσπερ θρόμβοι αἵματος *κατα-
And became his sweat as great drops of blood falling

βαίνοντες^ν ἐπὶ τὴν γῆν. 45 Καὶ ἀναστὰς ἀπὸ τῆς
down to the earth. And having risen up from

προσευχῆς, ἔλθων πρὸς τοὺς μαθητὰς· εἶρεν αὐτοὺς κοιμω-
prayer, coming to the disciples he found them asleep—

cock will not crow today before you deny knowing Me three times.

³⁵ And He said to them, When I sent you without purse and bag and shoes, did you lack anything? And they said, Nothing.

³⁶ Then He said to them, But, now he who has a purse, let him take it. And in the same way also a bag. And he who does not have one, let him sell his coat and buy a sword.

³⁷ For I tell you that this that has been written must still be fulfilled in Me, "And He was numbered with the transgressors"—for the things concerning Me have an end too.

³⁸ And they said, Lord, See, here are two swords. And He said to them, It is enough.

³⁹ And going out, according to custom, He went to the Mount of Olives. And His disciples also followed Him.

⁴⁰ And arriving there, He said to them, Pray that you do not enter into temptation.

⁴¹ And He was withdrawn from them about a stone's throw. And falling on His knees He prayed,

⁴² saying, Father, if You are willing, remove this cup from Me. Nevertheless, not My will be done, but Yours.

⁴³ And an angel appeared to Him from Heaven, strengthening Him.

⁴⁴ And being in an agony, He prayed more earnestly. And His sweat became as great drops of blood falling down to the ground.

⁴⁵ And rising up from prayer, coming to His disciples, He found them sleeping from the sorrow.

^ν—μή (read shall not crow) TT.A.

εἰδέναι LTR.

^ν [μή] L.

^ν [γὰρ] LTR.

οἱ δὲ εἶπον TT.A.

οὐδένος TT.A.

οὐδένος TT.A.

οὐδένος TT.A.

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οὐδένος TT.A.

οὐδένος TT.A.

^ν ὥς until LTR.A.

^ν βαλάντιον LTR.A.

^ν εἶπεν LTR.A.

^ν ἔτι LTR.A.

^ν ἔτι LTR.A.

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^ν μὴ ἀπαρνήσῃ

^ν οὐδένος TT.A.

^ν ἔτι LTR.A.

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^ν ἔτι LTR.A.

⁴⁶ And He said to them, Why do you sleep? Get up and pray, so that you may not enter into temptation.

⁴⁷ And as He was still speaking, behold, a multitude! And he who was called Judas, one of the twelve, was coming in front of them. And he came to Jesus to kiss Him.

⁴⁸ But Jesus said to him, Judas, do you betray the Son of man with a kiss?

⁴⁹ And seeing what was about to happen, those around Him said to Him, Lord, shall we strike with the sword?

⁵⁰ And a certain one of them struck the high priest's servant and cut off his right ear.

⁵¹ And answering Jesus said, Allow it this far. And He touched the man's ear, healing him.

⁵² And Jesus said to those who had come out against Him, the chief priests and captains and elders, Have you come out with swords and sticks as if against a thief?

⁵³ When I was with you daily in the Temple you did not lift your hands against Me. But this is your hour, and the power of darkness.

⁵⁴ And they seized Him and led Him, taking Him to the house of the high priest. And Peter was following at a distance.

⁵⁵ And they kindled a fire in the middle of the court and sat down together, and Peter sat among them.

⁵⁶ And seeing him sitting by the light, and looking closely at him, a certain girl said, This one was with Him too!

⁵⁷ But he denied Him, saying, Woman, I do not know Him.

⁵⁸ And after a little while, another looked

μένους¹ ἀπὸ τῆς λύπης, 48 καὶ εἶπεν αὐτοῖς, Τί καθυμένει² ἀναστάντες προσεύχεσθε, ἵνα μὴ εἰσέλθῃτε εἰς πειρασμόν.³
 Having risen up pray, that ye may not enter into temptation.

47 Ἐτι⁴ δὲ αὐτοῦ λαλοῦντος, ἰδοὺ ὄχλος, καὶ ὁ λεγόμενος⁵ Ἰούδας, εἷς τῶν δώδεκα, προήρχετο αὐτῶν, καὶ ἤγγισεν τῷ Ἰησοῦ φιλεῖν αὐτόν. 48 ὁ δὲ Ἰησοὺς εἶπεν αὐτῷ, Ἰούδα, φιλήματι τὸν υἱὸν τοῦ ἀνθρώπου παραδίδως;⁶
 And yet, as he was speaking, behold a crowd, and he who was called Judas, one of the twelve, was going before them, and drew near to Jesus to kiss him. But Jesus said to him, Judas, with a kiss the Son of man deliverest thou up?

49 Ἰδόντες δὲ οἱ περὶ αὐτὸν τὸ ἐσόμενον εἶπον αὐτῷ, Κύριε, εἰ πατάξομεν ἐν μαχαίρᾳ;⁷ 50 Καὶ ἰπά-
 And seeing those around him what was about to happen said to him, Lord, shall we smite with [the] sword? And a certain one of them struck the high priest's servant and cut off his right ear.

ταξεν εἷς τις ἐξ αὐτῶν τὸν δούλον τοῦ ἀρχιερέως, καὶ ἀφείλεν αὐτοῦ τὸ οὖς⁸ τὸ δεξιόν. 51 ἀποκριθεὶς δὲ ὁ Ἰησοὺς
 And taking one of them a certain of them the bondman of the high priest, and took off his ear the right. And answering Jesus

εἶπεν, Ἐὰν ἔως τοῦτου. Καὶ ἀψήμενος τοῦ ὠτίου αὐτοῦ
 said, Suffer thus far. And having touched the ear of him he healed him. And Jesus to those who were

γενομένους ἐπ' αὐτὸν ἀρχιερεῖς καὶ στρατηγούς τοῦ ἱεροῦ
 come against him, chief priests and captains of the temple and elders, As ἐπὶ λησῇ ἐξεληλύθατε⁹ μετὰ

μαχαίρων καὶ ξύλων;¹⁰ 53 καθ' ἡμέραν ὄντος μου μεθ' ὑμῶν
 against a robber have ye come out with swords and staves? Daily when I was with you

ἐν τῷ ἱερῷ οὐκ ἐξέτεινατε τὰς χεῖρας ἐπ' ἐμέ. ἄλλ' ἂν
 in the temple ye stretched not out [your] hands against me; but this your is hour, and the power of darkness.

αὕτη ἡμῶν ἐστιν¹¹ ἡ ὥρα, καὶ ἡ ἐξουσία τοῦ σκότους.
 And having kindled a fire in the midst of the court, and Peter was following among them.

54 Συλλαβόντες δὲ αὐτὸν ἤγαγον, καὶ εἰσήγαγον αὐτόν¹² εἰς τὸν οἶκον τοῦ ἀρχιερέως. ὁ δὲ Πέτρος ἠκολούθει
 And having seized him they led [him away], and led him into the house of the high priest. And Peter was following

μακρόθεν. 55 ἀψάντων¹³ δὲ πῦρ ἐν μέσῳ τῆς αὐλῆς, καὶ συγκαθίσαντων¹⁴ αὐτῶν¹⁵ ἐκάθηντο ὁ Πέτρος ἐν μέσῳ αὐτῶν.
 And having kindled a fire in the midst of the court, and having sat down together they sat Peter among them.

56 ἰδοῦσα δὲ αὐτὸν παιδίσκη τις καθήμενον πρὸς τὸ φῶς, καὶ ἀτενίσασα αὐτῷ, εἶπεν, Καὶ ὁὗτος σὺν τῷ φω-
 And seeing him sitting by the light, and looking intently on him, said, And this one with the light.

57 Ὁ δὲ ἡνέκατο αὐτόν, λέγων, Ἔγνωναι, οὐκ οἶδα αὐτόν. 58 Καὶ μετὰ βραχὺ ἕτερος ἰδὼν αὐτὸν εἶπεν,
 But he denied him, saying, Woman, I do not know him. And after a little another seeing him said,

58 Καὶ μετὰ βραχὺ ἕτερος ἰδὼν αὐτὸν εἶπεν,
 And after a little another seeing him said,

58 Καὶ μετὰ βραχὺ ἕτερος ἰδὼν αὐτὸν εἶπεν,
 And after a little another seeing him said,

58 Καὶ μετὰ βραχὺ ἕτερος ἰδὼν αὐτὸν εἶπεν,
 And after a little another seeing him said,

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 And after a little another seeing him said,

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 And after a little another seeing him said,

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 And after a little another seeing him said,

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 And after a little another seeing him said,

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 And after a little another seeing him said,

58 Καὶ μετὰ βραχὺ ἕτερος ἰδὼν αὐτὸν εἶπεν,
 And after a little another seeing him said,

58 Καὶ μετὰ βραχὺ ἕτερος ἰδὼν αὐτὸν εἶπεν,
 And after a little another seeing him said,

1 — δὲ and LITTAW. 2 αὐτοῦς OLITTAW. 3 Ἰησοῦς δὲ TTA. 4 εἶπεν LITTA. 5 — αὐτῷ TTA. 6 μαχαίρᾳ TTA. 7 τοῦ ἀρχιερέως τὸν δούλον TTA. 8 τὸ οὖς αὐτοῦ LITTA. 9 — αὐτοῦ TTA. 10 — ὁ LITTA. 11 ἐξέλθατε came ye out LIT. 12 ἀλλὰ TTA. 13 ἐστὶν ὑμῶν LITTA. 14 — αὐτὸν (read [him]) LITTA. 15 τὴν οἰκίαν TTA. 16 περὶ αὐτῶν TTA. 17 περικαθίσαντων, having sat around L; συγκαθίσαντων T. 18 — αὐτῶν LITTA. 19 μέσῳ TTA. 20 — αὐτὸν LITTA. 21 οὐκ οἶδα αὐτόν, γάρ TTA.

Καὶ σὺ ἐξ αὐτῶν εἶ. Ὁ δὲ Πέτρος εἶπεν, "Ἄνθρωπε, οὐκ εἰμί.
And thou of them art. But Peter said, Man, I am not.

ὁθ Καὶ διαστάσης ὥσεὶ ὥρας μιᾶς, ἄλλος τις διίσχυριζετο,
And having elapsed about 'hour 'one, & 'other 'a 'certain strongly affirmed,

λέγων, Ἐπ' ἀληθείας καὶ οὗτος μετ' αὐτοῦ ἦν· καὶ γὰρ Γαλι-
saying, In truth also this one with him was; for also a Gal-
λαῖος ἐστιν. 60 Εἶπεν δὲ ὁ Πέτρος, Ἄνθρωπε, οὐκ οἶδα ὃ
lean be is. And said Peter, Man, I know not what

λέγεις. Καὶ παραχρῆμα, ἔτι λαλοῦντος αὐτοῦ, ἐφώνησεν
 thou sayest. And immediately, 'yet 'as he was speaking, 'crew

ὁ ἄλεκτωρ· 61 καὶ στραφεὶς ὁ κύριος ἐνέβλεψεν τῷ Πέτρῳ·
 'the 'cock. And having turned, the Lord looked at Peter;

καὶ ὑπεμνήσθη ὁ Πέτρος τοῦ λόγου τοῦ κυρίου, ὡς εἶπεν αὐτῷ,
and "remembered 'Peter the word of the Lord, how he said to him,

"Οτι πρὶν ἀλέκτορα φωνῆσαι ἂπαρνήσῃ με τρίς. 62 Καὶ

Before [the] cock crow thou wilt deny me thrice. And

ἐξελθὼν ἔξω ὁ Πέτρος ἔκλαυσεν πικρῶς.
having gone forth outside Peter wept bitterly.

63 Καὶ οἱ ἄνδρες οἱ συνέχοντες τὸν Ἰησοῦν ἐνέπαιζον
And the men who were holding Jesus mocked

αὐτῷ, δέροντες· 64 καὶ περικαλύψαντες αὐτὸν ἕλτυπον
him, beating [hím]: and having covered up him they were striking

αὐτοῦ τὸ πρόσωπον, καὶ ἐπήρώτων αὐτόν, λέγοντες, Προ-

φήτευσον, τίς ἐστὶν ὁ παῖσας σε; 65 Καὶ ἕτερα πολλά
phōteuson, tis estin ho paisas se? 65 Kai hetera polla

blasphemously they said to him.

66 Καὶ ὡς ἐγένετο ἡμέρα **συνήχθη** τὸ πρεσβυτέριον
And when it became day were gathered together the elderhood

τοῦ λαοῦ, ἀρχιερεῖς τε καὶ γραμματεῖς, καὶ ἠνήγαγον αὐτὸν
of the people both chief priests and scribes and they led him

εἰς τὸ συνέδριον ^bἑαυτῶν,¹¹ λέγοντες, 67 Εἰ σὺ εἶ ὁ χριστός,

into -earnestly -their, saying, If thou art the Christ,
 "εἰπέ" ἡμῖν. Εἶπεν δὲ αὐτοῖς· Ἐὰν ὑμῖν εἰπω, οὐ μὴ
 tell You, and hearken to them? If you I should tell not at a

πιστεύσητε 68. εἰν. δὲ καὶ ἐρωτήσω, οὐ μὴ ἀποκρι-

θῆτέ ^εμοι, ἢ ἀπολύσητε." 69 ἀπο.του.νυν ^εἵσται ὁ υἱὸς τοῦ

answer me, nor let [me] go. Henceforth shall be the Son
ἀνθρώπου καθήμενος ἐκ δεξιῶν τῆς δυνάμεως τοῦ θεοῦ.

70 "Εἶπον". δὲ πάντες, Σὺ οὐκ εἶ ὁ υἱὸς τοῦ θεοῦ; Ὁ δὲ

And they said 'all, Thou then art the Son of God? And he
 πρὸς αὐτοὺς ἔφη, Ὑμεῖς λέγετε, ὅτι ἐγὼ εἰμι. 71 Οἱ δὲ ἔειπον,

to them said, Ye say, What I am. And they said,
Τί ἐτι ἔχομεν μαρτυρίας¹; αὐτοὶ γὰρ ἠκούσαμεν

What any more need have we
ἀπὸ τοῦ στόματος αὐτοῦ.

23 Καὶ ἀναστὰν ἔπαν τὸ πλῆθος αὐτῶν ἡγάγεν

at him and said, You are one of them too. But Peter said, Man, I am not!

⁵⁹ And about an hour later, a certain one said boldly, Really, this one was with Him too, for he is a Galilean.

⁶⁰ And Peter said, Man, I do not know what you say. And immediately, while he was yet speaking, the cock crowed.

⁶¹ And the Lord turned around and looked at Peter. And Peter remembered the word of the Lord, how He had said to him, Before the cock crow, you will deny Me three times.

⁶² And going out, Peter cried bitterly.

⁶³ And the men who were holding Jesus ridiculed Him, beating Him.

⁶⁴ And blindfolding Him, they were slapping His face and asking Him, saying, Prophecy! Who is it that hit you?

⁶⁵ And they said many other things to Him, blaspheming Him.

⁶⁶ And when day came, the elders of the people, both the chief priests and scribes gathered together. And they led Him in to their san-he-drin, saying,

⁶⁷ If you are the Christ, tell us. And He said to them, If I tell you, you will never believe.

⁶⁸ And if I also ask, you will not at all answer Me nor let Me go.

⁶⁹From now on the Son of man shall be sitting at the right hand of the power of God.

⁷⁰ And they all said, Are you then the Son of God? And He said to them. You say that I am.

⁷¹ And they said, What need do we have of any further testimony? For we ourselves have heard from his *own* mouth.

CHAPTER 23

¹ And rising the whole multitude of them led Him to Pilate.

• ἔφη ΤΥΤΑ.	• - ὁ (read [the]);	ΟΛΤΥΑΥ.	+ + σήμερον to-day ΤΥΤΑ.	• - ὁ Πέτρος
(read he wept) ΟΥΤΥΑ.	•	αὐτὸν him ΛΤΥΤΑ.	• - ἐκτενον αὐτοῦ το πρῶτον, καί [LITTYA]	• εἶπον ΤΥΤΑ.
• αὐτὸν ΤΥΤΑ.	• ἀπέλαγον they led away	ΤΥΤΑ.	• αὐτὸν ΤΥΤΑ.	• εἶπον ΤΥΤΑ.
• καὶ ΛΤΥΤΑ.	• - μοι ἡ ἀπολογία ἡ ΤΥΤΑ.	+ + δε however ΛΤΥΤΑ.	• εἶπον ΤΥΤΑ.	
• εἶπον ΛΤΥΤΑ.	• ἰσχυρὸν μετρητὸν ὅτι ΤΥΤΑ.	• ὅτι οὐκ εἶπον ΤΥΤΑ.		

² And they began to accuse Him, saying, We found this man leading the nation astray and forbidding to give tribute to Caesar, saying that he is Christ, a king.

³ And Pilate questioned Him, saying, Are you the king of the Jews? And answering him He said, You say it.

⁴ And Pilate said to the chief priests and the people, I do not find any fault in this man.

⁵ But they kept insisting, saying, He stirs up the people, teaching all through Judea, beginning from Galilee even to here.

⁶ But hearing Galilee, Pilate asked if the man was a Galilean.

⁷ And learning that He was from Herod's district, he sent Him to Herod (he also being at Jerusalem in those days).

⁸ And seeing Jesus, Herod rejoiced greatly, for he had been wishing to see Him for a long time, for he had heard many things about Him. And he was hoping to see some miracle performed by Him.

⁹ And he questioned Him in many words, but He answered him nothing.

¹⁰ And the chief priests and the scribes had stood furiously making charges against Him.

¹¹ And Herod humiliated and ridiculed Him with his troops. And dressing Him in luxurious clothing, he sent Him back to Pilate.

¹² And that same day Pilate and Herod became friends with one another (for before they were at odds between themselves).

αὐτὸν ἐπὶ τὸν Πιλάτον.² 2 ἤρξαντο δὲ κατηγορεῖν αὐτοῦ,
him to Pilate. And they began to accuse him,

λέγοντες, Τοῦτον "εὐρομεν" διαστρέφοντα τὸ ἔθνος,³ καὶ
saying, This [man] we found perverting the nation, and

κωλύοντα "Καίσαρι" τὸν φόρον⁴ δίδόναι, "λέγοντα" αὐτὸν "Χριστὸν"
forbidding "to" Caesar "tribute" "to" give, saying himself "Christ"

βασιλέα εἶναι. 3 Ὁ δὲ "Πιλάτος" ἐπηρώτησεν αὐτόν, λέγων,
"a" king "is." And Pilate questioned him, saying,

Σὺ εἰ ὁ βασιλεὺς τῶν Ἰουδαίων; Ὁ δὲ ἀποκριθεὶς αὐτῷ
"Thou" art the king of the Jews? And he answering him

ἔφη, Σὺ λέγεις. 4 Ὁ δὲ "Πιλάτος" εἶπεν πρὸς τοὺς ἀρχιερεῖς
said, Thou sayest. And Pilate said to the chief priests

καὶ τοὺς ὄχλους, Οὐδὲν εὗρισκω αἰτίον ἐν τῷ ἀνθρώπῳ τούτῳ.
and the crowds, Nothing I find blamable in this man.

5 Οἱ δὲ ἐπίσχυον, λέγοντες, "Οτι ἀνασείει τὸν λαόν, διδάσ-
But they were insisting, saying, "That he stirs up the people, teach-

κων καθ' ὅλης τῆς Ἰουδαίας," ἀρξάμενος ἀπὸ τῆς Γαλι-
ing throughout "whole" the of Judea, beginning from Galil-

λαίας ἕως ὧδε. 6 Ὁ δὲ "Πιλάτος" δὲ ἀκούσας "Γαλιλαίαν"
lee even to here. But Pilate having heard Galilee [named]

ἐπηρώτησεν εἰ ὁ ἀνθρώπος Γαλιλαῖός ἐστιν; 7 καὶ ἐπι-
asked whether the man "a" Galilean "is;" and having

γνοὺς ὅτι ἐκ τῆς Ἰερουσαλὴμ ἐστὶν, ἀνέπεμψεν αὐτὸν
known that from the jurisdiction of Herod he is, he sent "up"

πρὸς τὸν Ἡρώδη, ὄντα καὶ αὐτὸν ἐν Ἱερουσαλὴμ ἐν ταῖς
to Herod, "being" also "he" at Jerusalem in those

ταῖς ἡμέραις. 8 Ὁ δὲ Ἡρῶδης ἰδὼν τὸν Ἰησοῦν ἐχάρη λίαν
days. And Herod seeing Jesus rejoiced greatly,

ἦν γὰρ "Θέλων" ἐξικανῶν⁵ ἰδεῖν αὐτόν, διὰ τὸ ἀκοῦεν
for he was wishing for long to see him, because of hearing

"πολλὰ" περὶ αὐτοῦ; καὶ ἠλπίζεν ὅτι σημεῖον ἰδεῖν ὑπ'
many things concerning him; and he was hoping some sign to see "by"

αὐτοῦ γινόμενον. 9 Ἐπηρώτα δὲ αὐτόν ἐν λόγοις ἱκανοῖς⁶
"him" "done." And he questioned him in "words" "many,"

αὐτὸς δὲ οὐδὲν ἀπεκρίνατο αὐτῷ. 10 Ἐπιστήκεισαν δὲ οἱ ἀρχ-
but he nothing answered him. And "had" stood "the" chief

ιερεῖς καὶ οἱ γραμματεῖς, εὐτόνως κατηγοροῦντες αὐτόν.
priests "and" the "scribes," violently accusing him.

11 Ἐξουθενήσας δὲ αὐτόν ὁ Ἡρῶδης σὺν τοῖς στρατεύμασιν
And "having" set "at" nought "him" Herod with "troops"

αὐτοῦ, καὶ ἐμπαίξας, περιβαλὼν αὐτόν ἐσθῆτα λαμ-
"his," and having mocked [him], having put on him "apparel" "splen-

πρὰν ἀνέπεμψεν αὐτόν τῷ Πιλάτῳ. 12 Ἐγένοντο δὲ φίλοι
did he sent "back" "him" to Pilate. And became friends

ὁ τε Πιλάτος καὶ ὁ Ἡρῶδης ἐν αὐτῇ ἡμέρᾳ μετ' ἀλλήλων⁷
both Pilate and Herod on that same day with one another;

προὔπρηχον γὰρ ἐν ἐχθρᾷ ὄντες πρὸς ἑαυτούς.⁸
for before they were at enmity between themselves.

13 Ὁ δὲ Πιλάτος δὲ ἀσυνκαλεσάμενος τοὺς ἀρχιερεῖς καὶ τοὺς
And Pilate having called together the chief priests and the

ἀρχοντας καὶ τὸν λαόν, 14 εἶπεν πρὸς αὐτούς, Προσηνέκατέ
rulers and the people, said to them, Ye brought

¹³ And calling the chief priests and the rulers and the people,

¹⁴ Pilate said to them, You brought this

¹ Πιλάτον τ. = εὐραμεν ττα. ² + ἡμῶν (read our nation) λτη[α]w. ³ φόρον
Καίσαρι λτηα. ⁴ + καὶ ἀν[δ] [η]τη[α]. ⁵ Πιλάτος τ. ⁶ + καὶ
even ττη[α]. ⁷ — Γαλιλαίαν τ[α]. ⁸ + τὸν λ. ⁹ ἐξ ἱκανῶν χρόνων many times
wishing λτηα. ¹⁰ — πολλά ττα. ¹¹ + καὶ also τ. ¹² — αὐτὸν (read [him]) [η]τη[α].
¹³ Πιλάτος τ. ¹⁴ Ἡρῶδης καὶ ὁ Πιλάτος (Πιλά τ) ττα. ¹⁵ ἀντιπρὸς ττα.

μοι τὸν ἀνθρωπον τοῦτον, ὡς ἀποστρέφοντα τὸν λαόν· καὶ
 to the this man, as turning away the people; and
 ἰδοὺ, ἐγὼ ἐνώπιον ὑμῶν ἀνακρίνας· οὐδὲν¹ εἶδον ἐν τῷ
 behold, I before you having examined [him] nothing I found in
 ἀνθρώπου· τοῦτ' αἰτίον ὧν κατηγορεῖτε
 this man blamable [as to the things] of which ye bring accusation
 κατ' αὐτοῦ· 15 ἀλλ' οὐδὲ Ἡρώδης· ἀνέπεμψα γὰρ ὑμᾶς πρὸς
 against him; nor even Herod, for I sent up you to
 αὐτόν,² καὶ ἰδοὺ, οὐδὲν ἄξιον θανάτου ἐστὶν πεπραγμένον
 him, and lo, nothing worthy of death is done
 αὐτῷ. 16 παιδεύσας οὖν αὐτὸν ἀπολύσω. 17 Ἐνάγκη
 by him. Having chastised therefore him I will release [him]. Necessity
 δὲ εἶχεν ἀπολύειν αὐτοῖς κατὰ ἱστορίην ἑνα.³ 18 Ἄνέ-
 now he had to release to them at [the] feast one. They
 κροῖζαν· 18 δὲ παμπληθεῖ,⁴ λέγοντες, Αἰρε τοῦτον, ἀπόλυ-
 cried out but I in a mass, saying, Away with this [man], Re-
 σον δὲ ἡμῖν τὸν Βαραββᾶν· 19 ὅστις ἦν διὰ στάσιν
 lease and to us Barabbas; who was on account of insurrection
 τινὰ γενομένην ἐν τῇ πόλει καὶ φόνον βεβλημένος εἰς
 a certain made in the city and murder cast into
 φυλακὴν.⁵ 20 Πάλιν τοῦ⁶ ὁ Πιλάτος⁷ προσεφώνησεν⁸,
 prison. Again therefore Pilate called to [them],
 θέλων ἀπολύσαι τὸν Ἰησοῦν. 21 οἱ δὲ ἐπεφώνουν, λέγοντες,
 wishing to release Jesus. But they were crying out, saying,
 Ῥσταύρωσον, σταύρωσον⁹ αὐτόν. 22 Ὁ δὲ τρίτον εἶπεν
 Crucify, crucify him. And he a third [time] said
 πρὸς αὐτοὺς, Τί γὰρ κακὸν ἔποιησεν οὗτος; οὐδὲν
 to them, What then evil did commit this [man]? No
 αἴτιον θανάτου εἶδον ἐν αὐτῷ· παιδεύσας οὖν αὐτόν
 cause of death found I in him. Having chastised therefore him
 ἀπολύσω. 23 Οἱ δὲ ἐτίκεινον φωναῖς μεγάλαις, αἰτοῦ-
 I will release [him]. But they were urgent with voices loud, asking
 μενοι αὐτὸν σταυρωθῆναι· καὶ κατίσχουν αἱ φωναὶ αὐτῶν
 for him to be crucified. And prevailed the voices of them
 καὶ τῶν ἀρχιερέων.¹⁰ 24 Ὁ δὲ Πιλάτος¹¹ ἐπέκρινεν γενέσθαι
 and of the chief priests. And Pilate adjudged to be done
 τὸ αἶτημα αὐτῶν. 25 ἀπέλυσεν δὲ αὐτοῖς¹² τὸν διὰ
 their request. And he released to them him who on account of
 στάσιν καὶ φόνον βεβλημένον εἰς τὴν¹³ φυλακὴν, ὃν
 insurrection and murder had been cast into the prison, whom
 ᾔτουντο· τὸν δὲ Ἰησοῦν παρέδωκεν τῷ θελήματι αὐτῶν.
 they asked for; but Jesus he delivered up to their will.

26 Καὶ ὡς ἀπήγαγον αὐτόν, ἐπιλαβόμενοι Ὑμῶνος
 And as they led away him, having laid hold on Simon
 τινος Κυρηναίου τοῦ ἐρχομένου¹⁴ ἀπ' ἀγροῦ, ἐπέθηκαν
 a certain a Cyrenian coming from a field, they put upon
 αὐτῷ τὸν σταυρὸν φέρειν ὀπισθεν τοῦ Ἰησοῦ. 27 Ἐκολούθει
 him, the cross to bear [it] behind Jesus. Were following
 δὲ αὐτῷ πολὺ πλῆθος τοῦ λαοῦ καὶ γυναῖκων, αἱ καὶ¹⁵
 and him a great multitude of the people and of women, who also

man to me as one turning away the people, But behold, I have examined him in front of you. I found no fault in this man as to the things you charge against Him.

¹⁵ Neither did Herod, for I sent you up to him, and, see, nothing worthy of death has been done by Him.

¹⁶ So, after I beat Him, I will let Him go.

¹⁷ (For it was needful for him to release one to them at every feast.)

¹⁸ And they cried out all together, Away with this man! And, Release Barabbas to us

¹⁹ (who was thrown into prison because of a certain revolt and murder done in the city).

²⁰ Again, then, Pilate called to them, wishing to let Jesus go.

²¹ But they were crying out, saying, Crucify! Crucify Him!

²² And he said to them a third time, Why, then, what evil did this one do? I have found no cause of death in him. So, after I beat him, I will let him go.

²³ But they were violently pressing him with loud voices, asking for Him to be crucified. And their voices and those of the chief priests prevailed.

²⁴ And Pilate gave judgment that their request should be granted.

²⁵ And he released to them the one who had been thrown into prison for revolt and murder, whom they had requested. But he delivered up Jesus to their will.

²⁶ And as they led Him away, laying hold on one Simon (a Cy-re-ni-an coming from the country) they put the cross on him, to carry it behind Jesus.

²⁷ And a great crowd of the people were following Him, and of women who were

¹ οὐδὲν τίτ. ² ἀνέπεμψεν γὰρ αὐτόν πρὸς ἡμᾶς for he sent him back to us T.
 8 — vers 17 [L]TT[A]. ³ ἀνέκραγον ΤΤΑ. ⁴ παμπληθεῖς T. ⁵ βληθείς ([βληθείς] A)
 ἐν τῇ φυλακῇ ΤΤΑ. ⁶ δὲ however LTTA. ⁷ Πιλάτος T. ⁸ + αὐτοῖς them L.
 9 Σταυροῦ σταυρὸν LTTA. ¹⁰ — καὶ τῶν ἀρχιερέων [L]TT[A]. ¹¹ καὶ LTTA. ¹² — αὐτοῖς
 οἱ LTTA W. ¹³ — τῇ LTTA. ¹⁴ Σίμωνα τινὰ Κυρηναῖον ἐρχόμενον LTTA. ¹⁵ — τοῦ GW.
 16 ἀπὸ τοῦ W. ¹⁷ — καὶ LTTA.

beating their breasts and weeping over Him.

²⁸ But turning to them, Jesus said, Daughters of Jerusalem, do not weep for Me, but weep for yourselves and for your children.

²⁹ For, behold! The days are coming in which they will say, Happy are the barren and the wombs which did not bear, and the breasts which never gave suck.

³⁰ Then they will begin to say to the mountains, Fall on us; and to the hills, Cover us!

³¹ For if they do these things in the green tree, what may happen in the dry?

³² And there were others with Him—two criminals—to be put to death.

³³ And when they came to the place called The Skull, they crucified Him and the criminals, one on the right and the other on the left.

³⁴ And Jesus said, Father, forgive them, for they do not know what they are doing. And dividing His clothes, they threw a lot.

³⁵ And the people stood looking on. And the rulers also ridiculed Him, saying, He saved others, let him save himself if this is the Christ, the chosen of God.

³⁶ And the soldiers also ridiculed Him, coming near and offering Him vinegar,

³⁷ and saying, If you are the king of the Jews, save yourself.

³⁸ And there was also a sign written over Him in Greek and Latin and Hebrew letters: THIS IS THE KING OF THE JEWS.

³⁹ Now one of the criminals who had been hanged blasphemed Him, saying, If you are the Christ, save yourself and us.

⁴⁰ But the other answered and warned him,

ἐκόπτοντο καὶ ἰθρήνουν αὐτόν. 28 στραφεῖς δὲ πρὸς αὐτάς
were bewailing and lamenting him. And turning to them

28 ὁ Ἰησοῦς εἶπεν, Θυγατέρες Ἰερουσαλὴμ, μὴ κλαίετε ὑπὲρ ἐμοῦ,
Jesus said, Daughters of Jerusalem, weep not for me,

πλὴν ὑπὲρ ἑαυτὰς κλαίετε καὶ ἐπὶ τὰ τέκνα ὑμῶν· 29 ὅτι ἰδοὺ,
but for yourselves weep and for your children: for lo,

ἔρχονται ἡμέραι ἐν αἷς ἱροῦσιν, Μακάριαι αἱ στείραι αἱ στείραι
are coming days in which they will say, Blessed [are] the barren
καὶ αἱ κοιλίαι αἱ οὐκ ἐγέννησαν καὶ μαστοὶ οἱ οὐκ ἐθήλασαν.¹

30 τότε ἀρξονται λέγειν τοῖς ὄρεσιν, Πέσετε ὑφ' ἡμᾶς
Then shall they begin to say to the mountains, Fall upon us;

καὶ τοῖς βουνοῖς, Καλύψατε ἡμᾶς. 31 ὅτι εἰ ἐν ὑψηλῷ ὕψος
and to the hills, Cover us: for if in the green

ξύλω ταῦτα ποιοῦσιν, ἐν τῷ ξηρῷ τί γίνηται; 32 Ὥνουντο
tree these things they do, in the dry what may take place? Were led

δὲ καὶ ἕτεροι δύο κακούργοι σὺν αὐτῷ ἀνακερθεῖναι. 33 Καὶ
and also other two malefactors with him to be put to death. And

ὅτε ἀπήλθον ἐπὶ τὸν τόπον τὸν καλούμενον κρανίον ἐκεῖ
when they came to the place called a Skull there

ἐσταύρωσαν αὐτόν, καὶ τοὺς κακούρους, ὃν μὲν ἐκ δεξιῶν
they crucified him, and the malefactors, the one on [the] right

ὃν δὲ ἐξ ἀριστερῶν. 34 ὁ δὲ Ἰησοῦς ἔλεγεν, Πάτερ, ἄφεες
and one on [the] left. And Jesus said, Father, forgive

αὐτοὺς· οὐ γὰρ οἶδασιν τί ποιοῦσιν.² Διαμεριζόμενοι δὲ τὰ
them, for they know not what they do. And dividing

ἱμάτια αὐτοῦ ἐβαλον κλήρον.³ 35 καὶ εἰστήκει ὁ λαὸς θεω-
his garments they cast a lot. And stood the people behold-

ρῶν ἑξενικηρίζον. δὲ καὶ οἱ ἀρχόντες ἴδον αὐτοὺς, λέγον-
ing, and were deriding also the rulers with them, say-

τες, Ἄλλους ἔσωσεν, σωσάτω ἑαυτὸν εἰ οὗτός ἐστιν ὁ χριστός
Others he saved, let him save himself if this is the Christ

ἃς τοῦ θεοῦ ἐκλεκτός. 36 Ἐνέπαιζον δὲ αὐτῷ καὶ οἱ στρα-
to of God chosen. And mocked him also the sol-

τιῶται, προσερχόμενοι καὶ ὄξος προσφέροντες αὐτῷ, 37 καὶ
diers, coming near and vinegar offering him, and

λέγοντες, Εἰ σὺ εἰ ὁ βασιλεὺς τῶν Ἰουδαίων, σῶσον σεαυ-
saying, If thou art the king of the Jews, save thy-

τόν. 38 Ἦν δὲ καὶ ἐπιγραφή ὀγρεγραμμένη ἑπ' αὐτῷ
self. And there was also an inscription written over him

ῥηγράμμασιν Ἑλληνικοῖς καὶ Ῥωμαϊκοῖς καὶ Ἑβραϊκοῖς,⁴
in letters Greek and Latin and Hebrew:

οὗτός ἐστιν ὁ βασιλεὺς τῶν Ἰουδαίων.⁵
This is the king of the Jews.

39 Εἷς δὲ τῶν κρεμασθέντων κακούργων ἐβλασφήμη
Now one of the who had been hanged malefactors railled at

αὐτόν, λέγων, Εἰ σὺ εἰ ὁ χριστός, σῶσον σεαυτὸν καὶ
him, saying, If thou art the Christ, save thyself and

ἡμᾶς. 40 Ἀποκριθεὶς δὲ ὁ ἕτερος ἑπερίμα αὐτῷ, λέγων,⁶
But answering the other rebuked him, saying,

— ὁ τῆρα. * + αἱ τῆρα. ^b οὐκ ἐθρεψαν nourished not ἔτῆρα. ^c Πέσατε τῆρα.
^d [τῷ] τῆ. ^e ἦλθον ἔτῆρα. ^f [ὁ δὲ . . . ποιοῦσιν] ἔ. ^g κλήρους lots τῆ. ^h — καὶ ἔτῆ.
ⁱ — σὺν αὐτοῖς [ἔ]τῆρα. ^j τοῦ θεοῦ ὁ τῆ. ^k ἐνέπαιζαν τῆ. ^l — καὶ [ἔ]τῆρα.
^m [ἔ]τῆ. ⁿ ἐπιγεγραμμένη ἔτῆ; — γεγραμμένη τῆ. ^p — ῥηγράμμασιν . . . Ἑβραϊκοῖς
[ἔ]τῆρα. ^q ὁ βασιλεὺς τῶν Ἰουδαίων οὗτος [οὗτος] ἔ. ἔτῆρα. ^r — λέγων ἔτῆρα.
^s Οὐχὶ σὺ εἰ ὁ χριστός; Art not thou the Christ? τῆρα. ^t ἐπερίμα αὐτῷ ἔτῆ rebuking
him said τῆρα.

Οὐδὲ φοβῶ σὺ τὸν θεόν, ὅτι ἐν τῷ αὐτῷ κρίματι εἶ;
 "Not even dost thou fear God; [thou] that under the same judgment art?"

41 καὶ ἡμεῖς μὲν δίκαιως· ἀξία γὰρ ὧν ἐπράξαμεν
 And we indeed justly; for 'a due recompense of what 'we did
 ἀπολαμβάνομεν· οὗτος δὲ οὐδὲν ἄτοπον ἐπράξεν. 42 Καὶ
 'we receive; but this [man] nothing 'amiss did. And

ἔλεγεν τῷ Ἰησοῦ, Μνήσθητί μου, κύριε, ὅταν ἔλθῃς ἐν
 he said to Jesus, Remember me, Lord, when thou comest in
 τῇ βασιλείᾳ σου. 43 Καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς, Ἀμὴν ἢ λέγω
 thy kingdom. And said 'to him 'Jesus, Verily I say

σοι, ἡμέρον μετ' ἐμοῦ ἔσῃ ἐν τῷ παραδείσῳ.
 to thee, To-day with me thou shalt be in Paradise.

44 Ἦν δὲ ὥσει ὥρα ἕκτη, καὶ σκότος ἐγένετο ἐφ' ὅλην
 And it was about (the) hour sixth, and darkness came over 'whole

τὴν γῆν ἕως ὥρας ἑννάτης· 45 καὶ ἐσκοτίσθη ὁ ἥλιος,
 'the land until (the) hour ninth; and 'was darkened 'the sun;

καὶ ἐσχίσθη τὸ καταπέτασμα τοῦ ναοῦ μέσον· 46 καὶ
 and 'was rent 'the veil of 'the temple in (the) midst. And

φωνήσας φωνῇ μεγάλῃ ὁ Ἰησοῦς εἶπεν, Πάτερ, εἰς χεῖράς
 having cried with a voice loud Jesus said, Father, into 'hands

σου ἐπαρθήσομαι· τὸ πνεῦμά μου. Ἐκὰς ταῦτα· εἰπὼν
 'thy I will commit my spirit. And these things having said

ἔξπνευσεν. 47 Ἰδὼν δὲ ὁ ἑκατόνταρχος τὸ γινόμενον
 he expired. Now 'having seen 'the centurion that which took place

ἐδόξασεν τὸν θεόν, λέγων, Ὅντως ὁ ἄνθρωπος οὗτος δίκαιος
 glorified God, saying, Indeed this man just

ἦν. 48 Καὶ πάντες οἱ συμπαραγινόμενοι δόχλοι ἐπὶ τὴν
 'was. And all the 'who were come together 'crowds to

θεωρίαν ταύτην, θεωροῦντες τὰ γινόμενα, τύπτοντες
 this sight, seeing the things which took place, beating

ἑαυτῶν· τὰ στήθη ὑπέστρεφον. 49 εἰστήκεισαν δὲ πάντες
 their breasts returned. And stood 'all

οἱ γνωστοὶ αὐτοῦ μακρόθεν, καὶ γυναῖκες αἱ συν-
 'those 'who knew him afar off, also woman who fol-

κολούθησάν· αὐτῷ ἀπὸ τῆς Γαλιλαίας, ὁρῶσαι ταῦτα.
 lowed with him from Galilee, beholding these things.

50 Καὶ ἰδού, ἀνὴρ ὀνόματι Ἰωσήφ, βουλευτῆς ὑπάρχων,
 And behold, a man by name Joseph, a counsellor being,

ἄνθρωπος ἀγαθὸς καὶ δίκαιος, ὁ οὐκ ἦν συνακαταθειμένος
 a man good and just, (he) had not assented

τῇ βουλῇ καὶ τῇ πράξει αὐτῶν, ἀπὸ Ἀριμαθαίας πόλεως
 to the counsel and the deed of them) from Arimathea a city

τῶν Ἰουδαίων, ὃς καὶ προσεδέχετο καὶ αὐτὸς τὴν βασι-
 of the Jews, and who was waiting for 'also himself the king-

λείαν τοῦ θεοῦ, 52 οὗτος προσελθὼν τῷ Πιλάτῳ ᾗτήσατο τὸ
 dom of God, he having gone to Pilate begged the

σῶμα τοῦ Ἰησοῦ. 53 καὶ καθελὼν αὐτὸ ἐνετύλιξεν αὐτὸ
 body of Jesus. And having taken down 'it he wrapped it

saying, Do you not even fear God, you that are under the same judgment?

41 And we indeed justly, for we are getting what we deserve for what we did—but this One did nothing wrong.

42 And he said to Jesus, Remember me, Lord, when You come in Your kingdom.

43 And Jesus said to him, I tell you truly that you shall be with Me in Paradise today.

44 And it was about the sixth hour. And darkness came over the whole land until the ninth hour.

45 And the sun was darkened. And the veil of the Temple was torn in the middle.

46 And crying out with a loud voice, Jesus said, Father, into Your hands I commit My spirit! And saying these things, He breathed forth the spirit.

47 Now the centurion, seeing that which had taken place, praised God, saying, Surely this Man was righteous.

48 And all the people who had come together to see this sight, seeing the things which took place, returned beating their breasts.

49 And all those who knew Him, and the women who followed Him from Galilee, stood at a distance watching these things.

50 And, behold, a man named Joseph! He was a good and righteous man, a councillor

51 who had not agreed to their decision and deed. And he was from Ar-i-ma-the-a, a city of the Jews, one who himself was also waiting for the kingdom of God.

52 Going to Pilate, he begged the body of Jesus.

53 And taking it down, he wrapped it in a

† τῷ (read he said, Jesus, remember) ΤΤΑ.

(read he said) ΤΤΑ. † σοι λέγω ΤΤΑ.

• ἐνάτης ΛΤΤΑ. • καὶ ἦν ἡ ἡμέρα (τῇ) ΤΤΑ and it was now ΛΤΤΑ.

• ἐσχίσθη δὲ τ. • παρατίθειναι ὁ commit ΛΤΤΑ. • καὶ τοῦτο καὶ τὸ ΛΤΤΑ.

• ἐκατόνταρχος ΤΤΑ. • ἐδόξασεν ΛΤΤΑ. • συμπαραγινόμενοι ΤΑ.

• θεωρῶντες ΛΤΤΑ. • ἐάντων (read the breasts) ΤΤΑ. • αὐτῷ ΛΤΤΑ.

• συνακολουθεῖν ΤΤΑ. • + καὶ αὐτὸ Τ. • συνακαταθειμένος Τ; συνακαταθειμένος Λ.

• — καὶ αὐτὸς ΛΤΤΑ. • Πιλάτῳ Τ. • — αὐτὸ (read (it))

ΛΤΤΑ.

• — κύριε [L] ΤΤΑ.

• — ὁ Ἰησοῦς

• τοῦ ἡλίου ἐκλύπτοντος (darkness came) from the sun failing Τ.

• ἐκατόνταρχος ΤΤΑ. • ἐδόξασεν ΛΤΤΑ. • συμπαραγινόμενοι ΤΑ.

• θεωρῶντες ΛΤΤΑ. • ἐάντων (read the breasts) ΤΤΑ. • αὐτῷ ΛΤΤΑ.

• συνακολουθεῖν ΤΤΑ. • + καὶ αὐτὸ Τ. • συνακαταθειμένος Τ; συνακαταθειμένος Λ.

• — καὶ αὐτὸς ΛΤΤΑ. • Πιλάτῳ Τ. • — αὐτὸ (read (it))

ΛΤΤΑ.

linen cloth and laid it in a tomb cut in a rock, in which no one ever had been laid.

⁵⁴ And it was the day of preparation, and sabbath was coming on.

⁵⁵ And the women who had come with Him out of Galilee also followed. And they saw the tomb and how His body was laid.

⁵⁶ And returning they prepared spices and ointments. And on the sabbath they rested, according to the commandment.

CHAPTER 24

¹ But on the first day of the week at early dawn they came to the tomb, bringing spices

which they had prepared. And certain ones were with them.

² And they found the stone rolled away from the tomb.

³ And going in, they did not find the body of the Lord Jesus.

⁴ And as they wondered about this, behold! Two men stood beside them in brilliantly white clothes.

⁵ And they began to be filled with fear and bowed down their faces to the earth. They said to them, Why do you look for the living among the dead?

⁶ He is not here, but has risen. Remember how He spoke to you while He was yet in Galilee,

⁷ saying, It is necessary for the Son of man to be delivered into the hands of sinful men and to be crucified, and to rise again the third day?

⁸ And they remembered His words.

⁹ And returning from the tomb, they told all these things to the Eleven, and to all the rest.

¹⁰ Now it was Mary Mag-da-lene and Joanna and Mary, mother of James, and the rest of them who told these things to the apostles.

σινδόνι καὶ ἔθηκεν αὐτὸ ἐν μνήματι λαξευτῷ, οὗ
in a linen cloth and placed it in a tomb hewn in a rock, in which
οὐκ ἦν οὐδέπω οὐδεὶς κείμενος. 54 καὶ ἡμέρα ἦν παρα-
was no one ever yet laid. And day it was pre-
σκευή, καὶ σάββατον ἐπέφωσκεν.
paration, and Sabbath was coming on.

55 Κατακολουθήσασαι δὲ ἡκαὶ γυναῖκες, αἵτινες ἦσαν
And having followed also women, who were
συνεληλυθυῖαι αὐτῷ ἐκ τῆς Γαλιλαίας, ἐβιάσαντο τὸ
come with him out of Galilee, and saw the
μνημεῖον, καὶ ὥς ἐτέθη τὸ σῶμα αὐτοῦ. 56 ὑποστρέψασαι δὲ
tomb, and how was laid his body. And having returned
ἡτοίμασαν ἀρώματα καὶ μύρα. καὶ τὸ μὲν σάββατον ἡσύχα-
they prepared aromatics and ointments, and on the sabbath remained
σαν κατὰ τὴν ἐντολήν. 24 τῇ δὲ μιᾷ τῶν σαβ-
quiet, according to the commandment. But on the first [day] of the week
βάτων ὄρθρου. 3 βαθεῖος ἦλθον ἐπὶ τὸ μνήμα, φέρουσαι δὲ
at early dawn they came to the tomb, bringing which
ἡτοίμασαν ἀρώματα, καὶ τινες σὺν αὐταῖς. 2 Εἰ-
they had prepared aromatics, and some [others] with them. 2 They
ρον δὲ τὸν λίθον ἀποκεκυλισμένον ἀπὸ τοῦ μνημείου, 3 καὶ
found and the stone rolled away from the tomb; 3 and
εἰσελθούσαι οὐχ εὗρον τὸ σῶμα τοῦ κυρίου Ἰησοῦ. 4 καὶ
having entered they found not the body of the Lord Jesus. 4 and
ἐγένετο ἐν τῷ ἐδωκεν αὐταῖς αὐτὰς περὶ τούτου, καὶ ἰδοὺ,
it came to pass as they were perplexed they about this, that behold,
ἄνδρες ἐπίστησαν αὐταῖς ἐν ἰσθήσεσιν ἀστραποῦσας. 2
two men stood by them in garments shining.
5 ἡφόβων δὲ γενομένων αὐτῶν καὶ κλινουσῶν τὸ πρόσω-
And filled with fear becoming they and bowing the face
And ἔειπον πρὸς αὐτάς, τί ζητεῖτε τὸν ζῶντα
to the earth, they said to them, Why seek ye the living
μετὰ τῶν νεκρῶν; 6 οὐκ ἐστὶν ὧδε, ἀλλ' ἡγέρθη· μνήσθητε
with the dead? He is not here, but is risen: remember,
ὡς ἐλάλησεν ὑμῖν, ἐπὶ ὧν ἐν τῇ Γαλιλαίᾳ, 7 λέγων, ὅτι
how he spoke to you, yet being in Galilee, saying, that
δεῖ τὸν υἱὸν τοῦ ἀνθρώπου παραδοθῆναι εἰς χεῖρας
It behoveth the Son of man to be delivered up into hands
ἀνθρώπων ἁμαρτωλῶν, καὶ σταυρωθῆναι, καὶ τῇ τρίτῃ ἡμέρᾳ
of men sinful, and to be crucified, and the third day
ἀναστῆναι. 8 καὶ ἐμνήσθησαν τῶν ῥημάτων αὐτοῦ. 9 καὶ
to arise. And they remembered his words; and
ὑποστρέψασαι ἀπὸ τοῦ μνημείου ἀπήγγειλαν ὅσα πάντα
having returned from the tomb they related these things all
τοῖς ἑνδεκα καὶ πᾶσιν τοῖς λοιποῖς. 10 ῥῆσαν δὲ ἡ Μαγδαληνὴ
to the eleven and to all the rest. 10 they said thus Mary Magdalene
καὶ ἡ Ἰωάννα καὶ ἡ Μαρία Ἰακώβου, καὶ αἱ λοιπαὶ σὺν
Mary and Joanna and Mary of James, and the rest with
αὐταῖς. αὐτὸν εἶπον, πρὸς τοὺς ἀποστόλους ταῦτα. 11 καὶ
them, who told to the apostles these things. And

^v αὐτὸν him LTTA.

^v — καὶ LTTAW.

^c βαθεῖος LTTAW.

^c τοῦσαι δὲ LTTA.

^c τὸν υἱὸν τοῦ ἀνθρώπου ὅτι δεῖ TTA.

^r + ἡ the [...] LTT[A]W.

^v οὐδεὶς οὐδέπω T; οὐδεὶς οὐπω LTA.

^v + αὐτὸς T[TA].

^c — αὐτὸς T[TA].

^c ἀνδρες δύο OLTTAW.

^c κατὰ πρόσωπα the faces TTA.

^c — αὐ LTT[A].

^v παρασκευῆς LTTA.

^b + αὐτῷ him TA.

^c εἰσελθὲν LTTA.

^c ἀστραπὴν LTTA.

^c εἶπαν LTTA.

^c ἀλλὰ TTA.

^c [ῥῆσαν δὲ] TTA.

^c ἡ Ἰωάννα TTA.

ἐφάνησαν ἐνώπιον αὐτῶν ὥστε λήρος τὰ ῥήματα αὐτῶν,¹
 and they appeared before them like idle talk words
 καὶ ἥπιστον αὐταῖς. 12 ὁ δὲ Πέτρος ἀναστὰς ἔδραμεν
 and they disbelieved them. But Peter having risen up ran
 ἐπὶ τὸ μνημεῖον, καὶ παρακύνσας βλήπετ τὰ ἐθόνια
 to the tomb, and having stooped down he saw the linen clothes
 "κείμενα μόνα" καὶ ἀπῆλθεν πρὸς ἑαυτὸν θαναμάζων τὸ
 lying alone, and went away home wondering at that which
 "γεγονός."²
 had come to pass.

13 Καὶ ἰδοὺ, δύο ἐξ αὐτῶν ἦσαν πορευόμενοι ἐν αὐτῇ τῇ
 And lo, two of them were going on the same day
 ἡμέρᾳ εἰς κώμην ἀπέχουσαν σταδίους ἐξήκοντα ἀπὸ Ἱερου-
 day to a village being distant furlongs sixty from Jeru-
 σαλὴμ, ᾧ ὄνομα Ἐμμαούς· 14 καὶ αὐτοὶ ὡμίλουν πρὸς
 salem, whose name [is] Emmaus; and they were conversing with
 ἀλλήλους περὶ πάντων τῶν συμβεβηκότων τούτων. 15 καὶ
 one another about all which "had" taken place these things. And

ἐγένετο ἐν τῷ ὁμίλῳ αὐτοῦς καὶ συζητεῖν,³ καὶ αὐτὸς ὅς
 it came to pass as they conversed and reasoned, that "himself"
 Ἰησοῦς ἐγγίσας συνεπορεύετο αὐτοῖς· 16 οἱ δὲ ὀφθαλμοὶ
 Jesus having drawn near went with them; but the eyes

αὐτῶν ἐκρατοῦντο τοῦ μὴ ἐπιγινώσκειν αὐτόν. 17 Εἶπεν δὲ
 of them were holden [so as] not to know him. And he said
 πρὸς αὐτούς, Τίνας οἱ λόγοι οὗτοι οὗς ἀντιβάλλετε πρὸς
 to them, What words [are] these which ye exchange with
 ἀλλήλους περιπατοῦντες, καὶ ἔστε σκυθρωποί;⁴
 one another as ye walk, and are downcast in countenance?

18 Ἀποκριθεὶς δὲ ὁ εἰς ἃ, ὁ ὄνομα Κλεόπας, εἶπεν πρὸς
 And answering the one, whose name [was] Cleopas, said to
 αὐτόν, Σὺ μόνος παροικεῖς ἐν Ἱερουσαλὴμ, καὶ οὐκ ἔγνω-
 him, "Thou" alone "sojournest in Jerusalem, and hast not known
 τὰ γενόμενα ἐν αὐτῇ ἐν ταῖς ἡμέραις ταύταις;
 the things which are come to pass in it in these days?

19 Καὶ εἰπὼν αὐτοῖς, Ποῖα; Οἱ δὲ εἶπον αὐτῷ, Τὰ
 And he said to them, What things? And they said to him, The things
 περὶ Ἰησοῦ τοῦ Ναζωραίου, ὃς ἐγένετο ἀνὴρ προφήτης,
 concerning Jesus the Nazarene, who was a man a prophet,
 δυνατὸς ἐν ἔργῳ καὶ λόγῳ ἐναντίον τοῦ θεοῦ καὶ παντὸς τοῦ
 mighty in deed and word before God and all the
 λαοῦ· 20 ὅπως τε παρίδωκεν αὐτόν οἱ ἀρχιερεῖς καὶ οἱ
 people; and how "delivered up" him "the" chief "priests" and
 ἀρχοντες ἡμῶν εἰς κρίμα θανάτου, καὶ ἑσταύρωσαν αὐτόν·
 our "rulers" to judgment of death, and crucified him.

21 ἡμεῖς δὲ ἠλπιζομεν ὅτι αὐτὸς ἐστὶν ὁ μέλλων λυτροῦσθαι
 But we were hoping he it is who is about to redeem
 τὸν Ἰσραὴλ. ἀλλὰ γὰρ σὺν πᾶσιν τούτοις τρίτῃ ταύτῃ
 Israel. But then with all these things "third" "this"
 ἡμέραν ἄγει σήμερον ἀφ' οὗ ταῦτα ἐγένετο. 22 ἀλλὰ καὶ
 "day" "brings" to-day since these things came to pass. And withal
 γυναῖκες τινες ἐξ ἡμῶν ἐξέστησαν ἡμᾶς, γενόμεναι
 "women" certain from amongst us astonished us, having been

¹ And their words seemed to them like idle talk, and they did not believe them.

² But Peter got up and ran to the tomb. And stooping down, he saw the linen clothes laying by themselves. And he went away wondering at that which had happened.

³ And, behold! Two of them were going to a village called Em-ma-us on that same day, which was seven and a half miles from Jerusalem.

⁴ And they were talking with one another about all these things which had happened.

⁵ And as they talked and reasoned together, Jesus Himself came up and went with them.

⁶ But their eyes were kept from knowing Him.

⁷ And He said to them, What kind of words are these which you debate with one another as you walk in sadness?

⁸ And answering the one named Cleo-pas said to Him, Are you only a stranger in Jerusalem and have not known the things which have happened there in these days?

⁹ And He said to them, What things? And they said to Him, The things about Jesus the Nazarene, who was a man, a prophet mighty in deed and word before God and all the people.

¹⁰ And how the chief priests and our rulers gave Him to a death charge and crucified Him?

¹¹ But we were hoping that He was the One who is going to redeem Israel. But also with all these things this is the third day since these things happened.

¹² But also certain women from among us astounded us, having gone to the tomb early.

¹ ταῦτα these TTTA. ² — verse 12 [1] TTTA. ³ [κείμενα μόνα] A; — κείμενα Tr.
⁴ αὐτόν Tr. ⁵ ἐν αὐτῇ τῇ ἡμέρᾳ ἦσαν πορευόμενοι T. ⁶ συζητεῖν LTTA. ⁷ — ὁ TTTA.
⁸ καὶ ἐστάθησαν ([; καὶ ἐστ-]) σκυθρωποί. (question ends at walk) And they stood down-
 cast in countenance. TTTA. ⁹ ὁ [ἐξ αὐτῶν] of them L. ¹⁰ ὀνόματι by name
 T-A. — ἐν (read [in]) OTTAW. ¹¹ εἶπεν. TTTA. ¹² Ναζωρηὺν TTTA. ¹³ + [ἐν] in L.
¹⁴ αὐτὸν παρέδωκεν L. ¹⁵ + καὶ also LTTA. ¹⁶ — σήμερον (read it brings) TTTA.

²³ and not finding His body, they came claiming to have seen also a vision of angels, who say He is alive.

²⁴ And some of those with us went to the tomb and found it even as the women said, but they did not see Him.

²⁵ And He said to them, O fools and slow of heart to believe all that the prophets spoke!

²⁶ Was it not necessary for Christ to have suffered these things and to enter into His glory?

²⁷ And beginning from Moses, and from all the prophets, He explained to them the things about Himself in all the Scriptures.

²⁸ And they came to the village where they were going, and He appeared to be going on.

²⁹ But they pressed Him, saying, Stay with us, for it is towards evening and the day has declined. And He went in to stay with them.

³⁰ And as He sat at table with them, taking the bread He blessed it. And breaking it, He gave it to them.

³¹ And their eyes were opened and they knew Him. And He vanished from them.

³² And they said to one another, Did not our heart burn within us while He was speaking to us in the way, and as He was opening the Scriptures to us?

³³ And rising up that same hour they returned to Jerusalem. And they found the Eleven gathered together, and those with them.

³⁴ And they said, The Lord has truly risen and has appeared to Simon.

³⁵ And they told what things happened in the way, and how He was known to them in the breaking of the bread.

²³ καὶ μὴ εὐροῦσαι τὸ σῶμα αὐτοῦ
early to the tomb, and not having found his body
ἦλθον, λέγουσαι καὶ ὁπτασίαν ἀγγέλων ἑωρακίνας, οἳ λέγουσιν
came, declaring also a vision of angels to have seen, who say
αὐτὸν ζῆν. ²⁴ καὶ ἀπῆλθόν τινες τῶν σὺν ἡμῖν ἐπὶ τὸ
he is living. And went some of those with us to the
μνημεῖον καὶ εἶδον οὕτως καθὼς καὶ αἱ γυναῖκες εἶπον,
tomb and found [it] so as also the women said,
αὐτὸν δὲ οὐκ εἶδον. ²⁵ Καὶ αὐτὸς εἶπεν πρὸς αὐτοὺς, Ὁ
but him they saw not. And he said to them, O
ἀνόητοι καὶ βραδεῖς τῇ καρδίᾳ τοῦ πιστεῦειν ἐπὶ πᾶσιν οἷς
senseless and slow of heart to believe in all which
ἐλάλησαν οἱ προφῆται· ²⁶ οὐχὶ ταῦτα εἶδει
spoke the prophets. ²⁷ Not these things was it needful for
παθεῖν τὸν χριστόν, καὶ εἰσελθεῖν εἰς τὴν δόξαν αὐτοῦ;
to suffer the Christ, and to enter into his glory?
²⁷ Καὶ ἀρχάμενος ἀπὸ Μωσέως καὶ ἀπὸ πάντων τῶν προ-
And beginning from Moses and from all the pro-
φητῶν διηρμήνευσεν αὐτοῖς ἐν πάσαις ταῖς γραφαῖς τὰ
phets he interpreted to them in all the scriptures the things
περὶ ἑαυτοῦ. ²⁸ Καὶ ἤγγισαν εἰς τὴν κώμην οὐ
concerning himself. And they drew near to the village where
ἐπορεύοντο, καὶ αὐτὸς προσεποιεῖτο· ²⁹ πορεύεσθαι
they were going, and he appeared farther to be going.
²⁹ καὶ παρεβιάσαντο αὐτόν, λέγοντες, Μείνον μεθ' ἡμῶν, ὅτι
And they constrained him, saying, Abide with us, for
πρὸς ἑσπέραν ἐστίν, καὶ ἐκκλινεν ἡ ἡμέρα. Καὶ εἰσῆλθεν
towards evening it is, and has declined the day. And he entered in
τοῦ μένειν σὺν αὐτοῖς. ³⁰ καὶ ἐγένετο ἐν τῷ κατακλιθῆναι
to abide with them. And it came to pass as he reclined
αὐτὸν μετ' αὐτῶν, λαβὼν τὸν ἄρτον· ³¹ εὐλόγησεν,
[at table] he with them, having taken the bread he blessed,
καὶ κλάσας ἐπέδιδον αὐτοῖς. ³² αὐτῶν δὲ διηνοιχθήσαν οἱ
and having broken he gave [it] to them. And their eyes were opened
ὀφθαλμοὶ καὶ ἐπέγνωσαν αὐτόν· καὶ αὐτὸς ἀφαντο· ³³ ἐγένετο
eyes and they knew him. And he disappeared
ἀπ' αὐτῶν. ³³ Καὶ εἶπον· ³⁴ πρὸς ἀλλήλους, Οὐχὶ ἡ καρδία
from them. And they said to one another, Not
ἡμῶν καίτοι ἐν τῇ ὁδῷ, ὡς ἐλάλει ἡμῖν ἐν τῇ ὁδῷ,
our hearts were in us as he was speaking to us in the way,
καὶ ὡς διηνοιγεν ἡμῖν τὰς γραφάς; ³⁵ Καὶ ἀναστάντες
and as he was opening to us the scriptures? And rising up
αὐτῇ τῇ ὥρᾳ ὑπέστρεψαν εἰς Ἱερουσαλὴμ, καὶ εἶδον συνη-
the same hour they returned to Jerusalem, and they found gathered
θροισμένους τοὺς ἑνδεκα καὶ τοὺς σὺν αὐτοῖς, ³⁴ λέγοντας,
together the eleven and those with them, saying,
Ὅτι ἡγέρθη ὁ κύριος ὁντως, καὶ ὥσθι Σίμωνι. ³⁵ Καὶ
[is] risen the Lord indeed, and appeared to Simon. And
αὐτοὶ ἐξηγοῦντο τὰ ἐν τῇ ὁδῷ, καὶ ὡς ἐγνώσθη αὐτοῖς
they related the things in the way, and how he was known to them
ἐν τῇ κλίσει τοῦ ἄρτου.
in the breaking of the bread.

²³ ὁρθρῖναι LITTAW.

²⁴ — καὶ LITTAW.

²⁷ Μωυσεως LITTAW.

²⁹ διηρμήνευσεν L; διε-

μήνευσεν TTA.

³¹ αὐτοῦ EG; αὐτοῦ LIT.

³⁴ προσεποιήσατο LITTAW.

³⁵ πορεύεσθαι LIT.

²⁶ + ἤδη already [LITTAW].

²⁸ ἡμῶν LITTAW.

³² εἶπαν TTA.

³³ [ἐν ἡμῖν] TTA.

³⁵ ἡθροισμένους gathered LITTAW.

³⁰ ὅπως ἡγέρθη ὁ κύριος LITTAW.

36 Ταῦτα δὲ αὐτῶν λαλόντων, αὐτὸς ὁ Ἰησοῦς ἔστη ἐν
And these things as they were telling, ³⁶himself ³⁷Jesus stood in
μέσῳ αὐτῶν· καὶ λέγει αὐτοῖς, Εἰρήνη ὑμῖν. * 37 Πτοθέντες
midst ³⁸their and says to them, Peace to you. ³⁹Terrified

δὲ καὶ ἔμβοφοι γενόμενοι ἰδοῦναι πνεῦμα θεωρεῖν.
⁴⁰but ⁴¹and ⁴²filled ⁴³with ⁴⁴fear ⁴⁵being they thought a spirit they beheld.

38 καὶ εἶπεν αὐτοῖς, Τί τεταραγμένοι ἐστέ; καὶ διὰ τί δια-
And he said to them, Why troubled are ye? and wherefore ⁴⁶rea-
λογισμοὶ ἀναβαίνουσιν ἐν ταῖς καρδίαις ὑμῶν; 39 ἰδετε
sonings ⁴⁷do come up in ⁴⁸hearts ⁴⁹your? ⁵⁰see

τὰς χεῖράς μου καὶ τοὺς πόδας μου, ὅτι αὐτὸς ἐγώ εἰμι.
my hands and my feet, that ⁵¹he ⁵²I ⁵³am.

ψηλαφήσατέ με καὶ ἰδετέ· ὅτι πνεῦμα ἰσάρκα· καὶ ὁστίᾳ οὐκ
Handle me and ⁵⁴see, for a spirit flesh and bones ⁵⁵not

ἔχει, καθὼς ἐμὲ θεωρεῖτε ἔχοντα. 40 *Καὶ τοῦτο εἰπὼν
⁵⁶has, as ⁵⁷me ⁵⁸ye ⁵⁹see having. And this having said

ἰπέδειξεν αὐτοῖς τὰς χεῖρας καὶ τοὺς πόδας. 41 ἐτι δὲ
⁶⁰he showed to them [his] hands and feet. ⁶¹But yet

ἀπιστοῦντων αὐτῶν ἀπὸ τῆς χαρᾶς καὶ θαυμαζόντων, ἔειπεν
while they were disbelieving for joy and were wondering, he said

αὐτοῖς, Ἐχετε τι βρώσιμον ἐνθάδε; 42 Οἱ δὲ ἐπέδωκαν
to them, Have ye anything eatable here? ⁶²And they ⁶³gave

αὐτῷ ἰχθύος ὅπτου μέρος· καὶ ἀπὸ μελισσίου κηρίου. 43 καὶ
to him ⁶⁴of a fish ⁶⁵broiled ⁶⁶part and of a honeycomb. ⁶⁷And

λαβὼν ἐνώπιον αὐτῶν ἔφαγεν. 44 Εἶπεν δὲ ὁ αὐτοῖς,
having taken [it] before ⁶⁸them ⁶⁹he ⁷⁰ate. And he said to them,

Οὗτοι οἱ λόγοι· οὐς ἐλάλησα πρὸς ὑμᾶς ἐτι ὥν σὺν ὑμῖν,
These [are] the words which I spoke to you yet being with you,

ὅτι δεῖ πληρωθῆναι πάντα τὰ γεγραμμένα ἐν τῷ νόμῳ
that must be fulfilled all things that have been written in the law

*Μωσέως· καὶ *προφῆταις καὶ ψαλμοῖς περὶ ἐμοῦ. 45 Τότε
of Moses and prophets and psalms concerning me. ⁷¹Then

διήνοιγεν αὐτῶν τὸν νοῦν τοῦ συνιέναι τὰς γραφάς·
he opened their understanding to understand the scriptures,

46 καὶ εἶπεν αὐτοῖς, Ὅτι οὕτως γέγραπται, *καὶ οὕτως
and said to them, Thus it has been written, and thus

ἔδει· παθεῖν τὸν χριστὸν καὶ ἀναστῆναι ἐκ νεκρῶν
behoved ⁷²to suffer ⁷³the ⁷⁴Christ and to rise ⁷⁵from among [the] dead

τῇ τρίτῃ ἡμέρᾳ, 47 καὶ κηρυχθῆναι ἐπὶ τῷ ὀνόματι αὐτοῦ
the third day; ⁷⁶and should be proclaimed in his name

μετάνοιαν· καὶ ἄφεσιν ἁμαρτιῶν εἰς πάντα τὰ ἔθνη, ἀρξά-
repentance and remis-sion of sins to all nations, begin-
ning at Jerusalem. ⁷⁷Ye ⁷⁸and are witnesses of these things.

48 ὅτι ἐστὲ *μάρτυρες τούτων. 49 *καὶ ἰδοὺ ἐγὼ *ἀποστέλλω τὴν ἐπαγγελίαν τοῦ πατρὸς
And lo, I send the promise of ⁷⁹Father

μου ἐφ' ὑμᾶς· ὑμεῖς δὲ καθίστατε ἐν τῇ πόλει Ἱερουσαλὴμ·
my upon you; but ye ⁸⁰remain in the city of Jerusalem

ἕως οὗ ἐνδύσηθε δύναμιν ἐξ ὕψους.
till ye be clothed with power from on high.

³⁶ And as they were telling these things, Jesus Himself stood among them and said to them, Peace to you!

³⁷ But they were terrified and filled with fear, thinking they saw a ghost.

³⁸ And He said to them, Why are you fearful? And why do doubts come into your heart?

³⁹ Look at My hands and My feet—that I am He. Touch Me and see, for a ghost does not have flesh and bones as you see Me have.

⁴⁰ And saying this He showed them His feet and hands.

⁴¹ And as they still did not believe and were wondering, full of joy, He said to them, Have you anything here to eat?

⁴² And they gave Him a piece of a broiled fish and a piece of a honeycomb.

⁴³ And He took it and ate before them.

⁴⁴ And He said to them, These are the words which I spoke to you while I was still with you, that all things must be fulfilled which have been written in the Law of Moses and Prophets and Psalms about Me.

⁴⁵ Then He opened their understanding that they might understand the Scriptures.

⁴⁶ And He said to them, So it has been written and so it was necessary that the Christ should suffer and rise from among the dead the third day—

⁴⁷ and that repentance and remission of sins should be preached in His name in all nations, beginning at Jerusalem.

⁴⁸ And you are witnesses of these things.

⁴⁹ And, behold! I send the promise of My Father upon you. But remain in the city of Jerusalem until you are clothed with power from on high.

* — ὁ Ἰησοῦς GLTTR. d — καὶ λέγει αὐτοῖς, Εἰρήνη ὑμῖν T. * — [ἐγὼ εἰμι, μὴ φοβεῖσθε] I am [he], fear not L. f διὰ τί LTTR. * τῇ καρδίᾳ heart LTTR. i σάρκα T. k — νερὰ 40 T[TR]. l ἰδεῖν LTR; [ἐπ]έδειξεν A. m καὶ θαυμαζόντων ἀπὸ τ. s, χαρᾶς L. n — καὶ ἀπὸ μελισσίου κηρίου LT[TR]. o πρὸς αὐτοὺς TTR. p + μου [read my words] [LTTR]. q Μωσέως LTTR. w. r + [τοῖς] the T. s — καὶ οὕτως ἔδει [LTTR]; εἰς το T. t ἀρξάμενοι TTR. u — δεῖ ἐστέ [ἴστε] T[TR] [read [are]] TTR. v καγὼ and I T. w ἐξαποστέλλω send out TTR. x — Ἱερουσαλὴμ GLTTR. y ἐξ ὕψους δυνάμιν TTR.

Ἰησοῦ. 38 στραφείς ὁ Ἰησοῦς, καὶ θεασάμενος αὐτοὺς
 Jesus. ³⁸Having³⁸ turned³⁸ but ³⁹Jesus, and beheld³⁹ them
 ἀκολουθοῦντας, λέγει αὐτοῖς, 39 Τί ζητεῖτε; Οἱ δὲ εἰπον³⁹
 following, says to them, What seek ye? And they said
 αὐτῷ, ῥαββί, ὃ λέγεται ἑρμηνευόμενον διδύσκαλε, ποῦ
 to him, Rabbi, which is to say being interpreted Teacher, where
 μένει; 40 λέγει αὐτοῖς, Ἐρχεσθε καὶ ἑῖδετε. Ἦλθον⁴⁰
 abidest thou? He says to them, Come and see. They went
 καὶ εἶδον⁴⁰ ποῦ μένει· καὶ παρ' αὐτῷ ἔμειναν τὴν ἡμέραν
 and saw where he abides; and with him they abode ⁴¹day
 ἐκείνῃν ὥρα ἰδὲ ἦν ὡς δεκάτῃ. 41 Ἦν Ἄνδρέας
⁴¹that. ⁴²The hour now was about the tenth. ⁴³Was Andrew
 ὁ ἀδελφὸς Σίμωνος Πέτρου εἰς ἐκ τῶν δύο τῶν ἀκουσάντων
 the brother of Simon Peter one of the two who heard
 παρὰ Ἰωάννου, καὶ ἀκολουθησάντων αὐτῷ. 42 εὗρίσκει
 (this) from John, and followed him. ⁴³Finds
 οὗτος πρῶτος τὸν ἀδελφὸν τὸν ἰδίον Σίμωνα, καὶ λέγει
 the first brother his own Simon, and says
 αὐτῷ, Εὗρηκαμεν τὸν μεσσίαν, ὃ ἔστιν μεθερμηνευόμενον
 to him, We have found the Messiah, which is being interpreted
 ῥα χριστός. 43 καὶ ἵγαγεν αὐτὸν πρὸς τὸν Ἰησοῦν.
 the Christ. And he led him to Jesus.
 ἐμβλέψας δὲ αὐτῷ ὁ Ἰησοῦς εἶπεν, Σὺ εἰ Σίμων ὁ υἱὸς
 And looking at him Jesus said, Thou art Simon the son
 Ἰωνᾶ· σὺ κληθήσῃς Κηφᾶς, ὃ ἑρμηνεύεται Πέτρος.
 of Jonah; thou shalt be called Cephas, which is interpreted Stone.
 44 Τῇ ἑπαύριον ἤβλησεν ὁ Ἰησοῦς ἵελεθεῖν εἰς τὴν
 On the morrow desired Jesus to go forth into
 Γαλιλαίαν· καὶ εὗρίσκει Φίλιππον καὶ λέγει αὐτῷ, Ἀκολουθεῖ
 Galilee, and he finds Philip and says to him, Follow
 μοι. 45 Ἦν δὲ ὁ Φίλιππος ἀπὸ Βηθσαϊδά, ἐκ τῆς πόλεως
 me. Now was Philip from Bethsaida, of the city
 Ἀνδρέου καὶ Πέτρου. 46 εὗρίσκει Φίλιππος τὸν Ναθαναὴλ
 of Andrew and Peter. ⁴⁶Finds Philip Nathanael
 καὶ λέγει αὐτῷ, Ὁν ἔγραψεν ὁ Μωσῆς ἐν τῷ νόμῳ καὶ
 and says to him, (Him) whom wrote of Moses in the law and
 οἱ προφῆται, εὗρηκαμεν, Ἰησοῦν τὸν υἱὸν τοῦ Ἰωσήφ τὸν
 the prophets, we have found, Jesus the son of Joseph who
 ἀπὸ Ναζαρέτ. 47 Καὶ εἶπεν αὐτῷ Ναθαναὴλ, Ἐκ
 (is) from Nazareth. And said to him Nathanael, Out of
 Ναζαρέτ δύναται ἡ ἀγαθὴ εἶναι; λέγει αὐτῷ Φίλιππος,
 Nazareth can any good thing be? Says to him Philip,
 Ἐρχου καὶ ἴδε. 48 Εἶδεν δὲ ὁ Ἰησοῦς τὸν Ναθαναὴλ ἐρχόμενον
 Come and see. Saw Jesus Nathanael coming
 πρὸς αὐτόν, καὶ λέγει περὶ αὐτοῦ, Ἴδε ἀληθῶς Ἰσραηλι-
 to him, and says concerning him, Behold truly an Israel-
 τής· ἐν ᾧ ὁλόος οὐκ ἔστιν. 49 λέγει αὐτῷ Ναθαναὴλ,
 tie, in whom guile is not. Says to him Nathanael,
 Πόθεν με γινώσκεις; Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς καὶ εἶπεν αὐτῷ,
 Whence me knowest thou? Answered Jesus and said to him,

³⁸But Jesus turned and looked at them as they followed. And He said, What are you looking for? And they said to Him, Rabbi (which translated means teacher,) where are you staying?

³⁹He said to them, Come and see. They went and saw where He was staying. And they stayed with Him that day. And it was about the tenth hour.

⁴⁰Andrew, the brother of Simon Peter, was one of the two who heard this from John and followed Him.

⁴¹He first found his own brother, Simon, and said to him, We have found the Messiah (which translated means, The Christ).

⁴²And he brought him to Jesus. And looking at him Jesus said, You are Simon the son of Jonah, you shall be called Ce-phas (which translated means, A stone).

⁴³On the next day Jesus wanted to go into Galilee. And He found Philip and said to him, Follow Me!

⁴⁴Now Philip was from Beth-sa-i-da, the city of Andrew and Peter.

⁴⁵Philip found Na-than-a-el and said to him, We have found Him of whom Moses wrote in the Law and the Prophets—Jesus the son of Joseph, who is from Naz-a-reth.

⁴⁶And Na-than-a-el said to him, Can any good thing come out of Naz-a-reth? Philip answered, Come and see.

⁴⁷Jesus saw Na-than-a-el coming to Him and said of him, Look, an Israelite indeed, in whom there is no guile!

⁴⁸Na-than-a-el said to Him, From where do you know me? Jesus answered and said to him, Before Philip called you I saw you, when you were under the fig-tree.

⁴⁹Na-than-a-el answered, saying to Him, Rabbi, You are the Son of God! You are the

ο — δε τ shall see TTA. ἡλθον TTTA. ῥαββί T. μεθερμηνευόμενον LTA. ε ὤψεσθε yd
 41 — 44 εἶπαν LTTA. ἰ + οὖν thetetoite (u) TTA. εἶδαν LTTA. ἰ — 44
 45 — 46 ἰ + [δε] and T. Ἰωάννου T. πρῶτον LTA. ῥ — 46 οὐλτταw.
 ἡ — καὶ (u) TTA. ῥ — δε and GTTAw. Ἰωάννου of John LTT. Ἰωάννου TA. ἰ — 46
 Ἰησοῦν (read he desired) οὐκ ἔστιν. ἰ + ὁ Ἰησοῦς Jesus (finds) LTTA. w. Μωσῆς
 LTTA. w. ἰ — τὸν LTT. Ναζαρέθ EOW. — καὶ T. ἰ + ὁ LTTA. ἰ — 46
 ἔτταw. ἰσραηλιτὴς TTT. 44 — 46 οὐλτταw.

⁵¹ And He said to him, Indeed, I tell you truly that from now on you shall see Heaven opened and the angels of God going up and coming down on the Son of man.

Πρὸς τοῦ σέ Φίλιππον φωνῆσαι, ὄντα ὑπὸ τὴν σκηνήν,
 Before thou art 'tho "Philip" called, [thou] being under the fig-tree,
 εἶδόν σε. ⁵⁰ Ἀπεκρίθη* Ναθαναὴλ· ⁵¹ καί λέγει· ⁵² αὐτῷ. ⁵³ Ῥαββί,
 I saw thee. ⁵⁰ Answered ⁵¹ Nathanael and says to him, ⁵² Rabbi,
 σὺ εἶ ὁ υἱὸς τοῦ θεοῦ, σὺ εἶ ὁ βασιλεὺς τοῦ Ἰσραὴλ.
 thou art the Son of God, thou art the King of Israel.
 δὲ ⁵⁴ Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, Ὅτι ἐπλόν σοι, ⁵⁵ εἶδόν
 Answered ⁵⁴ Jesus and said to him, Because I said to thee, I saw
 σε ὑποκάτω τῆς συκῆς, πιστεύεις; μείζω τούτων ⁵⁶ λέγει
 thee under the fig-tree, believest thou? Greater things than these
 ἵδωμί. ⁵⁷ Καὶ λέγει αὐτῷ, Ἀμὴν ἀμὴν λέγω ὑμῖν,
 I shall see. And he says to him, Verily verily I say to you,
 μάτ' ὅρτι· ὁψεσθε τὸν οὐρανὸν ἀνεγνεῶστα, καὶ τοὺς ἀν-
 Henceforth ye shall see the heaven opened, and the an-
 γέλους τοῦ θεοῦ ἀναβαίνοντας καὶ καταβαίνοντας ἐπὶ τὴν
 of God ascending and descending on the
 οὐρανὸν τοῦ ἀνθρώπου.
 Son of man.

¹⁰and said to him, Every man first sets out

2 Καὶ κατ' ἡμέραν τῇ τρίτῃ¹ γάμος ἐγένετο ἐν Κανά²
And out thou ¹daily ²third a marriage took place in Cana
τῆς Γαλιλαίας³· καὶ ἦν ἡ μήτηρ τοῦ Ἰησοῦ ἐκεῖ· 2 ἐκλήθη. ἔδ⁴
of Galilee, and was³ the mother⁴ of Jesus there. And was³ invited
καὶ οἱ Ἰησοῦ καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὸν γάμον· 3 καὶ
Also⁴ Jesus and his disciples to the marriage. And
ὑποστέρηστος οἶνον⁵· λέγει ἡ μήτηρ τοῦ Ἰησοῦ πρὸς αὐτόν,
being deficient of wine⁵ Any⁶ the mother⁷ of Jesus to him,
9 Οἶνον οὐκ ἔχουσιν· 4 Λέγει αὐτῇ ὁ Ἰησοῦς, Τί ἐμοὶ καὶ
Wine they have not. 4 Says⁸ to her⁹ Jesus, What to me and
σοί, γύναι· οὐπω ἤκει ἡ ὥρα μου· 5 Λέγει ἡ μήτηρ αὐτοῦ
to thee, woman? not yet is come mine hour. 5 Says⁸ his mother
τοῖς διακόνοις, Ὅτι ἂν λέγῃ ὑμῖν, ποιήσατε· 6 Ἦσαν
to the servants, Whatever he may say to you, do. 6 There were
δὲ ἐκεῖ ὕδρια λίθινα⁷· ἕξ κείμενα⁸· κατὰ τὸν καθά-
and there water-vessels of stone⁷ six standing according to the puri-
σασμὸν τῶν Ἰουδαίων⁹, χωροῦσαι ἀνὰ μετρητάς δύο ἢ τρεῖς.
fication of the Jews,⁹ holding¹⁰ each metretas two or three.
7 Λέγει αὐτοῖς ὁ Ἰησοῦς, Γεμίσατε τὰς ὑδρίας ὕδατος.
7 Says⁸ to them⁹ Jesus, Fill the water-vessels with water.
Καὶ ἐγένισαν αὐτάς ὡς ἅνω· 8 Καὶ λέγει αὐτοῖς, Ἄν-
And they filled them unto[the] brim. And he says to them, Draw
γλῆσατε νῦν καὶ φέρετε τῷ ἀρχιτρικλίνῳ· 9 Καὶ ἤνεγκον·
out now and carry to the master of the feast. And they carried [it].
9 Ὡς δὲ ἐγένεσθαι ὁ ἀρχιτρικλίνος τὸ ὕδωρ οἶνον γενέιν·
But when¹¹ had¹² tasted¹³ the master¹⁴ of the feast the water wine¹⁵ that¹⁶ had
μείνον, καὶ οὐκ ᾔδει πόθεν ἐστίν· οἱ δὲ διακόνοι ᾔδεισαν οἱ
become, and knew not whence it is, [but] the servants knew who
ἠγάπηκατος τὸ ὕδωρ· φωνεῖ τὸν νυμφίον ὁ ἀρχιτρικλίνος
had drawn the water,) calls¹⁷ the bridegroom the master¹⁸ of the feast
10· καὶ λέγει αὐτῷ, Πᾶς ἄνθρωπος πρῶτον τὸν καλὸν οἶνον
and says to him, Every man first the good wine

α + αὐτῶ ^hhim [χ]ΤΤΑ. Γ — καὶ λέγει [χ]ΤΤΑ. Ε — αὐτῶ ΛΤΤΑ. Η ^hΡαββί τ.
 ἰ ὁ βασιλεὺς ἐλ [χ]; βασιλεὺς ἐλ ΤΤΑ. κ + ὁ καὶ ἑστία. λ ὁ γῆ ΛΤΤΑΥ. μ — ἀπ
 ὀ ἀπ ΛΤΤΑ. π τῇ τρίτῃ ἡμέρᾳ ΤΤΑ. ρ Οὐαί ΕΛΤΤ. ς οἶνον οὐκ εἶχον, οὗ συνετελέσθη
 ὁ οἶνος τοῦ γάμου. wine they had not, for the wine of the marriage feast was finished.
 Then τ. ζ οἶνος οὐκ ἔστιν wine there is not τ. ' + καὶ καὶ (and) [χ]ΤΑ. θ ἁδυνα
 ῥόδια ΛΤΤΑ. ι κείμενα placed after 'Ιουδαίον ΤΤΑ. κ οἱ δε and they (carried) ΤΤΑ.

ρίθῃσιν, και ὅταν μεθύσθωσιν τότε^α τὸν ἁλῶσω·
sets on, and when they may have drunk freely then the inferior;
οὐ τηρήσας τὸν καλὸν οἶνον ἕως ἄρτι. 11 Ταύτην ἐποίησεν
thou hast kept the good wine until now. This 'did
τὴν^β ἀρχὴν τῶν σημείων ὁ Ἰησοῦς ἐν Κανά τῆς Γαλιλαίας,
'beginning' of the 'signs Jesus in Cana of Galilee,
καὶ ἐφάνερωσεν τὴν δόξαν αὐτοῦ· καὶ ἐπίστευσαν εἰς αὐτὸν
and manifested his glory; and 'believed 'on 'him
οἱ μαθηταὶ αὐτοῦ.
'his 'disciples.

12 Μετὰ τοῦτο κατέβη εἰς Καπερναούμ, αὐτὸς καὶ ἡ
After this he went down to Capernaum, he and
μήτηρ αὐτοῦ καὶ οἱ ἀδελφοὶ αὐτοῦ καὶ οἱ μαθηταὶ αὐτοῦ, καὶ
his mother and 'brethren 'his and his disciples, and
ἐκεῖ ἔμειναν οὐ πολλὰς ἡμέρας. 13 Καὶ ἐγγὺς ἦν τὸ πάσχα
there they abode not many days. And near was the passover
τῶν Ἰουδαίων, καὶ ἀνέβη εἰς Ἱερουσόλυμα ὁ Ἰησοῦς. 14 καὶ
of the Jews, and 'went 'up 'to 'Jerusalem 'Jesus. And
εἶδεν ἐν τῷ ἱερῷ τοὺς πωλοῦντας βόας καὶ πρόβατα καὶ
he found in the temple those who sold oxen and sheep and
περιστερὰς, καὶ τοὺς κερματιστάς καθήμενους· 15 καὶ ποιή-
doves, and the money-changers sitting; and having
σας φραγέλλιον ἐκ σχοινίων πάντα ἐξέβαλεν ἐκ τοῦ
made a scourge of cords 'all 'he 'drove 'out from the
ἱεροῦ, τότε πρόβατα καὶ τοὺς βόας, καὶ τῶν κολλυβιστῶν
temple, both the sheep and the oxen; and of the money-changers
ἐξέχεεν τὸ κέρμα καὶ τὰς τραπέζας ἀνέστρεψεν. 16 καὶ
he poured out the coin and the tables overthrew. And

τοῖς τὰς περιστερὰς πωλοῦσιν εἶπεν, Ἀρατε ταῦτα
to those who 'the 'doves 'sold he said, Take these things
ἐντεῦθεν· μὴ ποιεῖτε τὸν οἶκον τοῦ πατρὸς μου οἶκον ἐμ-
hence; make not the house of my father a house of mer-
πορίου. 17 Ἐμνήσθησαν δὲ οἱ μαθηταὶ αὐτοῦ ὅτι γε-
chandise. And 'remembered 'his 'disciples that writ-
γραμμένον ἐστίν, Ὁ ζῆλος τοῦ οἴκου σου κατέφαγέν^α με.
It is, The zeal of thine house has eaten 'up 'me.

18 Ἀπεκρίθησαν οὖν οἱ Ἰουδαῖοι καὶ εἶπον αὐτῷ, Τί
'Answered 'therefore 'the 'Jews and said to him, What

σημεῖον δεικνύεις ἡμῖν ὅτι ταῦτα ποιεῖς; 19 Ἀπεκρίθη
sign shewest thou to us that these things thou doest? 'Answered

ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς, Λύσατε τὸν ναὸν τοῦτον, καὶ ἐν
'Jesus and said to them, Destroy this temple, and in

τρισὶν ἡμέραις ἐγερῶ αὐτόν. 20 εἶπον^α οὖν οἱ Ἰουδαῖοι,
three days I will raise up it. 'Said 'therefore 'the 'Jews,

ἡ Τεσσαράκοντα καὶ ἕξ ἔτεσι^β ἠψόδομήθη^γ ὁ ναὸς οὗτος, καὶ
Forty and six years was building this temple, and

σύ ἐν τρισὶν ἡμέραις ἐγερεις αὐτόν; 21 Ἐκεῖνος δὲ εἶλεν
thou in three days wilt raise up it? But he spoke
περὶ τοῦ ναοῦ τοῦ σώματος αὐτοῦ. 22 ὅτε οὖν ἡγί-
concerning the temple of his body. When therefore he was

θῆ ἐκ νεκρῶν ἐμνήσθησαν οἱ μαθηταὶ αὐτοῦ ὅτι
raised up from among [the] dead 'remembered 'his 'disciples that

the good wine. And when they have drunk freely, then that which is worse. But you have kept the good wine until now.

¹¹ This, the beginning of the miracles, Jesus did in Cana of Galilee, revealing His glory. And His disciples believed on Him.

¹² After this He went down to Ca-per-na-um, He and His mother and His brothers and His disciples. And they did not remain there many days.

¹³ And the Passover of the Jews was near. And Jesus went up to Jerusalem.

¹⁴ And He found in the Temple those who sold oxen and sheep and doves, and the money-changers sitting there.

¹⁵ And making a whip of small cords, He drove them all out of the Temple, and the sheep and the oxen. And He poured out the money of the money-changers and overthrew the tables.

¹⁶ And He said to those who sold the doves. Take these things away from here! Do not make My Father's house a house for gain.

¹⁷ And His disciples remembered that it was written, "The zeal of Your house has eaten Me up."

¹⁸ Then the Jews answered and said to Him. What sign do you show us that you do these things?

¹⁹ Jesus said to them, Destroy this Temple and I will raise it up in three days.

²⁰ Then the Jews said, This Temple was forty-six years in building, and will you raise it up in three days?

²¹ But He spoke as to the temple of His body.

²² Therefore when He was raised from the dead, His disciples remembered that He had

^α — τότε [L] [T] A.

^γ — τὴν LTTA.

^δ Κανά E LTTA.

^ε Καθαρναούμ LTTA W.

^β — αὐτοῦ [L] [T] A.

^γ τὰ κέρματα the coins T A.

^δ + [καὶ] and L.

^ε — δε and [L] [T] A.

^ζ καταφάγεται will eat up O L T A W.

^η εἶπον LTTA.

^θ — δε LTTA W.

^ι [ἐν] T.

^κ Τεσσαράκοντα TTTA.

^λ οἰκοδομήθη T.

κριθ Νικόδημος καὶ εἶπεν αὐτῷ, Πῶς δύναται ταῦτα γενέ-
σθαι; 10 Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτῷ, Σὺ εἰ ὁ

διδάσκαλος τοῦ Ἰσραὴλ, καὶ ταῦτα οὐ γινώσκεις; 11 Ἀμὲν
λέγω σοι, ὅτι ὁ οἶδαμεν λαλοῦμεν, καὶ ὁ ἐώρα-
καμεν μαρτυροῦμεν· καὶ τὴν μαρτυρίαν ἡμῶν οὐ λαμβάνετε.

12 εἰ τὰ ἐπίγεια εἶπον ὑμῖν, καὶ οὐ πιστεύετε, πῶς ἂν εἰπω
ὑμῖν τὰ ἐπουράνια πιστεύσετε; 13 καὶ οὐδεὶς ἀναβέβηκεν
εἰς τὸν οὐρανὸν ἐμὴ ὁ ἐκ τοῦ οὐρανοῦ καταβίς, ὁ υἱὸς
τοῦ ἀνθρώπου ὁ ὢν ἐν τῷ οὐρανῷ· 14 καὶ καθὼς ἔλεγε

ἐψωσεν τὸν ὄφιν ἐν τῇ ἐρήμῳ, οὕτως ὑψωθῆναι ὀεί
τὸν υἱὸν τοῦ ἀνθρώπου· 15 ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν
μὴ ἀπόληται, ἀλλ' ἔχῃ ζωὴν αἰώνιον. 16 οὕτως γὰρ

ἡγάπησεν ὁ θεὸς τὸν κόσμον ὥστε τὸν υἱὸν αὐτοῦ τὸν μονο-
γενῆ ἔδωκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται,

ἀλλ' ἔχῃ ζωὴν αἰώνιον. 17 οὐ γὰρ ἠπίστευεν ὁ θεὸς τὸν
υἱὸν αὐτοῦ εἰς τὸν κόσμον ἵνα κρίνῃ τὸν κόσμον, ἀλλ'

ἵνα σωθῇ ὁ κόσμος δι' αὐτοῦ. 18 ὁ πιστεύων εἰς
αὐτὸν οὐ κρίνεται, ὁ δὲ μὴ πιστεύων ἤδη κέκριται,

ὅτι μὴ πέπιστευκεν εἰς τὸ ὄνομα τοῦ μονογενοῦς υἱοῦ τοῦ
θεοῦ. 19 αὕτη δὲ ἐστὶν ἡ κρίσις, ὅτι τὸ φῶς ἐλήλυθεν εἰς

τὸν κόσμον, καὶ ἡγάπησαν οἱ ἄνθρωποι μᾶλλον τὸ σκότος
ἢ τὸ φῶς· ἡν γὰρ πονηρὰ αὐτῶν τὰ ἔργα. 20 πᾶς γὰρ

ὁ φάουλα πράσων μισεῖ τὸ φῶς, καὶ οὐκ ἐρχεται πρὸς τὸ
φῶς, ἵνα μὴ ἐλεγχθῇ τὰ ἔργα αὐτοῦ· 21 ὁ δὲ ποιῶν τὴν

ἀλήθειαν ἐρχεται πρὸς τὸ φῶς, ἵνα φανερωθῇ αὐτοῦ τὰ
ἔργα ὅτι ἐν θεῷ ἐστὶν ἐργασμένα.

22 Μετὰ ταῦτα ἦλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς
τὴν γαλιλαίαν.

Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὴν γαλιλαίαν
ἦλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὴν γαλιλαίαν.

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Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὴν γαλιλαίαν
ἦλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὴν γαλιλαίαν.

9 Nic-o-de-mus answered and said to Him, How can these things be?

10 Jesus answered him, Are you the teacher of Israel and do not know these things?

11 Indeed, I tell you truly that we speak that which we know and bear witness to that which we have seen, yet you do not receive our witness.

12 If I told you earthly things and you do not believe, how will you believe if I tell you heavenly things?

13 And no one has gone up into Heaven except He who came down out of Heaven—the Son of man who is in Heaven.

14 And even as Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up,

15 so that everyone who believes on Him may not perish, but have everlasting life.

16 For God so loved the world that He gave His only-begotten Son, that whoever believes on Him may not perish, but have everlasting life.

17 For God did not send His Son into the world that He might judge the world, but that the world might be saved through Him.

18 He that believes on Him is not condemned, but he that does not believe has already been condemned—because he has not believed on the name of the only-begotten Son of God.

19 And this is the judgment, that the Light has come into the world and men loved the darkness rather than the Light—for their works were evil.

20 For everyone that practices evil hates the Light and does not come to the Light, so that his works may not be discovered.

21 But he that practices the truth comes to the Light, so that his works may be known, that they have been worked in him by God.

22 After these things Jesus and His disciples came into the land of Judea. And He stayed there with them and was baptizing.

9 — ο ΝΙΚΟΔΕΜΟΣ. Ἰησοῦς ἀντὶ αὐτοῦ; ἐν αὐτῷ ἐν τῇ τῇ α — μὴ ἀπόληται ἀλλ' ἔχῃ. 1 — αὐτοῦ (read the Son) τ. ἃ ἀλλὰ τῇ. 1 — ἀντὶ (read the Son) τῇ α — δὲ but [τῇ τῇ α. αὐτῶν ποιεῖται ΛΤΤ. α.

²³ And John was also baptizing, in Enon, near Salim, because there were many waters there. And they were coming and were being baptized—

²⁴ for John was not yet thrown into prison. ²⁵ Then there arose a question from the disciples of John with Jews about cleansing.

²⁶ And they came to John and said to him, Rabbi, He who was with you beyond the Jordan, to whom you have borne witness—see, He is baptizing and all are coming to Him.

²⁷ John answered and said, A man is not able to receive anything unless it is given to him from Heaven.

²⁸ You yourselves bear me witness that I said, I am not the Christ, but that I am sent before Him.

²⁹ He that has the bride is the bridegroom. But the friend of the bridegroom, who stands and hears him, rejoices greatly because of the bridegroom's voice. So my joy is full.

³⁰ It is right for Him to increase, but me to decrease.

³¹ He who comes from above is above all. He who is from the earth is of the earth, and he speaks of the earth. He who comes from Heaven is above all,

³² and what He has seen and heard, this He testifies, but no one receives His witness.

³³ He who has received His witness has set his seal, that God is true.

³⁴ For He whom God has sent speaks the words of God, for God does not give the Spirit by measure.

³⁵ The Father loves the Son and has given all things into His hand.

³⁶ He that believes on the Son has everlasting life. But he that refuses to obey the Son shall not see life, but the wrath of God remains on him.

τὴν Ἰουδαίαν γῆν. καὶ ἐκεῖ διέτριβεν μετ' αὐτῶν καὶ ἐβάπτι-
the land of Judaea; and there he stayed with them and was bap-
τιζεν. 23 ἦν δὲ καὶ ὁ Ἰωάννης βαπτίζων ἐν Αἰνῶν ἐγγὺς
tizing. And was also John baptizing in Enon, near
τοῦ Σαλείμ, ὅτι ὕδατα πολλὰ ἦν ἐκεῖ· καὶ παρεγίνοντο καὶ
Salim, because waters many were there; and they were coming and
ἐβαπτίζοντο. 24 οὐπω γὰρ ἦν βεβλημένος εἰς τὴν φυλακὴν
being baptized. 24 not yet was cast into the prison

ῥᾶ ὁ Ἰωάννης. 25 Ἐγένετο οὖν ζήτησις ἐκ τῶν μαθητῶν
John. 25 Arose then a question (on the part) of the disciples

Ἐἰς τὸν Ἰωάννην μετὰ τῶν Ἰουδαίων περὶ καθαρισμού· 26 καὶ ἦλθον
of John with (some) Jews about purification. And they came

πρὸς τὸν Ἰωάννην· καὶ εἶπον αὐτῷ, Ῥαββί, ὅς ἦν μετὰ
to John and said to him, Rabbi, he who was with

σοῦ πέραν τοῦ Ἰορδάνου, ᾧ σὺ μεμαρτύρηκας, ἰδε οὗτος
thee beyond the Jordan, to whom thou hast borne witness, behold he

βαπτίζει, καὶ πάντες ἔρχονται πρὸς αὐτόν. 27 Ἀπεκρίθη
baptizes, and all come to him. 27 Answered

ὁ Ἰωάννης· καὶ εἶπεν. Οὐ δύναται ἄνθρωπος λαμβάνειν οὐδὲν
John and said, I am unable a man to receive nothing

ἐὰν μὴ ᾖ δεδομένος αὐτῷ ἐκ τοῦ οὐρανοῦ. 28 αὐτοὶ οὖν
unless it be given to him from the heaven. 28 yourselves

μοὶ μαρτυρεῖτε ὅτι εἶπον, Ὁὐκ εἰμὶ ἐγὼ ὁ χριστός, ἀλλ' ὅτι
me bear witness that I said, I am not I the Christ, but that

ἀπεσταλμένος εἰμι ἔμπροσθεν ἐκείνου. 29 ὁ ἔχων τὴν νύμφην
sent I am before him. He that has the bride

φῆν, νυμφίος ἐστίν· ὁ δὲ φίλος τοῦ νυμφίου, ὁ ἐστηκὼς καὶ
bridegroom is; but the friend of the bridegroom, who stands and

ἀκούων αὐτοῦ, χαρὰ χαίρει διὰ τὴν φωνὴν τοῦ νυμφίου·
hears him, with joy rejoices because of the voice of the bridegroom,

αὕτη οὖν ἡ χαρὰ ἡ ἐμὴ πεπληρωται. 30 ἐκείνους δὲ
this then joy my is fulfilled. 30 them that

αὐξάνειν, ἐμὲ δὲ ἐλαττοῦσθαι. 31 ὁ ἄνωθεν ἐρχόμενος ἐπάνω
to increase, but me to decrease. He who from above comes, above

πάντων ἐστίν. ὁ ὢν ἐκ τῆς γῆς ἐκ τῆς γῆς ἐστίν, καὶ
all is. He who is from the earth from the earth is, and

ἐκ τῆς γῆς λαλεῖ· ὁ ἐκ τοῦ οὐρανοῦ ἐρχόμενος ἐπάνω
from the earth speaks. He who from the heaven comes above

πάντων ἐστίν, 32 καὶ ὁ ἑώρακεν καὶ ἤκουσεν τοῦτο
all is, and what he has seen and heard this

μαρτυρεῖ· καὶ τὴν μαρτυρίαν αὐτοῦ οὐδεὶς λαμβάνει. 33 ὁ
he testifies; and his testimony no one receives. 33 he that

λαβὼν αὐτοῦ τὴν μαρτυρίαν ἐσφράγισεν ὅτι ὁ θεὸς ἀληθὴς
has received his testimony has set to his seal that God true

ἐστίν. 34 οὐ γὰρ ἀπέστειλεν ὁ θεὸς τὰ ῥήματα τοῦ θεοῦ
is; for he whom sent God the words of God

λαλεῖ· οὐ γὰρ ἐκ μέτρου δίδωσιν ὁ θεός· τὸ πνεῦμα. 35 ὁ
speaks; for not by measure gives God the Spirit. 35 the

πατὴρ ἀγαπᾷ τὸν υἱόν, καὶ πάντα δίδωκεν ἐν τῇ χειρὶ αὐ-
Father loves the Son, and all things has given into his hand

τοῦ. 36 ὁ πιστεύων εἰς τὸν υἱὸν ἔχει ζωὴν αἰώνιον· ὁ δὲ
He that believes on the Son has life eternal; and he that

ὁ Ἰωάννης τ. ῥ — ὁ τ. τ. Α. ὁ Ἰωάννης τ. Ἰουδαίου a Jew ο. l. τ. Α. ὁ Ἰωάννης τ. Α. Ἰωάννην τ. εἶπεν τ. Α. ῥαββί τ. Εὐὸς οὐκ εἰμι I. — ἐπὶ πάντας πάντων ἐστίν τ. — καὶ [L] τ. τ. Α. — τοῦτο τ. Β — ὁ θεός (read he gives) [L] τ. τ. Α. α — εἰ and τ

ἀπειθῶν τῷ υἱῷ· οὐκ ὕψεται ζωὴν, ἀλλ' ἡ ὀργὴ τοῦ θεοῦ
is not subject to the Son shall not see life, but the wrath of God
μένει ἐπ' αὐτόν.
abides on him.

4 Ὡς οὖν ἔγνω ὁ κύριος¹ ὅτι ἤκουσαν οἱ Φαρισαῖοι,
When therefore knew the Lord that heard the Pharisees,
ὅτι Ἰησοῦς πλείονας μαθητὰς ποιεῖ καὶ βαπτίζει ἢ Ἰωάν-
that Jesus more disciples makes and baptizes than John
νης·² 2 καίτοιγε Ἰησοῦς αὐτὸς οὐκ ἐβαπτίζεν, ἀλλ' οἱ
(although indeed Jesus himself was not baptizing but
μαθηταὶ αὐτοῦ· 3 ἄφηκεν τὴν Ἰουδαίαν, καὶ ἀπῆλθεν πάλιν
his disciples), he left Judea, and went away again
εἰς τὴν Γαλιλαίαν. 4 Ἴδει δὲ αὐτὸν διέρχουσαν διὰ τῆς
into Galilee. And it was necessary for him to pass through
Σαμαρείας·³ 5 ἵρχεται οὖν εἰς πόλιν τῆς Σαμαρείας⁴ λεγο-
Samaritania. He comes therefore to a city of Samaria call-

μένην Συχάρ·⁵ πλησίον τοῦ χωρίου ὃ⁶ ἔδωκεν Ἰακώβ
ed Sychar, near the land which gave Jacob
Ἰωσήφ τῷ υἱῷ αὐτοῦ. 6 Ἦν δὲ ἐκεῖ πηγὴ τοῦ Ἰακώβ.
to Joseph his son. Now was there fountain Jacob's;

ὁ οὖν Ἰησοῦς κεκοπιακὸς ἐκ τῆς ὁδοπορίας ἐκαθέζετο οὕτως
Jesus therefore, being wearied from the journey, sat thus
ἐπὶ τῇ πηγῇ. Ὥρα ἦν ὥσε⁷ ἑκτὴ. 7 Ἐρχεται γυνή
at the fountain. [The] hour was about [the] sixth. Comes a woman

ἐκ τῆς Σαμαρείας⁸ ἀντλησάμενη ὕδωρ. λέγει αὐτῇ ὁ Ἰησοῦς,
out of Samaria to draw water. Says to her Jesus,
Δός μοι κτεῖν·⁹ 8 οἱ γὰρ μαθηταὶ αὐτοῦ ἀπεληλύθεισαν εἰς
Give me to drink; for his disciples had gone away into

τὴν πόλιν, ἵνα τροφὰς ἀγοράσωσιν. 9 λέγει ὁ υἱὸς αὐτῷ
the city, that provisions they might buy. Says therefore to him
ἡ γυνὴ ἡ Σαμαρεῖτις·¹⁰ Πῶς σὺ Ἰουδαῖος ὢν παρ' ἐμοῦ
the woman Samaritana, How thou a Jew being from me

κτεῖν αἰτεῖς; οὗσης γυναικὸς Σαμαρεῖτιδος; Ροῦ γὰρ
to drink dost ask, being a woman Samaritan? For thou
συγχωρῶνται Ἰουδαῖοι Σαμαρεῖταις·¹¹ 10 Ἀπεκρίθη Ἰησοῦς
have intercourse Jews with Samaritans. Answered Jesus

καὶ εἶπεν αὐτῇ, Εἰ ᾔδεις τὴν δωρεὴν τοῦ θεοῦ, καὶ τίς
and said to her, If thou hadst known the gift of God, and who
ἐστίν ὁ λέγων σοι, Δός μοι κτεῖν, σὺ ἀνῆτησας
it is that says to thee, Give me to drink, thou wouldest have asked

αὐτόν, καὶ ἔδωκεν ἅν σοι ὕδωρ ζῶν. 11 λέγει αὐτῷ ἡ
him, and he would have given to thee water living. Says to him the
γυνὴ, Κύριε, οὐτε ἀντλημα ἔχεις, καὶ τὸ φρέαρ ἐστὶν
woman, Sir, nothing to draw with thou hast, and the well is

βαθύ· πόθεν οὖν ἔχεις τὸ ὕδωρ τὸ ζῶν; 12 μὴ σὺ μέζων εἶ
deep; whence then hast thou the water living? Art thou greater
τοῦ πατρὸς ἡμῶν Ἰακώβ, ὃς ἔδωκεν ἡμῖν τὸ φρέαρ, καὶ αὐτὸς
than our father Jacob, who gave us the well, and himself

ἐξ αὐτοῦ ἐτίει, καὶ οἱ υἱοὶ αὐτοῦ καὶ τὰ θρῆμματά αὐτοῦ;
of it drank, and his sons and his cattle?
13 Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτῇ, Πᾶς ὁ πίνων ἐκ
Answered Jesus and said to her, Everyone that drinks of

CHAPTER 4

¹ Then when the Lord knew that the Phari-
sees had heard that Jesus was making and
baptizing more disciples than John
² (although indeed Jesus Himself was not
baptizing, but His disciples,)
³ He left Judea and went away again into
Galilee.

⁴ And it was necessary for Him to go
through Sa-mar-i-a.
⁵ Then He came to a city of Sa-mar-i-a
called Sy-char, near the piece of ground
which Jacob gave to his son Joseph.

⁶ And Jacob's well was there. Jesus, then,
being wearied from the journey, sat on the
well in a certain way, about the sixth hour.

⁷ A woman came out of Sa-mar-i-a to draw
water. Jesus said to her, Give Me a drink.
⁸ (For His disciples had gone into the city
in order to buy food.)
⁹ The Sa-mar-i-tan woman then said to Him,

How is it that you, being a Jew, ask a drink
of me, being a Sa-mar-i-tan woman? For Jews
do not have any dealings with Sa-mar-i-tans.
¹⁰ Jesus answered and said to her, If you
had known the gift of God and who it is
that says to you, Give Me a drink, you would
have asked Him and He would have given
living water to you.

¹¹ The woman said to Him, Sir, you have
nothing to draw with, and the well is deep.
Where then do you get the living water?
¹² Are you greater than our father Jacob,
who gave us this well and drank of it
himself, also his sons and his cattle?

¹³ Jesus answered and said to her, Everyone
who drinks of the water that I give him
will never thirst again; but the water that I
give him will become in him a well of water
springing up to eternal life.

¹ Ἰησοῦς Jesus T. ² Ἰωάννης Jr. ³ Σαμαρίας T. ⁴ Συχάρ E. ⁵ οὐ GL. ⁶ ὃ
LITTAW. ⁷ κτεῖν TT-A. ⁸ — οὖν T. ⁹ Σαμαρίτης T. ¹⁰ πίν L; πείν TT-A. ¹¹ γυναικὸς
Σαμαρεῖτιδος (Σαμαρείτης T) οὔσης LITTA. ¹² — σὺ γὰρ συγχρῶνται Ἰουδαῖοι Σαμαρείταις T.
¹³ [γ-γυνή] A. ¹⁴ — ὁ GLITTAW.

that drinks of this water will thirst again.

¹⁴ But whoever may drink of the water which I will give him will never ever thirst—but the water which I will give to him shall become within him a well of water springing up into everlasting life.

¹⁵ The woman said to Him, Sir, give me this water so that I may not thirst nor come here to draw.

¹⁶ Jesus said to her, Go call your husband and come back here.

¹⁷ The woman answered and said, I have no husband. Jesus said to her, Well did you say, I have no husband.

¹⁸ For you have had five husbands, and he whom you now have is not your husband. You have truly spoken this.

¹⁹ The woman said to Him, Sir, I see that you are a prophet.

²⁰ Our fathers worshiped in this mountain and you say that in Jerusalem is the place where it is right to worship.

²¹ Jesus said to her, Woman, believe Me that the time will be when you will neither worship the Father in this mountain or in Jerusalem.

²² You worship what you do not know. We worship that we know. For salvation is of the Jews.

²³ But the hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth. For the Father also desires to find those who worship Him.

²⁴ God is a spirit, and they that worship Him must worship in spirit and truth.

²⁵ The woman said to Him, I know that Messiah is coming, who is called Christ. When He comes He will tell us all things.

²⁶ Jesus said to her, I AM is he who speaks to you.

τοῦ ὕδατος τούτου διψήσει πάλιν 14 ὁ δὲ ὅς ἐστιν πῖν ἐκ τοῦ
this water will thirst again; but whoever may drink of the
ὕδατος ὃ ἐγὼ δώσω αὐτῷ τοῦ μή ²διψήσει! εἰς τὸν αἰῶνα
water which I will give him in no wise shall thirst for ever,
ἀλλὰ τὸ ὕδωρ ὃ ἐ δώσω αὐτῷ γενήσεται ἐν αὐτῷ πηγή
but the water which I will give to him shall become in him a fountain
ὕδατος ἀλλομένου εἰς ζωὴν αἰώνιον. 15 λέγει πρὸς αὐτὸν
of water springing up into life eternal. ²Says ²to ²him
ἡ γυνή, Κύριε, δός μοι τοῦτο τὸ ὕδωρ, ἵνα μὴ διψῶ
the woman, Sir, give me this water, that I may not thirst
μηδὲ ἔρχομαι ἐνθάδε ἀντλεῖν. 16 λέγει αὐτῇ ὁ Ἰησοῦς,
nor come here to draw. ²Says ²to ²her ²Jesus,
Ἔπαγε, φώνησον τὸν ἄνδρα σου καὶ ἔλθ' ἐνθάδε. 17 ἀπε-
Go, call thy husband and come here. ²And
κρίθη ἡ γυνή καὶ εἶπεν, ⁴Οὐκ ἔχω ἄνδρα. λέγει αὐτῇ ὁ
answered the woman and said, I have not a husband. ²Says ²to ²her
Ἰησοῦς, Καλῶς εἶπας. ²Ὅτι ἄνδρα οὐκ ἔχω 18 πέντε
Jesus, Well didst thou say, ²A husband I have not; ²Five
γὰρ ἄνδρας ἔσχες. καὶ νῦν ὃν ἔχεις οὐκ ἐστὶν σου
for husbands thou hast had, and now he whom thou hast is not thy
ἀνὴρ· τοῦτο ἀληθὲς εἶπας. 19 λέγει αὐτῇ ἡ γυνή,
husband: this truly thou hast spoken. ²Says ²to ²him ²the woman,
Κύριε, θεώρῳ ὅτι προφήτης εἶ σύ. 20 οἱ πατέρες ἡμῶν ἐν
Sir, I perceive that a prophet art thou. Our fathers
τοῦτῃ τῷ ὄρει προσκύνουσιν· καὶ ὑμεῖς λέγετε ὅτι ἐν Ἱε-
this mountain worshipped, and ye say that in Je-
ροσόλυμοις ἐστὶν ὁ τόπος ὅπου δεῖ προσκυνεῖν. 21 λέγει
usalem is the place where it is necessary to worship. ²Says
αὐτῇ ὁ Ἰησοῦς, Ἰγνώμι, πιστευσόν μοι. ὅτι ἔρχεται ὥρα ὅτε
to her Jesus, Woman, believe me, that is coming an hour when
οὔτε ἐν τῷ ὄρει τοῦτῃ οὔτε ἐν Ἱερουσόλυμοις προσκυνήσετε
neither in this mountain nor in Jerusalem shall ye worship
τῷ πατρὶ. 22 ὑμεῖς προσκυνεῖτε ὃ οὐκ οἰδατέ· ἡμεῖς προσ-
the Father. Ye worship what ye know not: we wor-
κυνούμεν ὃ οἶδαμεν· ὅτι ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστὶν.
ship what we know; for salvation of the Jews is.
23 ἅλλ' ἔρχεται ὥρα καὶ νῦν ἐστὶν, ὅτε οἱ ἀληθινοὶ προσ-
But is coming an hour and now is, when the true wor-
κυνῶνται προσκυνήσουσιν τῷ πατρὶ ἐν πνεύματι καὶ ἀληθείᾳ·
shippers will worship the Father in spirit and truth;
καὶ γὰρ ὁ πατὴρ τοιοῦτος ζητεῖ τοὺς προσκυνούντας αὐτόν.
for also the Father seeks those who worship him.
24 Πνεῦμα ὁ θεός· καὶ τοὺς προσκυνούντας αὐτόν· ἐν
A spirit God [is], and they that worship him, in
πνεύματι καὶ ἀληθείᾳ δεῖ προσκυνεῖν. 25 λέγει αὐτῇ ἡ
spirit and truth must worship. ²Says ²to ²him ²the
γυνή, Οἶδα ὅτι μεσσίας ἐρχεται. ὁ λεγόμενος χριστός· ὅταν
woman, I know that Messiah is coming, who is called Christ; when
ἔλθῃ ἐκεῖνος ἀναγγελεῖ ἡμῖν πάντα. 26 λέγει αὐτῇ ὁ Ἰη-
comes he will tell us all things. ²Says ²to ²her ²Je-
σοῦς, Ἐγὼ εἰμι. ὁ λαλῶν σοι. 27 Καὶ ἐπὶ τούτῃ
sue, I am [I be], who am speaking to thee. And upon this

¹ [ὃ μὴ διψήσει ... ὃ δώσω αὐτῷ] L ² διψήσει LTTA. ³ + ἐγὼ I T. ⁴ ἔρχομαι TT; διέρχομαι TA. ⁵ — ὃ L[Tr]A. ⁶ — Ἰησοῦς (read he says) [L]T[Tr]A. ⁷ σου τὸν ἄνδρα Δ. ⁸ + αὐτῷ to him [L]A. ⁹ ἄνδρα οὐκ ἔχω T. ¹⁰ εἶπες T. ¹¹ τῷ ὄρει τοῦτῃ GLTTA W. ¹² προσκυνεῖν δεῖ LTTA W. ¹³ Ἰγνώμι, πιστένε μοι L; Πιστένε μοι, γυναι TTΔ. ¹⁴ ἅλλ' Δ. ¹⁵ LTTA W. ¹⁶ — αὐτόν. T. ¹⁷ προσκυνεῖν δεῖ T. ¹⁸ ἅπαντα TTΔ.

^αἤλθον^α οἱ μαθηταὶ αὐτοῦ, καὶ ὁ θαύμαζον^α ὅτι μετὰ γυναῖκός
came his disciples, and wondered that with a woman
ἐλάλει^α οὐδεὶς μέντοι εἶπεν, Τί ζητεῖς; ἢ τί λα-
he was speaking; no one however said, What seest thou? or Why speakest
λῃς μετ' αὐτῆς;
thou with her?

28 Ἀφῆκεν οὖν τὴν ὑδρίαν αὐτῆς ἡ γυνὴ καὶ ἀπῆλθεν εἰς
^αLeft^α ^αthen^α ^αher^α waterpot ^αthe^α woman and went away into
τὴν πόλιν, καὶ λέγει τοῖς ἀνθρώποις, 29 Δεῦτε, ἴδετε ἄνθρω-
the city, and says to the men, Come, see a man
πον ὃς εἶπεν μοι πάντα ῥόσα^α ἐποίησα^α μῆτι οὗτός ἐστιν
who told me all things whatsoever I did: ^αperchance ^αthis^α
ὁ χριστός; 30 Ἐξῆλθον οὖν^α ἐκ τῆς πόλεως, καὶ ἤρ-
the Christ! They went forth therefore out of the city, and came
χοντο πρὸς αὐτόν.
unto him.

31 Ἐν^α δὲ^α τῷ μεταξὺ ἡρώτων αὐτὸν οἱ μαθηταί, λέ-
But in the^α meantime ^αwere^α asking^α him^α the^α disciples, say-
γοντες, ^αΡαββί^α, φάγε. 32 Ὁ δὲ εἶπεν αὐτοῖς, Ἐγὼ βρώσιν
ing, Rabbi, eat. But he said to them, I meat
ἔχω φαγεῖν ἢν ὑμεῖς οὐκ οἰσάτε. 33 Ἐλεγον οὖν^α οἱ μαθη-
hate to eat which ye know not. ^αSaid^α ^αtherefore^α the^α disci-
ται πρὸς ἀλλήλους, Μὴ τις ἤνεγκεν αὐτῷ φαγεῖν;
ples to one another, ^αAnyone^α ^αdid bring^α him^α [anything] to eat?

34 Λέγει αὐτοῖς ὁ Ἰησοῦς, Ἐμὸν βρώμα ἐστὶν ἵνα ^αποιῶ^α τὸ
^αSays^α ^αto^α ^αthem^α ^αJesus^α, My meat is that I should do the
θέλημα τοῦ πέψαντός με, καὶ τελειώσω αὐτοῦ τὸ ἔργον.
will of him who sent me, and should finish his work.

35 οὐχ ὑμεῖς λέγετε, ὅτι ἐπὶ τέτραμήνόν^α ἐστὶν καὶ ὁ θερισμὸς
^αNot^α ^αye^α ^αsay^α, that yet four months it is and the harvest
ἔρχεται; ἰδοὺ, λέγω ὑμῖν, Ἐπάρατε τοὺς ὀφθαλμούς ὑμῶν καὶ
comes? Behold, I say to you, Lift up your eyes
θεάσασθε τὰς χώρας, ὅτι λευκαὶ εἰσιν πρὸς θερισμὸν ἤδη.
see the fields, for white they are to harvest already.

36 ^ακαὶ^α ὁ θερίζων μισθὸν λαμβάνει, καὶ συνάγει καρπὸν
And he that reaps a reward receives, and gathers fruit
εἰς ζωὴν αἰώνιον ἵνα ^ακαὶ^α ὁ σπείρων ὁμοῦ χαίρῃ
unto life eternal, that both he that sows ^αtogether^α ^αmay^α rejoice
καὶ ὁ θερίζων. 37 Ἐν γὰρ τούτῳ ὁ λόγος ἐστὶν ὅ^α ἀλη-
and he that ^αreaps^α. For in this the saying is true,
θινός, ὅτι ἄλλος ἐστὶν ὁ σπείρων, καὶ ἄλλος ὁ θερίζων.

38 ἐγὼ ἀπέστειλα^α ὑμᾶς θερίζειν ὃ οὐχ ὑμεῖς κεκοπιάκατε^α
I sent you to reap ^αout which^α ^αnot^α ^αye^α ^αhave laboured;
ἄλλοι κεκοπιάκασιν, καὶ ὑμεῖς εἰς τὸν κόπον αὐτῶν εἰσεληλύ-
others have laboured, and ye into their labour have en-
θητε.
tered.

39 Ἐκ δὲ τῆς πόλεως ἐκείνης πολλοὶ ἐπίστευσαν εἰς αὐτόν
But out of that city many believed on him
τῶν ^αΣαμαρειτῶν^α, διὰ τὸν λόγον τῆς γυναῖκός μαρ-
of the Samaritans, because of the word of the woman tes-

27 And on this His disciples came and won-
dered that He talked with the woman. But
no one said, What do You desire? Or, Why
do You speak with her?

28 The woman then left her waterpot and
went into the city and said to the men,

29 Come and see a Man who told me all the
things I ever did. Is this not the Christ?

30 So they left the city and came to Him.

31 But in the meantime, His disciples were
asking Him, saying, Master, eat.

32 But He said to them, I have food to eat
which you do not know.

33 So the disciples said to one another, Did
anyone bring Him anything to eat?

34 Jesus said to them, My food is to do the
will of Him who sent Me and to finish His
work.

35 Do not say that it is yet four months and
the harvest comes. Behold! I say to you, Lift
up your eyes and look at the fields, for they
are white to harvest already.

36 And he that reaps receives a reward and
gathers fruit to everlasting life, so that both
he that is sowing and he that is reaping may
rejoice together.

37 For in this the saying is true, that there
is one who sows and another who reaps.

38 I sent you to reap that on which you
have not labored. Others have labored and
you have entered into their labor.

39 And many of the Sa-mar-i-tans out of that
city believed on Him, because of the woman's

^α ἤλθον TTR. ^α θαύμαζον were wondering ULTTAW. ^α ἢ ἃ which T. ^α + [καὶ] and L.
^α οὐν ULTTAW. ^α — οὐ ULTTAW. ^α — οὐ ULTTAW. ^α Ραββί T. ^α οὐν W. ^α ποιῶν LTR.
^α τέτραμήνός ULTTAW. ^α ἤδη (read already he that reaps) T. ^α — καὶ ULTTAW.
^α — καὶ T[LA]. ^α — οὐ T[LA]. ^α ἀπέσταλκα have sent T. ^α Σαμαριτῶν T.

word, saying, He told me all things I ever did:

⁴⁰ Then when the Sa-mar-i-tans came to Him, they asked Him to stay with them. And He stayed there two days.

⁴¹ And many more believed because of His word

⁴² and said to the woman, We no longer believe because of your saying, for we ourselves have heard. And we know that this is truly the Savior of the world, the Christ.

⁴³ But after the two days, He left and went into Galilee.

⁴⁴ For Jesus Himself witnessed that a prophet has no honor in his own country.

⁴⁵ Then when He came into Galilee, the Galileans received Him (having seen all the things He did in Jerusalem during the feast—for they also went to the feast).

⁴⁶ Then Jesus came again into Cana of Galilee, where He made the water into wine. And there was a certain nobleman whose son was ill in Ca-per-na-um.

⁴⁷ Hearing that Jesus had come out of Judea into Galilee, he went to Him and begged Him that He might come down and heal his son—for he was about to die.

⁴⁸ Then Jesus said to him, Unless you see miracles and wonders, you will not believe.

⁴⁹ The nobleman said to Him, Sir, come down before my little child dies.

⁵⁰ Jesus said to him, Go! Your son lives! And the man believed the word which Jesus spoke to him and went away.

⁵¹ But even as he was going down, his

τυρούσης, "Οτι εἶπέν μοι πάντα ἅσα ἐποίησα. 40 Ὡς

τῆς, He told me all things whatsoever I did. When

οὖν ἦλθον πρὸς αὐτὸν οἱ Σαμαρεῖται, ἤρωτων αὐτὸν

therefore came to him the Samaritans, they asked him

μεῖναι παρ' αὐτοῖς· καὶ ἔμεινεν ἐκεῖ δύο ἡμέρας. 41 καὶ

to abide with them, and he abode there two days. 41 and

πολλῶ. πλείους ἐπίστευσαν διὰ τὸν λόγον αὐτοῦ. 42 τῇ. τε

many more believed because of his word; and to the

γυναικὶ ἔλεγον, ὅτι· οὐκέτι διὰ τὴν σὴν λαλίαν πισ-

woman they said, No longer because of thy saying we

τεύομεν· αὐτοὶ γὰρ ἀκηκόαμεν, καὶ οἶδαμεν ὅτι οὗτός ἐστιν

believe, for ourselves have heard, and we know that this is

ἀληθῶς ὁ σωτὴρ τοῦ κόσμου, ὁ χριστός. 43 Μετὰ δὲ τὰς δύο ἡμέρας ἐξῆλθεν ἐκεῖθεν, καὶ ἀπῆλ-

truly the Saviour of the world, the Christ. 43 Metὰ δὲ τὰς δύο ἡμέρας ἐξῆλθεν ἐκεῖθεν, καὶ ἀπῆλ-

θεν εἰς τὴν Γαλιλαίαν. 44 αὐτὸς γὰρ ὁ Ἰησοῦς ἐμαρτίρη-

away into Galilee; for himself Jesus testified,

σεν, ὅτι προφήτης ἐν τῇ ἰδίᾳ πατρίδι τιμὴν οὐκ ἔχει.

that a prophet in his own country honour has not.

45 Ὡς οὗτος οὖν ἦλθεν εἰς τὴν Γαλιλαίαν ἰδεῖν αὐτὸν

When therefore he came into Galilee, he received him

οἱ Γαλιλαῖοι, πάντα ἑωρακότες ὅτι ἐποίησεν ἐν Ἱε-

the Galileans, all things having seen which he did in Je-

ροσόλοιμοις ἐν τῇ ἑορτῇ· καὶ αὐτοὶ γὰρ ἦλθον εἰς τὴν

rusalema during the feast, for they also went to the

ἑορτήν.

46 Ἦλθεν οὖν ὁ Ἰησοῦς πάλιν εἰς τὴν Κανὰ τῆς

came down and heal his son; for he was about to die.

48 εἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτόν, Ἐάν μὴ σημεῖα καὶ

Said therefore Jesus to him, Unless signs and

τέρατα ἰδῇτε, οὐ μὴ πιστεύετε. 49 Λέγει πρὸς αὐτόν ὁ

wonders ye see in no wise will ye believe. 49 Λέγει πρὸς αὐτόν ὁ

βασιλικός, Κύριε, κατὰ βῆθι πρὶν ἀποθανεῖν τὸ παιδίον μου.

courtier, Sir, come down before dies my little child.

50 Λέγει αὐτῷ ὁ Ἰησοῦς, Πορεύου· ὁ υἱός σου ζῇ. Καὶ

Says to him Jesus, Go, thy son lives. And

ἐπίστευσεν ὁ ἄνθρωπος τῷ λόγῳ ᾧ εἶπεν αὐτῷ ὁ Ἰησοῦς,

believed the man the word which said to him Jesus,

καὶ ἐπορεύετο. 51 ἤδη δὲ αὐτοῦ καταβαίνοντος οἱ δούλοι· αὐ-

and went away. But already as he was going down his bondmen

¹ ἃ which τῶν. ² Σαμαρεῖται T. ³ [ὅτι] L. ⁴ ὁ χριστός LITRA. ⁵ καὶ ἀπῆλθεν [LITRA. ⁶ ὡς T. ⁷ ὅσα whatsoever LITRA. ⁸ ὁ Ἰησοῦς (read he came) OLITRAW. ⁹ + ὁ Ἰησοῦς Jesus W. ¹⁰ Ἦν δὲ T. ¹¹ Καθαράναι LITRAW. ¹² αὐτὸν [LITRA. ¹³ καὶ [LITRA. ¹⁴ ὃν LITRA. ¹⁵ + ὁ LITRAW. ¹⁶ αὐτοῦ (read the bondmen) T.

τοὺς ἰαπῆντησαν¹ αὐτῷ, καὶ ἀπήγγειλαν² λέγοντες, "Ὅτι
 met him, and reported, saying, Thy child lives. He inquired therefore from them the hour
 ὁ παῖς σου³ ζῇ. 52 Ἐπύθετο οὖν παρ' αὐτῶν τὴν ὥραν⁴
 Thy child lives. He inquired therefore from them the hour
 ἐν ᾗ κοιμήσθεον ἔσχεν. καὶ εἶπον⁵ αὐτῷ, "Ὅτι ἐχθὲς⁶
 in which thou wert laid to rest. And they said to him, Yesterday at the seventh hour the fever left him.
 ὥραν ἐβδόμην ἀφῆκεν αὐτὸν ὁ πυρετός. 53 Ἐγὼ
 [at the] hour seventh left him the fever. 53 I know
 οὖν ὁ πατήρ ὅτι ἐν⁷ ἐκείνῃ τῇ ὥρᾳ ἐν ᾗ εἶπεν⁸
 therefore the father that [it was] at that hour in which said
 αὐτῷ ὁ Ἰησοῦς, "Ὅτι ὁ υἱός σου ζῇ. Καὶ ἐπίστευσεν αὐτός
 to him Jesus, Thy son lives. And he believed himself
 καὶ ἡ οἰκία αὐτοῦ ὅλη. 54 τοῦτο ἅλιν⁹ δεύτερον σημεῖον
 and his house whole. This again a second sign
 ἐποίησεν ὁ Ἰησοῦς, ἐλθὼν ἐκ τῆς Ἰουδαίας εἰς τὴν Γα-
 did Jesus, having come out of Judaea into Ga-
 λιλαιάν.
 lilaea.

5 Μετὰ ταῦτα ἦν ἑορτὴ τῶν Ἰουδαίων, καὶ ἀνέβη¹⁰ ὁ
 After these things was a feast of the Jews, and went up
 Ἰησοῦς εἰς Ἱερουσόλυμα. 2 ἔστιν δὲ ἐν τοῖς Ἱεροσολύμοις
 Jesus to Jerusalem. And there is in Jerusalem
 ἐπὶ τῇ προβατικῇ κολυμβήθρᾳ, ἣ ἐπικλεομένη¹¹ Ἐβροαῖσι
 at the sheepgate a pool, which [is] called in Hebrew
 Βηθεσδα, πέντε στοάς ἔχουσα. 3 ἐν ταύταις κατέκειτο
 Bethesda, five porches having. In these were lying
 πλῆθος πολὺ¹² τῶν ἀσθενούντων, τυφλῶν, χωλῶν,
 a multitude great of those who were sick, blind, lame,
 ξηρῶν, ἐκδεχομένων τὴν τοῦ ὕδατος κίνησιν. 4 ἄγγελος
 withered, awaiting the of the water moving. An angel
 γὰρ¹³ κατὰ καιρὸν κατέβαινεν ἐν τῇ κολυμβήθρᾳ, καὶ ἐτά-
 for from time to time descended in the pool, and agi-
 ρασσεν τὸ ὕδωρ. ὁ οὖν πρῶτος ἐμβὰς μετὰ τὴν ταραχὴν
 tated the water. He who therefore first entered after the agitation
 τοῦ ὕδατος, ὑγιὲς γίνετο, ἣ δὴ ποτε¹⁴ κατέκειτο νοσήματι.¹⁵
 of the water, well became, whatever he was held by disease.
 5 Ἦν δὲ τις ἀνθρώπος ἐκεῖ τριακονταετὴς¹⁶ ἔτη ἔχων ἐν
 But was a certain man there thirty-eight years being in
 τῇ ἀσθενείᾳ. 6 τοῦτον ἰδὼν ὁ Ἰησοῦς κατακείμενον, καὶ
 in his infirmity. Him seeing Jesus lying, and
 γνοὺς ὅτι πολὺν ἤδη χρόνον ἔχει, λέγει αὐτῷ, Θέλεις
 knowing that along already time he has been, says to him, Desirest thou
 ὑγιὲς γενέσθαι; 7 ἀπεκρίθη αὐτῷ ὁ ἀσθενῶν, Κύριε, ἀν-
 well to become? Answered him the infirm man, Sir, a
 θρῶπον οὐκ ἔχω, ἵνα ὕταν ταραχῇ¹⁷ τὸ ὕδωρ ἵδῃ¹⁸
 man I have not, that when has been agitated the water he may put
 με εἰς τὴν κολυμβήθραν. ἐν ᾗ δὲ ἱρρχομαι ἐγὼ ἄλλος πρὶ
 me into the pool; but while am coming I another before
 ἐμοῦ καταβαίνει. 8 λέγει αὐτῷ ὁ Ἰησοῦς, Ἐγείρα¹⁹, ὦ ἄρον
 me descends. Says to him Jesus, Arise, take up

servants met him and reported, saying, Your child is alive.

⁵² He then asked them the hour in which he got better. And they said to him, Yesterday at the seventh hour the fever left him.

⁵³ So the father knew that it was at that hour in which Jesus said to him, Your son lives! And he himself believed, also his whole household.

⁵⁴ This again is a second miracle that Jesus did, coming out of Judea into Galilee.

CHAPTER 5

¹ After these things there was a feast of the Jews, and Jesus went up to Jerusalem.

² Now there is a pool at the Sheepgate in Jerusalem, which is called in Hebrew, Bethesda, having five porches.

³ In these was lying a great crowd of those who were sick, blind, lame and withered — awaiting the moving of the water.

⁴ For at a certain time an angel came down into the pool and stirred the water. Then the first one who entered after the stirring of the water became well, whatever disease held him.

⁵ And a certain man was there, who had been ill thirty-eight years.

⁶ Seeing him lying there, and knowing that he had already been there a long time, Jesus said to him, Do you want to become well?

⁷ The ailing man answered Him, Sir, I have no man, that he may put me into the pool when the water has been stirred. But while I am coming, another goes down in front of me.

⁸ Jesus said to him, Get up! Take up your

¹ ἰαπῆντησαν LITTA.

² καὶ ἠγγειλαν T; [καὶ ἀπήγγειλαν] TTA.

³ αὐτοῦ [read that his child lives] LITTA. ⁴ τὴν ὥραν παρ' αὐτῶν LITTA.

⁵ ἔχθες LITTA. ⁶ ἐν τῇ [τῇ] T. ⁷ ὅτι LITTA.

⁸ ὁ παῖς σου T. ⁹ ἡ τῆς [τῆς] T. ¹⁰ ὁ LITTA. ¹¹ τὸ λεγόμενον T.

¹² πλῆθος LITTA. ¹³ ἐκδεχομένων to end of verse 4 [οἱ] TTA. ¹⁴ ὦ [κυρίου] of [the] TTA. ¹⁵ οἰσθητοῦ L. ¹⁶ τριακοντα καὶ — καὶ [L] T. ¹⁷ ὅτι LITTA. ¹⁸ ὦ [κύριον] L. ¹⁹ ἔγειρα LITTA. ²⁰ + [καὶ] and L.

¹⁰ — λέγοντες T.

¹¹ εἶπον οὖν LITTA.

¹² + δὲ now [this] B.

¹³ Βηθεσδα Beth-

¹⁴ + [κυρίου] of [the] TTA.

¹⁵ + [κύριον] of [the] TTA.

¹⁶ + [καὶ] and L.

bed and walk!

⁹And instantly the man was cured and took up his bed. And he was walking—and that day was a sabbath.

¹⁰So the Jews said to the one who had been healed, It is the Sabbath! It is not lawful for you to carry your bed.

¹¹He answered them, He who made me well, He said to me, Take up your bed and walk.

¹²Then they asked him, Who is the man who said to you, Take up your bed and walk?

¹³But he who had been healed did not know who He was. For Jesus had moved away, since a crowd was in that place.

¹⁴Afterward Jesus found him in the Temple and said to him, See, you have become well! Do not sin any more, so that a worse thing does not happen to you.

¹⁵The man went away and told the Jews that it was Jesus who made him well.

¹⁶And because of this the Jews persecuted Jesus and wanted to kill Him, because He had done these things on the Sabbath.

¹⁷But Jesus answered them, My Father works until now, and I work.

¹⁸Because of this, then, the Jews wanted all the more to kill Him, because He not only broke the sabbath, but also called God His own Father, making Himself equal with God.

¹⁹Then Jesus answered and said to them, Indeed, I tell you truly that the Son is not able to do anything of Himself, except what He may see the Father doing—for whatever He does, the Son does these things also in the same way.

τὸν·κράββατον^α. σου, καὶ περιπάτει. 9 Καὶ ἑὐθέως^α ἐγένετο
thy bed, and walk. And immediately 'became
ὕγις ὁ ἄνθρωπος, καὶ ἦρεν τὸν·κράββατον^α. αὐτοῦ, καὶ
'well 'the 'man, and took up his bed, and
περιεπάτει· ἦν δὲ σάββατον ἐν ἐκείνῃ τῇ ἡμέρᾳ. 10 Ἐλέγον
walked; and it was sabbath on that day. 'Said
οὖν οἱ Ἰουδαῖοι τῷ τεθεραπευμένῳ, Σάββατον ἔστιν
'therefore 'the 'Jews to him who had been healed, Sabbath it is,
'οὐκ ἐξεστὶν σοὶ ἄραι τὸν·κράββατον^α. 11 β' Ἀπεκρίθη
it is not lawful for thee to take up the bed. He answered
αὐτοῖς, Ὁ ποιήσας με ὑγιῆ, ἐκείνός μοι εἶπεν, Ἄρον τὸν
them, He who made me well, he to me said, Take up
κράββατόν^α. σου καὶ περιπάτει. 12 Ῥώτησαν αὐτόν, αὐτόν,
thy bed and walk. They asked 'therefore 'him,
Τίς ἐστιν ὁ ἄνθρωπος ὁ εἰπὼν σοὶ, Ἄρον τὸν·κράββατόν^α.
Who is the man who said to thee, Take up
σου^α καὶ περιπάτει; 13 Ὁ δὲ ἰαθεὶς^α οὐκ ᾔδει τίς ἐστιν
'thy and walk? But he who had been healed knew not who it is,
ὁ γὰρ Ἰησοῦς ἐξένευσεν, ὄχλου ὄντος ἐν τῷ τότῳ. 14 Μετὰ
for Jesus had moved away, a crowd being in the place. After
ταῦτα εὐρίσκει αὐτὸν ὁ Ἰησοῦς ἐν τῷ ἱερῷ, αὶ εἶπεν αὐτῷ,
these things 'ands 'him 'Jesus in the temple, and said to him,
'Ἰδὲ ὑγιῆς γέγονας· μὴκέτι ἁμάρτανε, ἵνα μὴ χεῖρόν
Behold, well thou hast become: no 'more 'sin, that 'not 'worse
ἔτι σοὶ^α γένηται. 15 β' Ἀπῆλθεν ὁ ἄνθρωπος καὶ ἠνήγ-
something 'to 'thee 'happens. Went away the man and told
γελεν^α τοῖς Ἰουδαίοις ὅτι Ἰησοῦς ἐστιν ὁ ποιήσας αὐτόν
the Jews 'that 'Jesus it is who made him
ὕγι· 16 Καὶ διὰ τοῦτο ἰδιώκον τὸν Ἰησοῦν οἱ Ἰουδαῖοι,
well, And because of this 'persecuted 'Jesus 'the 'Jews,
'καὶ ἐζήτουν αὐτὸν ἀποκτείνειν^α, ὅτι ταῦτα ἐποίει ἐν σαβ-
and sought him to kill, because these things he did on a sab-
βάτῳ. 17 Ὁ δὲ ἰησοῦς ἀπεκρίνατο αὐτοῖς, Ὁ πατήρ μου
bath. But Jesus answered them, My Father
ἕως ἄρτι ἐργάζεται, καγὼ ἐργάζομαι. 18 Διὰ τοῦτο οὖν
until now works, and I work. Because of this therefore
μᾶλλον ἐζήτουν αὐτόν οἱ Ἰουδαῖοι ἀποκτείνειν, ὅτι οὐ μόνον
the more sought 'him 'th's 'Jews 'to 'kill, because not only
ἔλυνεν τὸ σάββατον, ἀλλὰ καὶ πατέρα ἴδιον ἔλεγον τὸν
did he break the sabbath, but also 'Father 'his 'own 'called
θεόν, ἴσον ἑαυτὸν ποιῶν τῷ θεῷ. 19 ἀπεκρίνατο οὖν ὁ
'God, equal 'himself 'making to God. 'Answere'd 'therefore
Ἰησοῦς καὶ εἶπεν αὐτοῖς, Ἀμὴν ἀμὴν λέγω ὑμῖν, οὐ δύναται
'Jesus' and said to them, Verily verily I say to you, 'is 'able
ὁ υἱὸς ποιεῖν ἀφ' ἑαυτοῦ οὐδέν, ἢ ἀν' μὴ τι βλέπῃ
'the 'Son to do from himself nothing, unless anything he may see
τὸν πατέρα ποιοῦντα· ὁ γὰρ ὅτι ἐκείνος ποιῇ, ταῦτα καὶ
the Father doing: for whatever he does, these things also
ὁ υἱὸς ὁμοίως ποιεῖ. 20 Ὁ γὰρ πατήρ φιλεῖ τὸν υἱόν, καὶ
the Son in like manner does. For the Father loves the Son, and

^α κράββατον LITTAW. ^γ — εὐθέως T. ^δ + καὶ and [L]T[ri]A. ^ε + σου (read thy bed) L. ^β + ὅς δὲ who however LIT. ^ο — οὖν [L]T[ri]A. ^δ — τὸν κράββατον σου T[ri]A. ^α κράββατόν [L]T[ri]W. ^ε ἀσθενὴς was impotent T. ^ζ σοὶ τι GLITTAW. ^η + [καὶ] and L. ^ι εἶπεν T. ^κ οἱ Ἰουδαῖοι τὸν Ἰησοῦν LITTA. ^λ — καὶ ἐζήτουν αὐτόν ἀποκτείνειν C[L]ITTA. ^μ — Ἰησοῦς (read he answered) T. ^ν — οὖν T. ^ξ ἐλεγεν X. ^π ἀν' T. ^ρ [ἀν'] Tr. ^σ ποιεῖ ὁμοίως T.

πάντα δείκνυσιν αὐτῷ ὃ αὐτὸς ποιεῖ· καὶ μείζονα τού-
all things shows to him which 'himself 'he does; and greater 'than
τούτῃ δειξέει αὐτῷ ἔργα, ἵνα ὑμεῖς ἑθαρμάζετε. 21 ὥσπερ
'these 'he 'will 'show 'him 'works, that 'ye 'may wonder. 'Even 'as
γὰρ ὁ πατὴρ ἵγειρει τοὺς νεκροὺς καὶ ζωοποιεῖ, οὕτως καὶ ὁ
'for the Father raises up the dead and quickens, thus also the
υἱὸς οὗς θέλει ζωοποιεῖ. 22 οὐδὲ γὰρ ὁ πατὴρ κρίνει οὐδένα,
Son whom he will quickens; for the Father judges no one,
ἀλλὰ τὴν κρίσιν πᾶσαν δέδωκεν τῷ υἱῷ, 23 ἵνα πάντες
but 'judgment 'all has given to the Son, that all
τιμῶσιν τὸν υἱὸν καθὼς τιμῶσιν τὸν πατέρα. ὁ μὴ τιμῶν
may honour the Son even as they honour the Father. He that honours not
τὸν υἱὸν οὐ τιμᾷ τὸν πατέρα τὸν πέμψαντα αὐτόν. 24 Ἀμὴν
the Son honours not the Father who sent him. Verily
ἀμὴν λέγω ὑμῖν, ὅτι ὁ τὸν λόγον μου ἀκούων, καὶ πιστεύων
verily I say to you, that he that my word hears, and believes
τῷ πέμψαντί με, ἔχει ζωὴν αἰώνιον, καὶ εἰς κρίσιν οὐκ
him who sent me, has life eternal, and into judgment 'not
ἔρχεται, ἀλλὰ μεταβέβηκεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν.
'comes, but has passed out of death into life.
25 Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι ἔρχεται ὥρα καὶ νῦν ἐστίν,
Verily verily I say 'you, that is coming an hour and now is,
ὅτε οἱ νεκροὶ ἀκούσονται τῆς φωνῆς τοῦ υἱοῦ τοῦ θεοῦ, καὶ
when the dead shall hear the voice of the Son of God, and
οἱ ἀκούσαντες ζήσονται. 26 ὥσπερ γὰρ ὁ πατὴρ ἔχει
those having heard shall live. For even as the Father has
ζωὴν ἐν ἑαυτῷ, οὕτως ἔδωκεν καὶ τῷ υἱῷ· ζωὴν ἔχουν
life in himself, so he gave also to the Son life to have
ἐν ἑαυτῷ. 27 καὶ ἐξουσίαν ἔδωκεν αὐτῷ καὶ κρίσιν
in himself, and authority gave to him also judgment
ποιεῖν, ὅτι υἱὸς ἀνθρώπου ἐστίν. 28 μὴ θαυμάζετε τοῦτο
to execute, because Son of man he is. Wonder not at this,
ὅτι ἔρχεται ὥρα ἐν ᾗ πάντες οἱ ἐν τοῖς μνημείοις ἀκού-
for 'is coming 'an hour in which all those in the tombs shall
σονται τῆς φωνῆς αὐτοῦ. 29 καὶ ἐκπορεύσονται, οἱ τὰ
hear his voice, and shall come forth, those that
ἀγαθὰ ποιήσαντες εἰς ἀνάστασιν ζωῆς, οἱ δὲ τὰ φαῦλα
good practised to a resurrection of life, and those that evil
πράξαντες εἰς ἀνάστασιν κρίσεως. 30 οὐ δύναμαι ἐγὼ ποιεῖν
dōd to a resurrection of judgment. 'Am 'able 'I to do
ἀπ' ἑμαυτοῦ οὐδέν· καθὼς ἀκούω κρίνω, καὶ ἡ κρίσις ἡ
from myself nothing; even as I hear I judge, and 'judgment
ἐμὴ δίκαια ἐστίν· ὅτι οὐ ζητῶ τὸ θέλημα τὸ ἐμόν, ἀλλὰ τὸ
'my 'just 'is, because I seek not 'will 'my, but the
θέλημα τοῦ πέμψαντός με πατρός. 31 Ἐάν ἐγὼ μαρτυρῶ
will of the 'who 'sent 'me 'Father, If I bear witness
περὶ ἑμαυτοῦ, ἡ μαρτυρία μου οὐκ ἐστίν ἀληθής. 32 ἄλλος
concerning myself, my witness is not true. Another
ἐστίν ὁ μαρτυρῶν περὶ ἐμοῦ, καὶ ὁ ἴδῃ ὅτι ἀληθής ἐστιν
it is who bears witness concerning me, and I know that true is
ἡ μαρτυρία ἣν μαρτυρεῖ περὶ ἐμοῦ. 33 Ὑμεῖς ἀπεστάλ-
the witness which he witnesses as concerning me. Ye have
κατε πρὸς Ἰωάννην· καὶ μεμαρτύρηκεν τῇ ἀληθείᾳ. 34 ἐγὼ
sent unto John and he has borne witness to the truth. 'I

20 For the Father loves the Son and shows all things to Him which He Himself does. And He will show Him greater works than these in order that you may marvel.

21 For even as the Father raises up the dead and gives life, so the Son also gives life to whomever He will.

22 For the Father judges no one, but has given all judgment to the Son,

23 so that all may honor the Son even as they honor the Father. He that does not honor the Son does not honor the Father who sent Him.

24 Indeed, I tell you truly that He that hears My word and believes on Him who sent Me has everlasting life and does not come into judgment, but has passed out of death into life.

25 Indeed, I tell you truly that the time is coming, and now is, when the dead shall hear the voice of the Son of God, and those that hear shall live.

26 For even as the Father has life in Himself, so also He gave to the Son to have life in Himself.

27 And He gave to Him also authority to execute judgment, because He is the Son of man.

28 Do not wonder at this, for the time is coming in which all those in the graves shall hear His voice

29 and shall come forth—those who practiced good to the resurrection of life—and those who practiced evil to the resurrection of judgment.

30 I am not able to do anything of Myself.

Even as I hear, I judge. And My judgment is right because I do not seek My own will but the will of the Father who sent Me.

31 If I bear witness about Myself, My witness is not true.

32 There is another who witnesses about Me, and I know that the testimony which He witnesses about Me is true.

33 You have sent to John, and he has

* θαυμάζειτε wonder at. † ἀκούσονται ττ. ‡ ζήσονται L.T.V.A. * καὶ τῷ υἱῷ ἔδωκεν TT A. † — καὶ I.T.V.A. ‡ — ἐξ ἐκ and [I]T[er]A. * — πατρός (read of him who sent me) B.L.T.A.W. † οὐδὲν ye know T. ‡ Ἰωάννην Tr.

witnessed to the truth.

³⁴ But I do not receive witness from man, but these things I say that you may be saved.

³⁵ He was a burning and shining lamp, and you were willing to rejoice for an hour in his light.

³⁶ But I have a witness greater than John's. For the works which the Father gave Me, that I should finish them, the works which I do themselves witness about Me, that the Father has sent Me.

³⁷ And the Father who sent Me has Himself witnessed about Me. Neither have you heard His voice at any time, nor have you seen His shape.

³⁸ And you do not have His word living within you, for you do not believe Him whom He sent.

³⁹ You search the Scriptures, for you think that in them you have everlasting life. And those Scriptures are they which are witnessing about Me—

⁴⁰ and you are not willing to come to Me so that you may have life.

⁴¹ I do not receive glory from men—

⁴² but I have known you, that you do not have the love of God in yourselves.

⁴³ I have come in the name of My Father, and you do not receive Me. If another should come in his own name, you will receive him.

⁴⁴ How can you believe, you who receive glory from one another, and the glory which is from the only God you do not desire?

⁴⁵ Do not think that I will accuse you to the Father. There is one who accuses you, Moses, in whom you have hoped.

⁴⁶ For if you believed Moses, you would have believed Me, for he wrote of Me.

⁴⁷ But if you do not believe his writings, how shall you believe My words?

δέ οὐ παρὰ ἀνθρώπου τὴν μαρτυρίαν λαμβάνω, ἀλλὰ ταῦτα

but not from man the witness receive, but these

τα λέγω ἵνα ὑμεῖς σωθῆτε. 35 ἐκεῖνος ἦν ὁ λύχνος ὁ

things I say that ye may be saved. 35 he was the lamp

καίμενος καὶ φαίνων, ὑμεῖς δὲ ἠθελῆσατε ἀγαλλιασθῆναι

burning and shining, and ye were willing to rejoice

πρὸς ὥραν ἐν τῷ φωτί. αὐτοῦ. 36 ἐγὼ δὲ ἔχω τὴν μαρτυρίαν

for an hour in his light. But I have the witness

μεῖζον τοῦ Ἰωάννου· τὰ γὰρ ἔργα ἃ ἐδωκέν μοι ὁ

greater than John's for the works which gave me the

πατήρ ἵνα τελειώσω αὐτά, αὐτὰ τὰ ἔργα ὃ ἐγὼ

Father that I should complete them, the works themselves which I

ποιῶ, μαρτυρεῖ περὶ ἐμοῦ ὅτι ὁ πατήρ με ἀπέσταλκεν,

do, bear witness concerning me that the Father me has sent,

37 καὶ ὁ πῦψας με πατήρ, αὐτὸς μεμαρτύρηκεν περὶ

And the who sent me Father, himself has borne witness concerning

ἐμοῦ. οὔτε φωνὴ αὐτοῦ ἀκηκόατε πώποτε, οὔτε εἶδος

me. Neither his voice have ye heard at any time, nor form

αὐτοῦ ἐώρακατε. 38 καὶ τὸν λόγον αὐτοῦ οὐκ ἔχετε μένοντα

his have ye such. And his word ye have not abiding

ἐν ὑμῖν, ὅτι ὃν ἀπέσταλκεν ἐκεῖνος, τοῦτ' ὑμεῖς οὐ πιστεύετε.

in you, for whom sent he, him ye believe not.

39 Ἐρευνᾶτε τὰς γραφάς, ὅτι ὑμεῖς δοκεῖτε ἐν αὐταῖς ζῶν

Ye search the scriptures, for ye think in them life

αἰώνιον ἔχειν, καὶ ἐκεῖναί εἰσιν αἱ μαρτυροῦσαι περὶ

eternal to have, and they are they which bear witness concerning

ἐμοῦ. 40 καὶ οὐ θέλτε ἔλθειν πρὸς με, ἵνα ζῶν ἔχητε.

me; and ye are unwilling to come to me, that life ye may have.

41 Δόξαν παρὰ ἀνθρώπων οὐ λαμβάνω. 42 ἀλλ' ἔγνωκα

Glory from men I receive not; but I have known

ὑμᾶς ὅτι τὴν ἀγάπην τοῦ θεοῦ οὐκ ἔχετε ἐν ἑαυτοῖς. 43 ἐγὼ

you that the love of God ye have not in yourselves. I

ἐλήλυθα ἐν τῷ ὀνόματι τοῦ πατρὸς μου, καὶ οὐ λαμβάνετε με·

have come in the name of my Father, and ye receive not me;

ἐὰν ἄλλος ἔλθῃ ἐν τῷ ὀνόματι τῷ ἰδίῳ, ἐκεῖνον ᾠλήψετε.

if another should come in name his own, him ye will receive.

44 πῶς δύνασθε ὑμεῖς πιστεῦσαι, δόξαν παρὰ ἀλλήλων

How are ye able to believe, glory from one another

λαμβάνοντες, καὶ τὴν δόξαν τὴν παρὰ τοῦ μόνοι θεοῦ

who receive, and the glory which [is] from the only God

οὐ ζητεῖτε; 45 μὴ δοκεῖτε ὅτι ἐγὼ κατηγορήσω ὑμῶν πρὸς τὸν

ye seek not? Think not that I will accuse you to the

πατέρα· ἔστιν ὁ κατηγορῶν ὑμῶν, Μωσῆς, εἰς ὃν

Father: there is [one] who accuses you, Moses, in whom

ὑμεῖς ἠλπίκατε. 46 εἰ γὰρ ἐπιστεύετε Μωσῆ, ἐπιστεύετε ἀν

ye have hoped. For if ye believed Moses, ye would have believed

ἐμοί· περὶ γὰρ ἐμοῦ ἐκείνος γραφέν. 47 εἰ δὲ τοῖς ἐκείνου

me, for concerning me he wrote. But if his

γράμμασιν οὐ πιστεύετε, πῶς τοῖς ἐμοῖς ῥήμασιν πιστεῦ

writings ye believe not, how my words shall ye

στεῖτε; believe?

* ἀγαλλιασθῆναι GLTΓAW. * μεῖζον LTΓA. * Ἰωάννου T. / δέωκεν has given TΓA.
 * — ἐγὼ (read ποῶ I do) LTΓA. * ἐκεῖνος TΓA. * πώποτε ἀκηκόατε LTΓAW. * ἐν
 ὑμῖν μένοντα TΓA. * ἐραυνᾶτε TΓA. * ἀλλὰ LTΓAW. * οὐκ ἔχετε τὴν ἀγάπην τοῦ
 θεοῦ T. * λήψετε TΓA. * παρ' A. * [θεοῦ] L. * Μωσῆς LTΓAW. * Μωσῆ
 LTΓA; Μωσῆ W.

CHAPTER 6

6 Μετὰ ταῦτα ἀπῆλθεν ὁ Ἰησοῦς πέραν τῆς θαλάσσης

After those things ¹went away ²Jesus over the sea
τῆς Γαλιλαίας τῆς Τιβερίανος· ³καὶ ἠκολούθει αὐτῷ ὄχλος
of Galilee (of Tiberias), and ⁴followed him a crowd
πολύς, ὅτι ἰώρων· ⁵αὐτοῦ τὰ σημεῖα ἃ ἐποίησεν ἐπὶ
great, because they saw of him the signs which he wrought upon
τῶν ἀσθενούντων. ⁶Ἀνῆλθεν δὲ εἰς τὸ ὄρος ⁷ὁ Ἰησοῦς,
those who were sick. And ⁸went up into the mountain ⁹Jesus,

καὶ ἐκεῖ ἵκαθθη· ¹⁰μετὰ τῶν μαθητῶν αὐτοῦ. ¹¹Ἦν δὲ ἐγγύς
and there sat with his disciples; and ¹²was near
τὸ πάσχα ἡ ἑορτὴ τῶν Ἰουδαίων. ¹³Ἐπάρσας οὖν ¹⁴ὁ Ἰη-
the ¹⁵passover, the feast of the Jews. ¹⁶Having ¹⁷lifted up them ¹⁸Je-
σοῦς τοὺς ὀφθαλμούς, ¹⁹καὶ θεασάμενος ὅτι πολὺς ὄχλος
[his] eyes, and having seen that a great crowd
ἔρχεται πρὸς αὐτόν, λέγει πρὸς ²⁰τὸν Φίλιππον, Πόθεν
is coming to him, he says to Philip, Whence

²¹ἀγοράσωμεν ἄρτους ἵνα φάγωσιν οὗτοι; ²²6 Τοῦτο δὲ ἔλεγεν
shall we buy loaves that ²³may eat ²⁴these? But this he said
πειράζων αὐτόν· αὐτὸς γὰρ ᾔδει τί ἐμελλεν ποιεῖν. ²⁵Ἄπε-
trying him, for he knew what he was about to do. An-
κριθῇ αὐτῷ ²⁶Φίλιππος, Διακοσίων δηναρίων ἄρτοι οὐκ
swered him Philip, For two hundred denarii ²⁷loaves ²⁸not
ἀρκούσιν αὐτοῖς ἵνα ἕκαστος αὐτῶν βραχύ τι λάβῃ.
are sufficient for them that each of them some little may receive.

²⁹8 Λέγει αὐτῷ εἰς ἐκ τῶν μαθητῶν αὐτοῦ, Ἀνδρέας ὁ ἀδελφός
Says to him one of his disciples, Andrew the brother
Σίμωνος Πέτρου, ³⁰9 Ἔστιν παῖδάριον ἐνῶν ὧδε, ³¹ᾧ ἔχει πέντε
of Simon Peter, ³²10 Ἔστι ³³little boy ³⁴a here, who has five
ἄρτους κριθίνους καὶ δύο ὀψάρια· ἀλλὰ ταῦτα τί ἐστὶν εἰς
loaves ³⁵barley and two small fishes; but ³⁶these what are for
τοσούτους; ³⁷10 Εἶπεν ὁ Ἰησοῦς, Ποιήσατε τοὺς ἀνθρώπους
so many? And ³⁸said ³⁹Jesus, Make the men

ἀναπεσεῖν. Ἦν δὲ χόρτος πολὺς ἐν τῷ τόπῳ. ⁴⁰Ἀνέπεσον
to recline. Now ⁴¹was ⁴²grass ⁴³much in the place: reclined
οὖν οἱ ἄνδρες τὸν ἀριθμὸν ὧσει ⁴⁴πεντακισχίλιοι. ⁴⁵11 Ἐλαβεν
therefore the men, the number about five thousand. ⁴⁶11 Took
δὲ τοὺς ἄρτους ὁ Ἰησοῦς, καὶ εὐχαριστήσας διέδωκεν ⁴⁷οἱ τοῖς
and ⁴⁸the ⁴⁹loaves ⁵⁰Jesus, and having given thanks distributed to the
μαθηταῖς, οἱ δὲ μαθηταὶ ⁵¹τοῖς ἀνακειμένοις ⁵²ὁμοίως· καὶ
disciples, and the disciples to those reclining; and in like manner
ἐκ τῶν ὀψαρίων ὅσον ἤθελον. ⁵³12 Ὡς δὲ ἐνεπλήσθησαν
of the small fishes as much as they wished. And when they were filled

λέγει τοῖς μαθηταῖς αὐτοῦ, Συνάγαγετε τὰ περισσεύσαντα
he says to his disciples, Gather together the ⁵⁴over and ⁵⁵above
κλάσματα, ἵνα μὴ τι ἀπόληται. ⁵⁶13 Συνήγαγον οὖν
fragments, that nothing may be lost. They gathered together therefore
καὶ ἐγένεσαν δώδεκα κοφίνους κλασμάτων ἐκ τῶν πέντε
and filled twelve hand-baskets of fragments from the five
ἄρτων τῶν κριθίνων ⁵⁷2 ⁵⁸Ἐπερίσσευσεν ⁵⁹τοὺς βεβρω-
loaves ⁶⁰barley which were over and above to those who had

¹After these things Jesus went away over the Sea of Galilee, the Ti-ber-i-an Sea, ²and a great crowd followed Him, because they saw His miracles which He worked on those who were sick.

³And Jesus went up into the mountain and sat there with His disciples.

⁴And the feast of the Jews, the Passover, was near.

⁵Then lifting His eyes and seeing that a great crowd was coming to Him, Jesus said to Philip, Where shall we buy loaves that these may eat?

⁶But He said this to test him, for He knew what He was about to do.

⁷Philip answered Him, Two hundred pieces of silver worth of loaves are not enough for them, so that each of them may have a little.

⁸One of His disciples, Simon Peter's brother Andrew, said to Him,

⁹Here is a little boy who has five barley loaves and two small fish. But what are these for so many?

¹⁰And Jesus said, Make the men sit. Now there was much grass in the place. So the men sat about five thousand in number.

¹¹And Jesus took the loaves. And giving thanks, He gave to the disciples. And the disciples gave to those who were sitting.

¹²And in the same way He gave as many of the small fish as they wanted. And when they were full, He said to His disciples, Gather up the broken pieces which are left, so that nothing may be lost.

¹³Then they gathered up and filled twelve hand-baskets with broken pieces from the five barley loaves which were left over to those who had eaten.

¹ ἠκολούθει δὲ ΛΤΤΑ. ² ἰεωρών ΛΤΑ. ³ — αὐτοῦ GLTTAW. ⁴ — ὁ ΛΤΤΑ. ⁵ ἐκαθέτο τ. ⁶ τοὺς ὀφθαλμούς ὁ Ἰησοῦς ΛΤΤΑ. ⁷ — τὸν ΛΤΤΑ. ⁸ ἀγοράσωμεν ⁹ — τι (read a little) [LTTA]. ¹⁰ ἀποκρίνεται answers τ. ¹¹ — αὐτῶν ΛΤΤΑ. ¹² — δε and [LTTA]. ¹³ ἀνέπεσαν ΛΤΤΑ. ¹⁴ ὡς ΤΤΑ. ¹⁵ οὖν therefore (took) ΛΤΤΑ. ¹⁶ εὐχαρίστησεν καὶ ἔδωκεν gave thanks and distributed τ. ¹⁷ — τοῖς μαθηταῖς, οἱ δὲ μαθη- ¹⁸ — ταῖς ΛΤΤΑ. ¹⁹ ἐπερίσσευσαν ΛΤΤΑ.

ναούμ¹ ζητούντες τὸν Ἰησοῦν. 25 καὶ εὐρόντες αὐτὸν
 naoum, seeking Jesus. And having found him
 πέραν τῆς θαλάσσης, εἶπον αὐτῷ, ῥαββί, πότε ὦδε
 the other side of the sea, they said to him, Rabbi, when here
 γίνουνας; 26 Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν, Ἀμὴν
 hast thou come? Answered them Jesus and said, Verily
 ἀμὴν λέγω ὑμῖν, ζητεῖτέ με, οὐχ ὅτι εἶδετε σημεῖα, ἀλλ'
 because ye ate of the loaves and were satisfied. 27 ἐργάζεσθε
 μὴ τὴν βρώσιν τὴν ἀπολλυμένην, ἀλλὰ τὴν βρώσιν
 not [for] the food which perishes, but [for] the food
 τὴν μένουσαν εἰς ζωὴν αἰώνιον, ἣν ὁ υἱὸς τοῦ ἀνθρώπου
 which abides unto life eternal, which the Son of man
 ὑμῖν δώσει²· τούτων γὰρ ὁ πατὴρ ἐσφράγισεν ὁ θεός.
 to you will give; for him the Father sealed, [even] God.
 28 Εἶπον οὖν πρὸς αὐτόν, Τί ποιοῦμεν, ἵνα ἐργαζώμεθα
 They said therefore to him, What do we, that we may work
 τὰ ἔργα τοῦ θεοῦ; 29 Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς,
 the works of God? Answered Jesus and said to them,
 Τοῦτο ἐστὶν τὸ ἔργον τοῦ θεοῦ, ἵνα πιστεύσῃτε³ εἰς ὃν
 This is the work of God, that ye should believe on him whom
 ἀπέστειλεν ἐκείνους. 30 Εἶπον οὖν αὐτῷ, Τί οὖν ποιεῖς
 hast thou? They said therefore to him, What then doest
 σὺ σημεῖον, ἵνα ἴδωμεν καὶ πιστευσώμεν σοι; τί ἐργάζῃ;
 thou sign, that we may see and may believe thee? what dost thou work?
 31 οἱ πατέρες ἡμῶν τὸ μάννα ἔφαγον ἐν τῇ ἐρήμῳ, καθὼς
 Our fathers the manna ate in the wilderness, as
 ἐστὶν γεγραμμένον, Ἄρτον ἐκ τοῦ οὐρανοῦ ἔδωκεν αὐτοῖς
 it is written, Bread out of the heaven he gave them
 φαγεῖν. 32 Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν ἀμὴν λέγω
 to eat. Said therefore to them Jesus, Verily verily I say
 ὑμῖν, Οὐ Μωσῆς ἔδωκεν⁴ ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρα-
 to you, Not Moses has given you the bread out of the hea-
 νοῦ· ἀλλ' ὁ πατὴρ μου δίδωσιν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐ-
 ven; but my Father gives you the bread out of the hea-
 ρανοῦ τὸν ἀληθινόν. 33 ὁ γὰρ ἄρτος τοῦ θεοῦ ἐστὶν ὁ
 ven. True. For the bread of God is he who
 καταβαίνειν ἐκ τοῦ οὐρανοῦ, καὶ ζωὴν διδόναι τῷ κόσμῳ.
 comes down out of the heaven, and life gives to the world.
 34 Εἶπον οὖν πρὸς αὐτόν, Κύριε, πάντοτε δὸς ἡμῖν τὸν
 They said therefore to him, Lord, always give to us
 ἄρτον τούτον. 35 Εἶπεν ἰδὲ αὐτοῖς ὁ Ἰησοῦς, Ἐγὼ εἰμι ὁ
 I this bread. Said and to them Jesus, I am the
 ἄρτος τῆς ζωῆς· ὁ ἐρχόμενος πρὸς με⁵ οὐ μὴ βπεινάσῃ⁶
 bread of life: he that comes to me in no wise may hunger,
 καὶ ὁ πιστεύων εἰς ἐμὲ οὐ μὴ διψήσῃ⁷ πώποτε. 36 ἀλλ'
 and he that believes on me in no wise may thirst at any time. But
 εἶπον ὑμῖν ὅτι καὶ ἐώρακατέ με⁸ καὶ οὐ πιστεύετε. 37 πάν
 I said to you that also ye have seen me and believe not. All
 ἱδ δίδωσιν μοι ὁ πατὴρ πρὸς ἐμὲ ἥξει· καὶ τὸν ἐρχό-
 that gives me the Father to me shall come, and him that comes

²⁵ And when they found Him on the other side of the sea, they said to Him, Rabbi, when did you come here?

²⁶ Jesus answered them and said, Indeed, I tell you truly that you do not seek Me because you saw signs, but because you ate of the loaves and were satisfied.

²⁷ Do not labor for the food which vanishes away, but for the food which endures to everlasting life, which the Son of man will give to you—for Him the Father sealed, even God.

²⁸ Then they said to Him, What shall we do that we may work the works of God?

²⁹ Jesus answered and said to them, This is the work of God, that you should believe on Him whom He has sent.

³⁰ Then they said to Him, What miracle will you do so that we may see and believe you? What work will you do?

³¹ Our fathers ate the manna in the wilderness, as it is written, "He gave them bread out of Heaven to eat."

³² Then Jesus said to them, Indeed, I tell you truly that Moses did not give you the bread out of Heaven, but My Father gives you the true bread out of Heaven.

³³ For the bread of God is He who comes down out of Heaven and gives life to the world.

³⁴ Then they said to Him, Lord, always give us this bread.

³⁵ But Jesus said to them, I am the Bread of life! He that comes to Me shall never ever hunger. And he that believes on Me shall never thirst at any time.

³⁶ But I said to you that you also have seen Me and still do not believe.

³⁷ All that the Father gives Me shall come

¹ ῥαββεί τ. ² δίδωσιν ὑμῖν gives to you τ. ³ ποιῶμεν should we do ποιεῖται. ⁴ — ὁ τ. ⁵ πιστεύετε τιτα. ⁶ Μωσῆς ἔδωκεν ἔδωκεν gave ἔδωκεν. ⁷ + ὁ τ. ⁸ οὐν therefore τ; — δὲ [τ]α. ⁹ ἐμὲ τινά. ¹⁰ βπεινάσει shall hunger L. ¹¹ διψήσει shall thirst LXXA. ¹² — με [L]ε.

to Me, and him that comes to Me I will in no way cast out.

³⁸For I have come down out of Heaven, not to do My own will, but the will of Him who sent Me.

³⁹And this is the will of the Father who sent Me, that of all that He has given Me I should not lose any of it, but should raise it up in the last day.

⁴⁰And this is the will of Him who sent Me, that everyone who sees the Son and believes on Him should have everlasting life—and I will raise him up at the last day.

⁴¹The Jews then were complaining about Him, because He said, I am the bread which came down out of Heaven.

⁴²And they were saying, Is this not Jesus the son of Joseph, whose father and mother we know? Then how does he now say, I have come down out of Heaven?

⁴³Jesus then answered them and said, Do not murmur with one another.

⁴⁴No one can come to Me unless the Father who sent Me draw him, and I will raise him up at the last day.

⁴⁵It is written in the Prophets, "And they shall all be taught of God." So everyone that has heard and has learned from the Father comes to Me—

⁴⁶not that anyone has seen the Father—only He who is from God, He has seen the Father.

⁴⁷Indeed, I tell you truly that he who believes on Me has everlasting life.

⁴⁸I am the Bread of life.

⁴⁹Your fathers ate the manna in the desert and died.

⁵⁰This is the Bread which comes down out

μενον προς "με" οὐ μὴ ἐκβάλω ἔξω 38 ὅτι καταβέβηκα
to me not at all will I cast out. For I have come down

ἐκ τοῦ οὐρανοῦ, οὐχ ἵνα ἑοικῶ τὸ θέλημα τὸ ἐμόν, ἀλλὰ
out of the heaven, not that I should do will my, but

τὸ θέλημα τοῦ πέμψαντός με. 39 τοῦτο δὲ ἐστὶν τὸ
the will of him who sent me. And this is the

θέλημα τοῦ πέμψαντός με ἡ πατρός, ἵνα πᾶν ὃ δέδωκεν
will of the father, that [of] all that he has given

μοι, μὴ ἀπολώσῃ ἐξ αὐτοῦ, ἀλλὰ ἀναστήσω αὐτὸ ἐν
me, I should not lose [any] of it, but should raise up it in

τῇ ἐσχάτῃ ἡμέρᾳ. 40 τοῦτο δὲ ἐστὶν τὸ θέλημα τοῦ
the last day. And this is the will of him who

πέμψαντός με, ἵνα πᾶς ὁ θεωρῶν τὸν υἱὸν καὶ πιστεύων
sent me, that everyone who sees the Son and believes

εἰς αὐτόν, ἔχῃ ζωὴν αἰώνιον, καὶ ἀναστήσῃ αὐτὸν ἐν
on him, should have life eternal; and will raise up him in

τῇ ἐσχάτῃ ἡμέρᾳ. 41 Ἐγὼ γὰρ οὐκ οἶμαι ἰουδαῖοι περὶ
at the last day. Were murmuring therefore the Jews about

αὐτοῦ, ὅτι εἶπεν, Ἐγὼ εἰμι ὁ ἄρτος ὁ καταβὰς ἐκ τοῦ
him, because he said, I am the bread which came down out of the

οὐρανοῦ. 42 καὶ ἔλεγον, Οὐχ ὁ υἱὸς τοῦ Θεοῦ ἐστὶν Ἰησοῦς ὁ υἱὸς
heaven. And were saying, Is not this Jesus the Son

Ἰωσήφ, οὗ ἡμεῖς οἶδαμεν τὸν πατέρα καὶ τὴν μητέρα;
of Joseph, of whom we know the father and the mother?

43 ὅτι λέγει οὗτος, Ὅτι ἐκ τοῦ οὐρανοῦ καταβέβηκα;
how therefore says he, Out of the heaven I have come down?

43 Ἀπεκρίθη οὖν, ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς, Μὴ γογγύζετε
Answered therefore Jesus and said to them, Murmur not

μετ' ἀλλήλων. 44 οὐδεὶς δύναται εἰσελθεῖν πρὸς με ἢ ἂν μὴ
with one another. No one is able to come to me unless

ὁ πατὴρ ὁ πέμψας με ἐλκύσῃ αὐτόν, καὶ ἐγὼ ἀναστήσω
the Father who sent me draw him, and I will raise up

αὐτόν ἐν τῇ ἐσχάτῃ ἡμέρᾳ. 45 ἐστὶν γεγραμμένον ἐν τοῖς προ-
him at the last day. It is written in the pro-

φήταις, Καὶ ἑσονται πάντες διδασκoi τοῦ Θεοῦ. Πᾶς
phets, And they shall be all taught of God. Everyone

οὖν ὁ ἀκούσας παρὰ τοῦ πατρὸς καὶ μαθὼν, ἔρχεται
therefore that has heard from the Father and has learnt, comes

πρὸς με. 46 οὐχ ὅτι τὸν πατέρα ἄ τις ἠώρακεν, εἰ μὴ ὁ
to me: not that the Father anyone has seen, except he who

ὢν παρὰ τοῦ Θεοῦ, οὗτος ἠώρακεν τὸν πατέρα. 47 ἀμὴν
is from God, he has seen the Father. Verily

ἀμὴν λέγω ὑμῖν, ὁ πιστεύων ἐς ἐμὲ ἔχει ζωὴν αἰώνιον.
verily I say to you, He that believes on me has life eternal.

48 ἐγὼ εἰμι ὁ ἄρτος τῆς ζωῆς. 49 οἱ πατέρες ἡμῶν ἐφαγον
I am the bread of life. Your Fathers ate

τὸ μάννα ἐν τῇ ἐρήμῳ, καὶ ἀπέθανον. 50 οὗτος ἐστὶν ὁ
the manna in the desert, and died. This is the

ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβαίνων, ἵνα τις ἐξ αὐτοῦ
bread which out of heaven comes down, that anyone of it

* ἐμὲ γ. ὁ ἀπὸ τοῦ Ἰωάν. 5. 1 — ἐν (read at the) τῷ. 2 γὰρ for (this) GLTTRAW. 3 τοῦ πατρὸς μου of my father LTTA. 4 (ἐγὼ) L. 5 + ἐν in (the) LT. 6 Οὐχί γ. 7 νῦν now TTA. 8 — οὗτος (read λέγει says he) [L]TTA. 9 — οὖν of [L]TTTAW. 10 — ὁ γ. 11 μετὰ T. 12 ἐμὲ γ. 13 κάγω LTTA. 14 + ἐν in (the) GLTTRAW. 15 — τοῦ GLTTRAW. 16 — οὖν GLTTRAW. 17 ἐμὲ γ. 18 ὁ ἄρτος τῆς ζωῆς. 19 ὁ πατέρες τῶν ἡμῶν LTTTAW. 20 Θεὸν God x. 21 — εἰς ἐμὲ γ. [L]TTA. 22 ἐν τῇ ἐρήμῳ τὸ μάννα LTTA.

φάγῃ καὶ μὴ ἀποθάνῃ. 51 ἐγὼ εἰμι ὁ ἄρτος ὁ ζῶν, ὁ
 may eat and not die. I am the 'bread 'living, which
 ἐκ τοῦ οὐρανοῦ καταβάς· ἐάν τις φάγῃ, ἔκ τούτου
 out of the heaven came down: if anyone shall have eaten of this
 τοῦ ἄρτου ζήσεται¹ εἰς τὸν αἰῶνα. καὶ ὁ ἄρτος διὲ ὃν ἐγὼ
 bread he shall live for ever; and the bread also which I
 δώσω, ἥ· σὰρξ μου ἐστίν, ἣν ἐγὼ δώσω² ὑπὲρ τῆς τοῦ
 will give, my flesh is, which I will give for the 'of 'the
 κόσμου ζωῆς. 52 Ἐμάχοντο οὖν ἰπρὸς ἀλλήλους οἱ Ἰου-
 'world 'life. Were contending therefore with one another the Jews
 δαῖτοι, ὡς λέγοντες, Πῶς δύναται ὁ τοῦτος ἡμῖν³ δοῦναι τὴν
 saying, How is 'able 'he 'us. 'to 'give
 σάρκα¹ φαγεῖν; 53 Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν
 'flesh [this] to eat? 'Said 'therefore 'to 'them 'Jesus, Verily.
 ἀμὴν λέγω ὑμῖν, ἐάν μὴ φάγητε τὴν σάρκα τοῦ υἱοῦ
 verily I say to you, Unless ye shall have eaten the flesh of the Son
 τοῦ ἀνθρώπου καὶ πίνητε αὐτοῦ τὸ αἷμα, οὐκ ἔχετε ζωὴν
 of man and shall have drunk his blood, ye have not life
 ἐν ἑαυτοῖς. 54 ὁ τρώγων μου τὴν σάρκα, καὶ πίνων μου
 in yourselves. He that eats my flesh, and drinks my
 τὸ αἷμα, ἔχει ζωὴν αἰώνιον, καὶ ἐγὼ ἀναστήσω αὐτὸν⁵ τῇ
 blood, has life eternal, and I will raise up him in the
 ἑσχάτῃ ἡμέρᾳ. 55 ἡ· γὰρ σὰρξ μου ἀληθῶς⁶ ἐστίν βρώσις, καὶ
 last day; for my flesh truly is food, and
 τὸ αἷμά μου ἀληθῶς⁷ ἐστίν πόσις. 56 ὁ τρώγων μου τὴν
 my blood truly is drink. He that eats my
 σάρκα καὶ πίνων μου τὸ αἷμα, ἐν ἐμοὶ μένει, καὶ ἐγὼ ἐν αὐτῷ.
 flesh and drinks my blood, in me abides, and I in him.
 57 καθὼς ἀπέστειλεν με ὁ ζῶν πατήρ, καὶ ἐγὼ ζῶ διὰ
 as 'sent 'me 'the 'living 'Father, and I live because of
 τὸν πατέρα· καὶ ὁ τρώγων με, κακεῖνος ζήσεται⁸ δι'
 the Father, also he that eats me, he also shall live because of
 ἐμέ. 58 οὗτος ἐστίν ὁ ἄρτος ὁ ἔκ τοῦ οὐρανοῦ καταβάς.
 me. This is the bread which out of the heaven came down.
 οὐ καθὼς ἔφαγον οἱ πατέρες ὕμῶν⁹ τὸ μάννα, καὶ ἀπέθανον.
 Not as 'alo 'the 'fathers 'of 'you the manna, and died:
 νον¹⁰ ὁ τρώγων τοῦτον τὸν ἄρτον ζήσεται¹¹ εἰς τὸν αἰῶνα.
 he that eats this bread shall live for ever.
 59 Ταῦτα εἶπεν ἐν συναγωγῇ διδάσκων ἐν Καπερναούμ.¹²
 These things he said in [the] synagogue teaching in Capernaum.
 60 Πολλοὶ οὖν ἀκούσαντες ἐκ τῶν μαθητῶν αὐτοῦ εἶπον,
 Many therefore 'having 'heard 'of 'his 'disciples said,
 Σκληρὸς ἐστίν ὁ λόγος¹³ τῶν δυνάμεων αὐτοῦ ἀκούειν;
 Hard is this word; who is able, it to hear?
 61 Εἰδὼς δὲ ὁ Ἰησοῦς ἐν ἑαυτῷ ὅτι γογγύζουσιν περὶ
 'Knowing 'but 'Jesus in himself that 'murmur 'concerning
 τούτου οἱ μαθηταὶ αὐτοῦ εἶπεν αὐτοῖς, Τοῦτο ὑμᾶς σκανδα-
 'this 'his 'disciples said to them, 'This 'you 'does 'of-
 λίζει; 62 ἐάν οὖν θεωρῆτε τὸν υἱὸν τοῦ ἀνθρώπου ἀνα-
 fend? If then ye should see the Son of man ascend-
 βαίνοντα ὅπου ἦν τὸ πρότερον; 63 τὸ πνεῦμά ἐστιν τὸ
 ing up where he was before? The Spirit it is which

of Heaven, so that anyone may eat of it and not die.

51 I am the Living Bread which came down out of Heaven. If anyone eats of this Bread, he shall live forever. And the bread which I will give for the life of the world is My flesh.

52 So the Jews were arguing with one another, saying, How is he able to give his flesh to eat?

53 Then Jesus said to them, Indeed, I tell you truly that unless you have eaten the flesh of the Son of man and have drunk His blood, you do not have life in yourselves.

54 He that eats My flesh and drinks My blood has everlasting life, and I will raise him up in the last day.

55 For My flesh truly is food, and My blood truly is drink.

56 He that eats My flesh and drinks My blood is living in Me and I in him.

57 As the living Father sent Me, and I live by means of the Father, so he that eats Me also shall live because of Me.

58 This is the Bread which came down out of Heaven, not as your fathers ate the manna and died. He who feeds on this Bread shall live forever.

59 He said these things in the synagogue, teaching in Ca-per-na-um.

60 Then many of His disciples, having heard, said, This word is hard, who is able to hear it?

61 But knowing in Himself that His disciples murmured about this, Jesus said to them, Does this offend you?

62 Then what if you should see the Son of man going up where He was before?

63 It is the Spirit who gives life, the flesh

¹ ἐκ τοῦ οὐρανοῦ ἄρτον, ζήσεται of my bread, he shall live τ. ² ὑπὲρ τῆς τοῦ κόσμου ζωῆς, ἡ σὰρξ μου ἐστίν τ. ³ ἡν ἐγὼ δώσω LITTA. ⁴ οἱ Ἰουδαῖοι πρὸς ἀλλήλους L. ⁵ ἡμῖν ὅπως τ. ⁶ αὐτοῦ his L. ⁷ καὶ ἐγὼ LITTA. ⁸ + (ἐν) L. ⁹ ἀληθῶς (is) true LITTA. ¹⁰ ζήσεται LITTA. ¹¹ ἐξ ἑξ out of LITTA. ¹² ὡς ἡμῶν LITTA. ¹³ — τὸ μάννα στίλ. ¹⁴ Κἀπερναούμ LITTA. W. ¹⁵ ὁ λόγος οὗτος LITTA.

does not profit anything. The words which I speak to you are spirit and are life.

⁶⁴ But there are some of you who do not believe. For Jesus had known from the beginning who they were who do not believe, and who he was who would betray Him.

⁶⁵ And He said, Because of this I said to you that no one can come to Me unless it shall have been given to him from My Father

⁶⁶ From that time many of His disciples fell back and did not walk any more with Him.

⁶⁷ Then Jesus said to the twelve, Are you also wishing to go away?

⁶⁸ Then Simon Peter answered Him, Lord, to whom shall we go? You have the words of everlasting life.

⁶⁹ And we have believed and have known that You are the Christ, the Son of the living God.

⁷⁰ Jesus answered them, Did I not choose you as the Twelve, and one of you is a devil?

⁷¹ But He spoke of Judas Is-car-i-ot, Simon's son, for he was about to betray Him, being one of the Twelve.

ζωοποιοῦν, ἡ σὰρξ οὐκ ὠφελεῖ οὐδέν· τὰ ῥήματα δ' ἐγὼ
quicken, the flesh profits nothing; the words which I

ᾠαλῶ ὑμῖν. πνεῦμά ἐστιν καὶ ζωὴ ἐστίν. 64 Ἰάλλ' εἰσὶν
speak to you, spirit are and life are; but there are

ἐξ ὑμῶν τινες οἱ οὐ πιστεύουσιν. ᾔδει γὰρ ἐξ ἀρχῆς
of you some who believe not. For knew from [the] beginning

ὁ Ἰησοῦς τινες εἰσὶν οἱ μὴ πιστεύοντες, καὶ τίς ἐστιν ὁ
Jesus who they are who believe not, and who is he who

παραδῶσιν αὐτόν. 65 καὶ ἔλεγεν, Διὰ τοῦτο εἶρηκα ὑμῖν,
shall deliver up him. And he said, Therefore, have I said to you,

ὅτι οὐδεὶς δύναται ἐλθεῖν πρὸς μέν' ἐάν μὴ ᾖ δεδομένος
that no one is able to come to me unless it be given

αὐτῷ ἐκ τοῦ πατρὸς μου. 66 Ἐκ τούτου πολλοὶ
to him from my Father. From that [time] many

ἀπῆλθον τῶν μαθητῶν αὐτοῦ εἰς τὰ ὀπίσω, καὶ οὐκέτι μετ'
went away of the disciples back, and no more with

αὐτοῦ περιπατοῦν. 67 εἶπεν οὖν ὁ Ἰησοῦς τοῖς δώδεκα,
him walked. Said therefore Jesus to the twelve,

Μὴ καὶ ὑμεῖς θέλετε ὑπάγειν; 68 Ἀπεκρίθη αὐτῷ αὐτῷ
Also ye are wishing to go away? Answered therefore him

Σίμων Πέτρος, Κύριε, πρὸς τίνα ἀπελευσόμεθα; ῥήματα ζωῆς
Simon Peter, Lord, to whom shall we go? words of life

αἰωνίου ἔχεις; 69 καὶ ἡμεῖς πεπιστεύκαμεν καὶ ἐγνωκάμεν
eternal thou hast; and we have believed and have known

ὅτι σὺ εἶ ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ τοῦ ζῶντος. 70 Ἀπε-
that thou art the Christ the Son of God the living.

κριθὲν αὐτοῖς ὁ Ἰησοῦς, Οὐκ ἐγὼ ὑμᾶς τοὺς δώδεκα ἐξελεξάμην,
answered them Jesus, Not I you the twelve did choose,

καὶ ἐξ ὑμῶν εἷς διάβολός ἐστιν; 71 Ἐλεγεν δὲ τὸν Ἰούδαν
and of you one a devil is? But he spoke of Judas

Σίμωνος Ἰσκαριώτην· οὗτος γὰρ ἤμελλεν αὐτὸν παρα-
Simon's [son], Iscariote, for he was about him to de-

δοῦναι, εἷς ἓξ τῶν δώδεκα.
liver up, one being of the twelve.

7 καὶ περιπατεῖ ὁ Ἰησοῦς μετὰ ταῦτα ἐν τῇ Γαλι-
And was walking Jesus after these things in Gal-

λαίᾳ· οὐ γὰρ ᾔθελεν ἐν τῇ Ἰουδαίᾳ περιπατεῖν, ὅτι
lee, not for he did desire in Judea to walk, because

ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτεῖναι. 2 Ἦν δὲ ἐγγὺς ἡ
were seeking him the Jews to kill. Now was near the

ἐορτὴ τῶν Ἰουδαίων ἡ σκηνοπηγία. 3 εἶπον οὖν πρὸς αὐτὸν
feast of the Jews, the tabernacles. Said therefore to him

οἱ ἀδελφοὶ αὐτοῦ, Μετάβηθι ἐντεῦθεν, καὶ ὑπάγε εἰς τὴν Ἰου-
his brethren, Remove hence, and go into Ju-

δαίαν, ἵνα καὶ οἱ μαθηταὶ σου θεωρήσωσιν ἡ τὰ ἔργα σου· ἃ
dea, that also thy disciples may see thy works which

ποιεῖς; 4 οὐδεὶς γὰρ ἐν κρυπτῷ τι ποιεῖ, καὶ ἡρεῖ
thou doest; for no one in secret anything does, and seeks

αὐτὸς ἐν παρρησίᾳ εἶναι. εἰ ταῦτα ποιεῖς, φανέρωσον
himself in public to be. If these things thou doest, manifest

CHAPTER 7

¹ And after these things Jesus was walking in Galilee, for He did not wish to walk in Judea—because the Jews were trying to kill Him.

² Now the Jewish Feast of the Tabernacles was near.

³ So His brothers said to Him, Move away from here and go to Judea so that your disciples may also see your works which you do

⁴—for no one does anything in secret and he himself seeks to be seen in public. If you do these things, show yourself to the world.

* λέλάληκα have spoken LTTA W. 7 ἄλλὰ τῷ. * ἐμὲ τ. * — μου (read the Father) LTTA. b + οὖν therefore τ. c + ἐκ [LTTA]. d τῶν μαθητῶν αὐτοῦ ἀπῆλθον LTTA. 1 — οὖν GLTTA. f ὁ ἅγιος the holy [one] GLTTA. g — τοῦ ζῶντος GLTTA. h Ἰσκαριώτην (read son of Simon Iscariote) LTTA. i ἤμελλεν LTTA. j παραδοῦναι αὐτόν LTTA. k — ὃν LTTA. m — καὶ τ. n μετὰ ταῦτα περιπατεῖ ὁ (ὁ) τῷ Ἰησοῦς LTTA W. o θεωρήσων shall see LTTA. p σου τὰ ἔργα— θεὸν ἐν κρυπτῷ LTTA. q αὐτῷ εἶναι.

σεαυτὸν τῷ κόσμῳ. 5 Οὐδὲ γὰρ οἱ ἀδελφοὶ αὐτοῦ ἐπίστευον
 thyself to the world. For neither ^{his} brothers believed
 εἰς αὐτόν. 6 Λέγει "οὖν" αὐτοῖς ὁ Ἰησοῦς, Ὁ καιρὸς ὁ ἐμὸς
 on him. Says "therefore" to them Jesus, The time ^{my}
 οὐπω πάρεστιν· ὁ δὲ καιρὸς ὁ ὑμέτερος πάντοτε ἐστὶν ἑτοιμος.
 not yet is come, but time ^{your} always is ready.

7 οὐ δύναται ὁ κόσμος μισεῖν ὑμᾶς· ἐμὲ δὲ μισεῖ, ὅτι ἐγὼ
 is unable the world to hate you, but me it hates, because I
 μαρτυρῶ περὶ αὐτοῦ, ὅτι τὰ ἔργα αὐτοῦ πονηρά ἐστιν.
 bear witness concerning it, that the works of it evil are.

8 ὕμεις ἀνάβητε εἰς τὴν ἑορτὴν ταύτην· ἐγὼ οὐπω ἀνα-
 Ye, go ye up to this feast. I not yet am

βαίνω εἰς τὴν ἑορτὴν ταύτην, ὅτι ὁ καιρὸς ὁ ἐμὸς οὐπω
 going up to this feast, for time ^{my} not yet

πεπληρωται. 9 Ταῦτα· διὲν εἰπὼν ταῦτο· εἰμὲν ἐν τῇ
 has been fulfilled. And these things having said to them he abode in

Γαλιλαίᾳ. 10 Ὡς δὲ ἀνέβησαν οἱ ἀδελφοὶ αὐτοῦ τότε καὶ
 Galilee. But when were gone up his brethren then also

αὐτὸς ἀνέβη εἰς τὴν ἑορτὴν, οὐ φανερώς, ἀλλ' ὡς ἐν
 he went up to the feast, not openly, but as in

κρυπτῇ. 11 Οἱ οὖν Ἰουδαῖοι ἐζητοῦν αὐτὸν ἐν τῇ ἑορτῇ,
 secret. The therefore Jews were seeking him at the feast,

καὶ ἔλεγον, Ποῦ ἐστὶν ἐκεῖνος; 12 Καὶ γογγυσμὸς πολλὸς
 and said, Where is he? And murmuring much

περὶ αὐτοῦ ἦν ἐν τοῖς ὄχλοις· οἱ μὲν ἔλεγον,
 concerning him there was among the crowds. Some said,

"Οτι ἀγαθὸς ἐστὶν· ἄλλοι δὲ" ἔλεγον, Οὐ· ἀλλὰ πλανᾷ τὸν
 Good he is; but others said, No; but he deceives the

ὄχλον. 13 Οὐδεὶς μὲντοι παρήσεια ἐλάλει περὶ αὐτοῦ,
 No one however publicly spoke concerning him,

διὰ τὸν φόβον τῶν Ἰουδαίων.
 because of the fear of the Jews.

14 Ἦδη δὲ τῆς ἑορτῆς μεσοῦσης ἀνέβη ὁ Ἰησοῦς
 But now of the feast [it] being the middle went up Jesus

εἰς τὸ ἱερόν, καὶ ἐδίδασκεν. 15 καὶ ἐθαύμαζον οἱ Ἰουδαῖοι
 into the temple, and was teaching: and were wondering the Jews

λέγοντες, Πῶς οὗτος γράμματα οἶδεν, μὴ μεμαθηκώς;
 saying, How this one letters knows, not having learned?

16 Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν, Ἡ ἐμὴ διδαχὴ οὐκ
 Answered them Jesus and said, My teaching not

ἐστὶν ἐμὴ, ἀλλὰ τοῦ πέμψαντός με· 17 ἴαν τις θέλῃ τὸ
 is mine, but his who sent me. If anyone desire the

θέλημα αὐτοῦ ποιῆν, γνώσεται περὶ τῆς διδαχῆς πότερον
 his will to practise, he shall know concerning the teaching whether

ἐκ τοῦ θεοῦ ἐστὶν, ἢ ἐγὼ ἀπ' ἐμαυτοῦ λαλῶ. 18 ὁ ἀπ'
 from God it is, or I from myself speak. He that from

ἐαυτοῦ λαλῶν, τὴν δόξαν τὴν ἰδίαν ζητεῖ· ὁ δὲ ζητῶν τὴν
 himself speaks, his own glory seeks; but he that seeks the

δόξαν τοῦ πέμψαντος αὐτόν, οὗτος ἀληθὴς ἐστὶν, καὶ
 glory of him that sent him, he true is, and

ἀδικία ἐν αὐτῷ οὐκ ἐστὶν. 19 οὐ Μωσῆς· ἀδίδωκεν
 unrighteousness in him is not. Not Moses has given

— οὖν x. — ταύτην (read the feast) LITTA W. — οὐκ οὐ οὐ x. — ἐμὸς καιρὸς
 LITTA. — δὲ καὶ οὐ x. — αὐτὸς he (abode) x. — εἰς τὴν ἑορτὴν, τότε καὶ αὐτὸς
 ἀνέβη LITTA. — ἀλλὰ LITTA. — ὡς x. — περὶ αὐτοῦ ἦν πάλιν LITTA: ἦν περὶ αὐτοῦ
 πάλιν x. — τῷ ὄχλῳ the crowd x. — καὶ οὐ x. — ὁ δὲ LITTA. — ἐθαύμαζον οὐκ
 were wondering therefore LITTA W. — καὶ οὖν therefore LITTA W. — οὐ τῷ x. — τοῦ x.

1 Μωσῆς LITTA W. — δίδωκεν gave LITTA.

5 For neither did His brothers believe in Him.

6 Then Jesus said to them, My time has not yet come, but your time is always ready.

7 The world cannot hate you, but it hates Me because I witness concerning it, that its works are evil.

8 You go up to this feast. I am not yet going to this feast, for My time has not yet been fulfilled.

9 And saying these things to them, He stayed in Galilee.

10 But when His brothers went up, then He also went up to the feast—not openly, but in secret.

11 Then the Jews were looking for Him at the feast, saying, Where is he?

12 And there was much talking about Him among the people. Some said, He is good. But others said, No, but he leads the people astray.

13 But no one spoke about Him publicly, because of the fear of the Jews.

14 But now in the middle of the feast, Jesus went up into the Temple and was teaching.

15 And the Jews were wondering, saying, How does this one know letters, having never learned?

16 Jesus answered them and said, My teaching is not Mine, but His who sent Me.

17 If anyone desires to practice His will, he shall know of the teaching, whether it is from God, or if I speak from Myself.

18 He who speaks from himself seeks his own glory. But he who is seeking the glory of Him who sent Him, He is true and no unrighteousness is in Him.

19 Has not Moses given you the Law? And not one of you practices the Law! Why do you want to kill Me?

20 The people answered and said, You have

a demon! Who wants to kill you?

²¹ Jesus answered and said to them, I did one work and you all wonder.

²² For this reason Moses has given you circumcision (not that it is of Moses, but of the fathers,) and you circumcise a man on the Sabbath.

²³ If a man receives circumcision on the Sabbath in order that the Law of Moses may not be broken, are you angry with Me because I made a man perfectly whole on the Sabbath?

²⁴ Do not judge according to sight, but judge righteous judgment.

²⁵ Then some of those from Jerusalem said, Is this not he whom they are seeking to kill?

²⁶ And, look, He speaks out publicly and they say nothing to him. Have the rulers indeed recognized that this is truly the Christ?

²⁷ But we know where this one is from. But the Christ, whenever He comes, no one knows where He is from.

²⁸ Then Jesus cried out in the Temple, teaching and saying, You both know Me and you know where I am from. And, I have not come from Myself, but He who sent Me is true, whom you do not know.

²⁹ But I know Him because I am from Him, and He sent Me.

³⁰ They were then wishing to seize Him, but no one laid a hand on Him because His time had not yet come.

³¹ And many out of the crowd believed on Him and said, The Christ, when He comes, will He do more miracles than these which this One has done?

ὑμῖν τὸν νόμον, καὶ οὐδεὶς ἐξ ὑμῶν ποιεῖ τὸν νόμον; τί
you the law, and no one of you practises the law? Why
με ζητεῖτε ἀποκτείνει; 20 Ἀπεκρίθη ὁ ὄχλος καὶ εἶπεν,
me do ye seek to kill? 20 Answered the crowd and said,

Δαιμόνιον ἔχεις· τίς σε ζητεῖ ἀποκτείνει; 21 Ἀπεκρίθη
a demon thou hast; who thee seeks to kill? 21 Answered

ὁ ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς, Ἐν ἔργον ἐποίησα, καὶ πάντες
Jesus and said to them, One work I did, and all

ῥαυμάζετε. 22 διὰ τοῦτο ὁ Μωσῆς δέδωκεν ὑμῖν τὴν περι-
ye wonder. Therefore Moses has given you circum-

τομήν, οὐχ ὅτι ἐκ τοῦ Μωσείως ἐστίν, ἀλλ' ἐκ τῶν πατέρων,
cision, not that of Moses it is, but of the fathers,

καὶ ἐν σαββάτῳ περιτέμνετε ἄνθρωπον. 23 εἰ περιτομήν
and on sabbath ye circumcise a man. If circumcision

λαμβάνει ἄνθρωπος ἐν σαββάτῳ ἵνα μὴ λυθῇ ὁ νόμος
receives a man on sabbath, that may not be broken the law

Μωσείως, ἐμοὶ χολᾷτε ὅτι ὅλον ἄνθρωπον ὑγιῇ ἐποίησα
of Moses, with me are ye angry because entirely a man sound I made

ἐν σαββάτῳ; 24 μὴ κρίνετε κατ' ὄψιν, ἀλλὰ τὴν δικαίαν
on sabbath? Judge not according to sight, but righteous

κρίσιν κρίνατε. 25 Ἐλεγον οὖν τινες ἐκ τῶν Ἱεροσο-
judgment judge. 25 Said therefore some of those of Jeru-

λυμιτῶν, Οὐχ οὗτός ἐστιν ὃν ζητοῦσιν ἀποκτείνει; 26 καὶ
salem, Is not this he whom they seek to kill? and

ἰδε, παρρησίᾳ λαλεῖ, καὶ οὐδὲν αὐτῷ λέγουσιν. μήποτε
lo, publicly he speaks, and nothing to him they say.

ἀληθῶς ἐγνώσαν, οἱ ἄρχοντες, ὅτι οὗτός ἐστιν
truly have recognized those who rule, that this is

ἀληθῶς ὁ χριστός; 27 ἀλλὰ τοῦτον οἰδαμεν πόθεν ἐστίν
truly the Christ? But this one we know whence he is.

ὁ δὲ χριστός ὅταν ἔρχηται, οὐδεὶς γινώσκει πόθεν ἐστίν.
But the Christ, whenever he may come, no one knows whence he is.

28 Ἐκραξεν οὖν ἐν τῷ ἱερῷ διδάσκων ὁ Ἰησοῦς καὶ λέγων,
Cried therefore in the temple teaching Jesus and saying,

Κἀγὼ οἶδατε, καὶ οἰδατε πόθεν εἰμὶ καὶ ἀπ' ἐμαυτοῦ οὐκ
Both me ye know, and ye know whence I am; and of myself not

ἐλήλυθα, ἀλλ' ἐστὶν ἀληθινός ὁ πέμψας με, ὃν ὑμεῖς
I have come, but is true he who sent me, whom ye

οὐκ οἰδατε. 29 ἰγώ δ' εἶδα αὐτόν, ὅτι παρ' αὐτοῦ εἰμι,
know not. But I know him, because from him I am,

καὶ ἐγὼ με ἀπέστειλεν. 30 Ἐξήτουν οὖν αὐτὸν πιά-
and he me sent. They were seeking therefore him to

σαι καὶ οὐδεὶς ἐπέβαλεν ἐπ' αὐτόν τὴν χεῖρα, ὅτι οὐπω
take, but no one laid upon him [his] hand, because not yet

ἐληλύθει ἡ ὥρα αὐτοῦ. 31 Πολλοὶ δὲ ἐκ τοῦ ὄχλου ἐπίστευ-
had come his hour. But many of the crowd believed

σαν εἰς αὐτόν, καὶ ἔλεγον, Ὅτι ὁ χριστός ὅταν ἔλθῃ
on him, and said, The Christ, when he comes,

μήτι πλείονα σημεῖα τούτων ποιήσει ὢν οὗτος
more signs than these will he do which this (man)

* — καὶ εἶπεν LITTA. * — ὁ TITTA. P θαυμάζετε διὰ τοῦτο. (read ye wonder therefore.) GLTAW; — διὰ τοῦτο, + ὁ T. * Μωσῆς LITTA.W. * Μωσείως LITTA.W. * [ἐν] L. * + ὁ T. * κρίνετε LTA. * Ἱεροσολυμιτῶν T. * ἀληθῶς GLTAW. * ἔρχεται he comes E. * — ἐξ but GLTAW. * ἀπέστειλεν has sent T. * Ἐκ τοῦ ὄχλου δὲ πολλοὶ ἐπίστευσαν LTA.; πολλοὶ δὲ ἐπίστευσαν ἐκ τοῦ ὄχλου T. * — Ὅτι LITTA. * μὴ LITTA. * — τούτων (read ὡν them [these] which) LITTA.W.

¹ἐποίησεν¹; 32² ἤκουσαν οἱ Φαρισαῖοι τοῦ ὄχλου γογγύζοντος
did? ²Heard ¹the ²Pharisees of the crowd murmuring

περί αὐτοῦ ταῦτα³ καὶ ἀπέστειλαν⁴ οἱ Φαρισαῖοι καὶ
³concerning ⁴him ³those ⁴things, and ⁴sent ¹the ²Pharisees ³and
οἱ ἀρχιερεῖς ἐπὶ τοῦτον⁵ ἵνα πιάσωσιν αὐτόν. 33 εἶπεν
⁵the ⁶chief ⁷priests ⁸officers, that they might take him. 33 ⁹Said

οὖν αὐτοῖς¹⁰ ὁ Ἰησοῦς, Ἐτι¹¹ μικρὸν χρόνον¹² μεθ' ὑμῶν
¹⁰therefore ¹¹to ¹²the ¹³Jesus, Yet ¹⁴a little time with you

εἰμι, καὶ ὑπάγω πρὸς τὸν πέμψαντά με. 34 ζητήσετέ με καὶ
I am, and I go to him who sent me. You will seek me and
οὐχ εὐρήσετε¹⁵· καὶ ὅπου εἰμι ἐγὼ ὑμεῖς οὐ δύνασθε εἰλθεῖν.
shall not find [me], and where ¹⁶am ¹⁷I ye are unable to come.

35 Εἶπον οὖν οἱ Ἰουδαῖοι πρὸς ἑαυτούς, Ποῦ οὗτος
¹⁸Said ¹⁹therefore ²⁰the ²¹Jews among themselves, Where ²²he
μέλλει²³ πορεύεσθαι ὅτι²⁴ ἡμεῖς²⁵ οὐχ εὐρήσομεν αὐτόν; μὴ εἰς
²³is about to go that we shall not find him? to

τὴν διασπορὰν τῶν Ἑλλήνων μέλλει πορεύεσθαι, καὶ
the dispersion among the Greeks he is about to go, and
διδάσκει²⁶ τοὺς Ἑλλήνας; 36 τίς ἐστιν οὗτος ὁ λόγος²⁷ ὃν
teach the Greeks? What is this word which

εἶπεν, Ζητήσετέ με, καὶ οὐχ εὐρήσετε²⁸· καὶ ὅπου εἰμι ἐγὼ
besaid, Ye will seek me, and shall not find [me]; and Where ²⁹am ³⁰I
ὑμεῖς οὐ δύνασθε εἰλθεῖν;
ye are unable to come?

37 Ἐν δὲ τῇ ἐσχάτῃ ἡμέρᾳ τῇ μεγάλῃ τῆς ἑορτῆς εἰστήκει
And in the last ³¹day ³²the ³³great of the feast stood

ὁ Ἰησοῦς, καὶ ἔκραζεν³⁴ λέγων, Ἐάν τις διψᾷ, ἐρχέσθω
Jesus, and cried, saying, If anyone thirst, let him come

πρὸς με³⁵ καὶ πινέτω³⁶. 38 ὁ πιστεύων εἰς ἐμὲ, καθὼς εἶπεν
to me and drink. He that believes on me, as said

ἡ γραφή, ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ ῥέουσιν ὕδατος
the scripture, rivers out of his belly shall flow of water

ζώντων. 39 Τοῦτο δὲ εἶπεν περὶ τοῦ πνεύματος οὗ ἡμελ-
living. But this he said concerning the Spirit which ³⁷were

λον³⁸ λαμβάνειν οἱ πιστεύοντες³⁹ εἰς αὐτόν⁴⁰ οὐπω· γὰρ ἦν
about ³⁸to receive ³⁹those ⁴⁰believing ⁴¹on ⁴²him; for not yet was

πνεῦμα ἁγίου⁴¹, ὅτι⁴² ὁ Ἰησοῦς οὐδέπω⁴³ ἰδοξάσθη.
[the] ⁴³Spirit ⁴⁴Holy, because ⁴⁵Jesus not yet was glorified.

40 πολλοὶ οὖν ἐκ τοῦ ὄχλου⁴⁴ ἀκούσαντες⁴⁵ τὸν λόγον⁴⁶
Many therefore out of the crowd having heard the word

ἐλεγον, Οὗτός ἐστιν ἀληθῶς ὁ προφήτης. 41 Ἄλλοι⁴⁷ ἐλεγον,
said, This is truly the prophet. Others said,

Οὗτός ἐστιν ὁ χριστός. Ἄλλοι⁴⁸ ἔδινον⁴⁹ ἐλεγον, Μὴ γὰρ ἐκ
This is the Christ. Others ⁴⁸and said, Then out of

τῆς Γαλιλαίας ὁ χριστὸς ἔρχεται; 42 οὐχί⁵⁰ ἡ γραφή εἶπεν,
⁵¹Galilee ⁵²the ⁵³Christ comes? ⁵⁴No ⁵⁵the ⁵⁶scripture said,

ὅτι ἐκ τοῦ σπέρματος Δαβὶδ⁵⁷, καὶ ἀπὸ Βηθλεὲμ τῆς κώμης
that out of the seed of David, and from Bethlehem the village

ὅπου ἦν Δαβὶδ⁵⁸, ὁ χριστὸς ἔρχεται; 43 Σχίσμα οὖν ἐγένετο
where ⁵⁹was ⁶⁰David, the Christ comes? A division therefore in

ἵ ποιεῖ does T. ⁶¹οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι ὑπηρέτας LTRAW; ὑπηρέτας οἱ ἀρχιερεῖς καὶ
οἱ Φαρισαῖοι T. ⁶²— αὐτοῖς GLTTRAW. ⁶³χρόνον μικρὸν LTRAW. ⁶⁴— καὶ με πῶς LTRAW. ⁶⁵μέλλει

οὗτος T. ⁶⁶— ἡμεῖς (read εὐρή. we shall find) T. ⁶⁷ὁ λόγος οὗτος LTRAW. ⁶⁸ἐκραζεν T.
P — πρὸς με T. ⁶⁹ἡμελλον T. ⁷⁰πιστεύσαντες having believed LTRAW. ⁷¹— ἅγιον

L[TRAW]. ⁷²— δεδομένον given L. ⁷³— οὐ LTRAW. ⁷⁴οὐπω LTRAW. ⁷⁵ἐκ τοῦ ὄχλου οὖν
[some] out of the crowd therefore LTRAW. ⁷⁶τῶν λόγων τούτων these words (— τού-
των W) LTRAW. ⁷⁷— [ὅτι] Δ. ⁷⁸— [ὅτι] L. ⁷⁹οἱ they LTRAW. ⁸⁰— ἐξ T. ⁸¹οὐχ LTRAW.

Δαβὶδ GW; Δαυεὶδ LTRAW. ⁸²ἐρχεται ὁ χριστός LTRAW. ⁸³ἐγένετο ἐν τῷ ὄχλῳ LTRAW.

³²The Pharisees heard the people mur-
muring these things about Him. And the
Pharisees and the chief priests sent officers
that they might seize Him.

³³So Jesus said to them, Yet a little while
I am with you, and I go to Him who sent Me.
³⁴You will look for Me and will not find
Me. And, Where I am, you cannot come.

³⁵Then the Jews said among themselves,
Where is he about to go that we shall not
find him? Is he about to go to the Dispersion
among the Greeks and to teach the Greeks?

³⁶What is this word which he said, You will
look for Me and will not find Me? And, Where
I am you are not able to come.

³⁷And in the last day, the great one of the
feast, Jesus stood and cried, saying, If any-
one thirst, let him come to Me and drink.

³⁸He that believes on Me, as the Scripture
said, "Out of his belly shall flow rivers of
living water."

³⁹But He said this concerning the Spirit
which those believing on Him were about to
receive (for the Holy Spirit was not yet
given because Jesus was not yet glorified).

⁴⁰Many out of the multitude, then, hearing
the word, said, This truly is the Prophet.

⁴¹Others said, This is the Christ. And others
said, Does the Christ then come out of
Galilee?

⁴²Did not the Scriptures say that the Christ
comes from the seed of David and from
Bethlehem, the city where David lived?

⁴³So a division arose among the people
because of Him.

⁴⁴ And some of them wanted to seize Him, *τῷ ὄχλῳ ἐγένετο¹ δι' αὐτόν.* ⁴⁴ *τινὲς δὲ ἤθελον ἐξ αὐτῶν*
but no one laid hands on Him. *the crowd occurred because of him. But some desired of them*

⁴⁵ Then the officers came to the chief *πιάσαι αὐτόν, ἀλλ' οὐδεὶς² ἐπέβαλεν³ ἐπ' αὐτόν τὰς χεῖρας.*
priests and Pharisees. And they said to them, *to take him, but no one laid on him hands.*
Why did you not bring Him? ⁴⁵ *ἦλθον οὖν οἱ ὑπηρέται πρὸς τοὺς ἀρχιερεῖς καὶ Φαρι-*
Came therefore the officers to the chief priests and Phari-

⁴⁶ The officers answered, Never did any *σαίους⁴ καὶ εἶπον αὐτοῖς ἐκεῖνοι, Ἰδιαι⁵ οὐκ ἠγάγετε αὐτόν;*
man speak like this man. *sees, and said to them they, Why did ye not bring him?*

⁴⁷ Then the Pharisees answered them, Have *46 Ἀπεκρίθησαν οἱ ὑπηρέται, Οὐδέποτε οὕτως ἐλάλησεν⁶*
you also been led astray? *Answered the officers, Never thus spoke*

⁴⁸ Has anyone of the rulers believed on him, or of the Pharisees? *ἀνθρωπος ὥς οὗτος⁷ ὁ ἄνθρωπος.* ⁴⁷ *Ἀπεκρίθησαν οὖν⁸*
man as this man. ⁴⁸ *Μὴ οἱ Φαρισαῖοι, Μὴ καὶ ὑμεῖς πεπλάνησθε;* ⁴⁸ *μή*
them the Pharisees, also ye have been deceived?

⁴⁹ But this crowd which does not know the *τίς ἐκ τῶν ἀρχόντων ἐπίστευσεν εἰς αὐτόν, ἢ ἐκ τῶν*
Law is cursed. *Any one of the rulers has believed on him, or of the*

⁵⁰ Nic-o-de-mus said to them (he who came *Φαρισαίων;* ⁴⁹ *ἄλλ⁹ ὁ ὄχλος οὗτος ὁ μὴ-γινώσκων τὸν*
by night to Him,) being one of themselves, *Pharisees? But this crowd, which knows not the*

⁵¹ Does our Law judge a man unless it has *νόμον¹⁰ ἐπικατάρατοί¹¹ εἰσιν.* ⁵⁰ *λέγει Νικοδήμους πρὸς αὐτούς,*
first heard from him and know what he does? *law, accursed are.* ⁵⁰ *Says Nicodemus to them,*

⁵² They answered and said to him, Are you *τὸ ἐλθὼν νυκτὸς πρὸς αὐτόν, εἰς ὃν ἐξ αὐτῶν;* ⁵¹ *Μὴ*
also of Galilee? Search and see that no *(he who came by night to him, one being of themselves,)*
prophet has arisen out of Galilee. *ὁ νόμος ἡμῶν κρίνει τὸν ἄνθρωπον, ἐὰν μὴ ἀκούσῃ παρ¹²*
⁵³ And each one went on to his house. *our law does judge the man, unless it have heard from*

αὐτοῦ πρότερον, καὶ γινῶ τί ποιεῖ; ⁵² *Ἀπεκρίθησαν καὶ*
himself first, and know what he does? They answered and

εἶπον αὐτῷ, Μὴ καὶ σὺ ἐκ τῆς Γαλιλαίας εἶ; ⁵³ *ἐρεύνησον¹³*
said to him, Also thou of Galilee art? Search

καὶ ἴδε, ὅτι Ἰησοῦς ἐκ τῆς Γαλιλαίας¹⁴ οὐκ ἐγίνετο.
and look, that a prophet out of Galilee has not arisen.

⁵³ *Καὶ ἐπορεύθη ἕκαστος εἰς τὸν οἶκον αὐτοῦ.*
And went each to his house.

CHAPTER 8

¹ But Jesus went on to the Mount of Olives.

² And at dawn He came again into the Temple. And all the people came to Him. And sitting down, He taught them.

³ And the scribes and the Pharisees brought to Him a woman taken in adultery. And setting her in the middle,

⁴ they said to Him, Teacher, this woman was taken in the very act, committing adultery.

⁵ Now in the Law, Moses commanded us that such ones were to be stoned. What then do you say?

⁶ But they said this to tempt Him, so that

⁸ *Ἰησοῦς δὲ ἐπορεύθη εἰς τὸ ὄρος τῶν ἐλαιῶν.* ² *ὁ θρόνον δὲ*
But Jesus went to the mount of Olives. And at dawn

πάλιν παρεγένετο εἰς τὸ ἱερόν, καὶ πᾶς ὁ λαὸς ἤρχετο πρὸς
again he came into the temple, and all the people came to

αὐτόν. καὶ καθίσας ἐδίδασκεν αὐτούς. ³ *ἄγουσιν δὲ οἱ*
him; and having sat down he was teaching them. Bring and the

γραμματεῖς καὶ οἱ Φαρισαῖοι πρὸς αὐτόν γυναῖκα ἐν μοιχείᾳ
scribes and the Pharisees to him a woman in adultery

κατελημμένην, καὶ στήσαντες αὐτήν ἐν μέσῳ, ἡ λέγουσιν
having been taken, and having set her in [the] midst, they say

αὐτῷ, Διδάσκαλε, αὕτη ἡ γυνὴ κατελήφθη ἐπαυτοφώρῳ¹⁵
to him, Teacher, this woman was taken in [the] very act

μοιχευομένη. ὅ ἐν δὲ τῷ νόμῳ Μωσὴς ἡμῖν ἐνετείλατο
committing adultery. Now in the law Moses us commanded

τάς τοιαύτας. ⁵ *ἐν δὲ τῷ νόμῳ Μωσὴς ἡμῖν ἐνετείλατο*
smth to be stoned: thou therefore what sayest thou?

⁶ *Τοῦτο δὲ ἔλεγον πειράζοντες αὐτόν ἵνα ἔχωσιν κατηγο-*
But this they said tempting him that they might have to ac-

¹ ἤθελον LITTA. ² Διὰ τὴν LITAW. ³ ἐλάλησεν οὕτως LITTA. ⁴ ὡς οὗτος ὁ ἄνθρωπος LITTA. ⁵ — ὡς τὰ. ⁶ — ὡς τὰ. ⁷ [αὐτοῖς] TT. ⁸ ἀλλὰ LITTA.W. ⁹ ἐπὶ αὐτῷ LITTA. ¹⁰ — ὁ ἐλθὼν νυκτὸς πρὸς αὐτόν TT. ¹¹ — νυκτὸς LITTA. ¹² + πρῶτον formerly LITTA. ¹³ πρῶτον παρ' αὐτοῦ LITTA. ¹⁴ εἶπαν LITTA. ¹⁵ ἐρεύνησον TT.L. ¹⁶ ἐκ τῆς Γαλιλαίας προφήτης LITTA. ¹⁷ οὐκ ἐγίνετο does not arise LITTA. ¹⁸ — καὶ ἐπορεύθη ... ἀμάρταν (vult. 11) [αὐτῇ] TT.L. ¹⁹ ἐπ' αὐτοφώρῳ W. ²⁰ Μωσὴς W. ²¹ διδάσκαλος stone W. ²² + περὶ αὐτῆς concerning her W.

γορεῖν αὐτοῦ. ὁ δὲ Ἰησοῦς κάτω κύψας, τῷ δακτύλῳ
 came him. But Jesus having stooped down, with [his] finger
 ἔγραψεν εἰς τὴν γῆν. 7 ὡς δὲ ἐπέμενον ἱρωτῶντες αὐτόν,
 wrote on the ground. But as they continued asking him,

ἀνακύψας εἶπεν πρὸς αὐτούς, Ὁ ἀναμάρτητος ὑ-
 having lifted up himself he said to them, The sinless one among
 μῶν πρῶτος τὸν λίθον ἐπ' αὐτῇ βαλέτω. 8 καὶ πάλιν
 you first 'the 'stone 'at 'her 'let 'him 'cast. And again

κάτω κύψας ἔγραψεν εἰς τὴν γῆν. 9 οἱ δὲ ἀκούσαντες,
 having stooped down he wrote on the ground. But they having heard,
 καὶ ὑπὸ τῆς συνειδήσεως ἐλεγχόμενοι, ἐξήρχοντο εἰς καθ' εἷς,
 and by the conscience being convicted, went out one by one,
 ἀρξάμενοι ἀπὸ τῶν πρεσβυτέρων ἕως τῶν ἐσχάτων· καὶ
 and beginning from the elder ones until the last; and
 κατελείφθη μόνος ὁ Ἰησοῦς, καὶ ἡ γυνὴ ἐν μέσῳ· ἰστῶσα.
 was left alone Jesus, and the woman in [the] midst standing.

10 ἀνακύψας δὲ ὁ Ἰησοῦς, καὶ μηδεὶνα θεασάμενος
 And 'having 'lifted 'up 'himself 'Jesus, and 'no 'one 'seeing
 πλὴν τῆς γυναίκος, εἶπεν αὐτῇ, Ὁ γυνή, ποῦ εἰσιν ἐκεῖνοι
 but the woman, said to her, Woman, where are those
 οἱ καταγγελοῖ σου, οὐδεὶς σε κατέκρινεν; 11 Ἡ δὲ εἶπεν,
 thine accusers, 'no 'one 'thee 'did 'condemn? And she said,
 Οὐδεὶς, κύριε. Εἶπεν δὲ αὐτῇ ὁ Ἰησοῦς, Οὐδὲ ἐγὼ σε κατα-
 No one, Sir. And 'said 'to 'her 'Jesus, Neither 'I 'thee 'do
 κρίνω· πορεύου καὶ μηκέτι ἁμάρτανε.
 'condemn: go, and no more sin.

12 Πάλιν οὖν ἡ ὁ Ἰησοῦς αὐτοῖς ἐλάλησεν,· λέγων, Ἐγὼ
 Again therefore Jesus to them spoke, saying, I
 εἰμι τὸ φῶς τοῦ κόσμου· ὁ ἀκολουθῶν ἰμοί· οὐ μὴ·
 am the light of the world; he that follows me in no wise
 περιπατήσει ἐν τῇ σκοτίᾳ, ἀλλ' ἔξει τὸ φῶς τῆς ζωῆς.
 shall walk in the darkness, but shall have the light of the life.

13 Εἶπον οὖν αὐτῷ οἱ Φαρισαῖοι, Σὺ περὶ σεαυτοῦ
 'Said 'therefore 'to 'him 'the 'Pharisees, Thou concerning thyself
 μαρτυρεῖς ἡ μαρτυρία σου οὐκ ἔστιν ἀληθής. 14 Ἀπεκρίθη
 bearest witness; thy witness is not true. 'Answered
 Ἰησοῦς καὶ εἶπεν αὐτοῖς, Κἀν ἐγὼ μαρτυρῶ περὶ ἑμαυτοῦ,
 'Jesus and said to them, Even if I bear witness concerning myself,
 ἀληθὴς ἐστίν ἡ μαρτυρία μου, ὅτι οἶδα πόθεν ἦλθον καὶ
 true is my witness, because I know whence I came and
 ποῦ ὑπάγω· ὑμεῖς δὲ οὐκ οἰδατε πόθεν ἔρχομαι καὶ ποῦ
 whither I go: but ye know not whence I come and whither
 ὑπάγω. 15 ὑμεῖς κατὰ τὴν σάρκα κρίνετε· ἐγὼ οὐ κρίνω
 I go. Ye according to the flesh judge, I judge
 οὐδεὶνα. 16 καὶ ἐὰν κρίνω δὲ ἐγὼ, ἡ κρίσις ἡ ἐμὴ ἀληθής·
 no one. And if I judge 'also I, 'judgment 'my true
 ἐστίν· ὅτι μόνος οὐκ εἰμι, ἀλλ' ἐγὼ καὶ ὁ πέμψας με πα-
 is, because alone I am not, but I and the 'who 'sent me 'Fa-
 τερ. 17 καὶ ἐν τῷ νόμῳ δὲ τῷ ὑμετέρῳ γέγραπται, ὅτι
 ther. And in 'law 'also 'your it has been written, that
 δύο ἀνθρώπων ἡ μαρτυρία ἀληθὴς ἐστίν. 18 ἐγὼ εἰμι ὁ
 of two men the witness true is. I am [one] who

they might be able to accuse Him. But
 stooping down, Jesus wrote with His finger
 on the ground.

7 And as they continued asking Him, He
 lifted Himself up and said to them, He among
 you who is without sin, let him throw the
 first stone at her.

8 And stooping down again, He wrote on
 the ground.

9 And hearing, and being convicted by con-
 science, they left, one by one, beginning from
 the elders, to the last one. And Jesus was left
 alone with the woman standing in the middle.

10 And lifting Himself up and seeing no one
 but the woman, Jesus said to her, Woman,
 where are those men, your accusers? Did no
 one give judgment against you?

11 And she said, No one, Lord. And Jesus
 said to her, Neither do I judge you. Go! And
 do not sin any more.

12 Then again Jesus spoke to them, saying,
 I am the Light of the world! He who follows
 Me shall in no way walk in the darkness, but
 shall have the light of life.

13 Then the Pharisees said to Him, You
 witness of yourself. Your witness is not true.

14 Jesus answered and said to them, Even if
 I witness of Myself, My witness is true,
 because I know where I came from and
 where I go. But you do not know where I
 come from and where I go.

15 You judge according to the flesh. I judge
 no one.

16 And even if I judge, My judgment is true,
 because I am not alone, but I and the
 Father who sent Me.

17 And it has also been written in your
 Law that the witness of two men is true.

18 I am one who witnesses about Myself,

ἰστῶσα being w. Ὁ γυνή w. αὐτοῖς ἐλάλησεν ὁ (ὁ) τῷ Ἰησοῦς ἐπὶ αὐ-
 ἰμοί. I. T. ἡ περιπατήσῃ should walk I. T. T. A. W. I — δε but T. ὁ ἡ οὐ κατα-
 ἀληθινὴ I. T. T. A. ὁ — πετρή (read he who sent me) T. γέγραμμένον ἐστίν it is
 written T.

and the Father who sent Me witnesses about Me.

¹⁹Then they said to Him, Where is your Father? Jesus answered, You do not know Me nor My Father. If you had known Me you would have known My Father also.

²⁰Jesus spoke these words in the treasury teaching in the Temple. And no one laid hold on Him, for His hour had not yet come.

²¹Then Jesus said to them, again, I go away and you will look for Me. And you will die in your sin, for where I go, you cannot come.

²²Then the Jews said, Will he kill himself? —because He said, Where I go you are not able to come.

²³And He said to them, You are from beneath. I am from above. You are of this world. I am not of this world.

²⁴So I said to you that you shall die in your sins. For if you do not believe that I am He, you will die in your sins.

²⁵Then they said to Him, Who are you? And Jesus said to them, Even the same which I also say to you.

²⁶I have many things to say and to judge concerning you. But He who sent Me is true, and those things I heard from Him, these I say to the world.

²⁷They did not know that He spoke to them of the Father.

²⁸Then Jesus said to them, When you have lifted up the Son of man, then you shall know that I am He. And I do nothing of Myself, but I speak these things, just as the Father taught Me.

²⁹And He who sent Me is with Me. The

μαρτυρῶν περὶ ἐμαυτοῦ, καὶ μαρτυρεῖ περὶ ἐμοῦ. ὁ
bears witness concerning myself, and "bears" witness "concerning" me "the
πέμψας με πατὴρ. 19 Ἐλεγον οὖν αὐτῷ, Ποῦ ἐστὶν ὁ
"who" sent "me" "Father. They said therefore to him, Where
πατὴρ σου; Ἀπεκρίθη αὐτῷ Ἰησοῦς, Οὐτε ἐμὶ οἶδατε οὐτε τὸν
thy Father? "Answered" "Jesus, Neither me ye know nor
πατέρα μου· εἰ ἐμὲ ᾔδειτε, καὶ τὸν πατέρα μου ᾔδειτε. ἄν."
my Father. If me ye had known, also my Father ye would have known.
20 Ταῦτα τὰ ῥήματα ἐλάλησεν ὁ Ἰησοῦς ἐν τῇ γαζοφυλακίᾳ,
These words spoke Jesus in the treasury,
διδάσκων ἐν τῇ ἱερῇ· καὶ οὐδεὶς ἐπίστανε αὐτόν, ὅτι οὕτω
teaching in the temple; and no one took him, for not yet
ἐληλύθει ἡ ὥρα αὐτοῦ.
had come his hour.

21 Εἶπεν οὖν πάλιν αὐτοῖς ὁ Ἰησοῦς, Ἐγὼ ὑπάγω,
"Said" "therefore" "again" "to" "them" "Jesus, I go away,
καὶ ζητήσετέ με, καὶ ἐν τῇ ἀμαρτίᾳ ὑμῶν ἀποθανεῖσθε. ὅπου
and ye will seek me, and in your sin ye will die; where
ἐγὼ ὑπάγω ὑμεῖς οὐ δύνασθε ἐλθεῖν. 22 Ἐλεγον οὖν οἱ
I go ye are unable to come. "Said" "therefore" "the
Ἰουδαῖοι, Μήτι ἀποκτενεῖ ἐαυτόν, ὅτι λέγει, Ὅπου ἐγὼ ὑπάγω
Jews, Will he kill himself, that he says, Where I go
ὑμεῖς οὐ δύνασθε ἐλθεῖν; 23 Καὶ εἶπεν αὐτοῖς, Ὑμεῖς ἐκ
ye are unable to come? And he said to them, Ye from
τῶν κάτω ἐστέ, ἐγὼ ἐκ τῶν ἄνω εἰμὶ· ὑμεῖς ἐκ τοῦ κόσμου
beneath are, I from above am; Ye of "world
τούτου" ἐστέ, ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου τούτου. 24 Εἶπον
"this are, I am not of this world. I said
οὖν ὑμῖν ὅτι ἀποθανεῖσθε ἐν ταῖς ἀμαρτίαις ὑμῶν· ἐάν γάρ
therefore to you that ye will die in your sins; for if
μὴ πιστεύσητε ὅτι ἐγὼ εἰμι, ἀποθανεῖσθε ἐν ταῖς ἀμαρτίαις
ye believe not that I am [be], ye will die in "sins
ὑμῶν. 25 Ἐλεγον οὖν αὐτῷ, Σὺ τίς εἶ; Ἐκεῖ εἶπεν
"your. They said therefore to him, "Thou 'who' art? And "said
αὐτοῖς γὰρ Ἰησοῦς, Τὴν ἀρχὴν ὅτι καὶ λαλῶ ὑμῖν.
"to" "them" "Jesus, Altogether that which also I say to you.
26 πολλὰ ἔχω περὶ ὑμῶν λαλεῖν καὶ κρίνειν· ἀλλ' ὁ
Many things I have concerning you" to say and to judge; but he who
πέμψας με ἀληθὴς ἐστίν, καὶ γὰρ ἃ ἤκουσα παρ' αὐτοῦ, ταῦτα
sent me true is, and I what I heard from him, these things
ἐλέγω" εἰς τὸν κόσμον. 27 Οὐκ ἔγνωσαν ὅτι τὸν πατέρα αὐτοῖς
I say to the world. They knew not that the Father to them
ἔλεγεν. 28 Εἶπεν οὖν ἁπλοῦς ὁ Ἰησοῦς, Ὅταν ἰψώ-
he spoke of. "Said" "therefore" "to" "them" "Jesus, When ye shall have
σητε τὸν υἱὸν τοῦ ἀνθρώπου, τότε γνώσεσθε ὅτι ἐγὼ εἰμὶ·
lifted up the Son of man, then ye shall know that I am [be],
καὶ ἀπ' ἐμαυτοῦ ποιῶ οὐδέν, ἀλλὰ καθὼς ἐδίδαξέν με ὁ
and from myself I do nothing, but as "taught" me
πατὴρ μου," ταῦτα λαλῶ. 29 καὶ ὁ πέμψας με, μετ'
"my" Father, these things I speak. And he who sent me, with
ἐμοῦ ἐστίν· οὐκ ἀρῶ κεν με μόνον ὁ πατὴρ," ὅτι ἐγὼ τὰ
me is; "left" not "me" alone "the" Father, because" I the things

9 — ὁ ΟΥΤΙΤΑΩ. * ἂν ᾔδειτε ΛΙΤΑ. * — ὁ Ἰησοῦς (read he spoke) ΟΥΤΙΤΑΩ.
* — ὁ Ἰησοῦς (read he said) ΛΙΤΑΩ. * ἔλεγεν ΛΙΤΑ. * τούτου τοῦ κόσμου ΛΙΤΑ.
* — καὶ ΛΙΤΑΩ. * [ὁ] τ. * λαλῶ ΛΙΤΑ. * — αὐτοῖς ΛΙΤΑ. * — μου (read the Father) ΛΙΤΑ. * — ὁ πατὴρ (read he left not) ΛΙΤΑ.

ἀρεστά αὐτῷ ποιῶ πάντοτε. ^{pleasing to him do always.}

πολλοὶ ἐπίστευσαν εἰς αὐτόν. ^{many believed on him.}

31 Ἐλεγεν οὖν ὁ Ἰησοῦς πρὸς τοὺς πεπιστευκότας αὐτῷ ^{Said, therefore Jesus to the who had believed on him}

Ἰουδαίους, Ἐάν ὑμεῖς μένητε ἐν τῷ λόγῳ τῷ ἐμῷ, ἀληθῶς ^{Jews, If ye abide in word my, truly}

μαθηταὶ μου ἐστέ· 32 καὶ γνῶσεσθε τὴν ἀλήθειαν, καὶ ἡ ^{disciples my ye are. And ye shall know the truth, and the}

ἀλήθεια ἐλευθερώσει ὑμᾶς. 33 Ἀπεκρίθησαν αὐτῷ, ἡ Σπέρμα ^{truth shall set free you. They answered him, Seed}

Ἀβραάμ ἐσμεν, καὶ οὐδεὶς δεδουλεύκαμεν πώποτε· πῶς ^{Abraham's we are, and to anyone have been under bondage never; how}

σύ λέγεις, Ὅτι ἐλεύθεροι γενήσεσθε; 34 Ἀπεκρίθη αὐτοῖς ^{thou sayest, Free ye shall become? Answered them}

ὁ Ἰησοῦς, Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι πᾶς ὁ ποιῶν ^{Jesus, Verily verily I say to you, that everyone that practises}

τὴν ἀμαρτίαν δούλος ἐστιν τῆς ἀμαρτίας. 35 ὁ δὲ δούλος ^{sin a bondman is of sin. Now the bondman}

οὐ μένει ἐν τῇ οἰκίᾳ εἰς τὸν αἰῶνα· ὁ υἱὸς μένει εἰς τὸν αἰῶνα. ^{abides not in the house for ever; the Son abides for ever.}

36 εἰάν οὖν ὁ υἱὸς ὑμᾶς ἐλευθερώσῃ, ὁντως ἐλεύθεροι ἐσ- ^{If therefore the Son you shall set free, really free ye}

εσθε. 37 οἶδα ὅτι σπέρμα Ἀβραάμ ἐστέ· ἀλλὰ ζητεῖτε με ^{shall be. I know that seed Abraham's ye are; but ye seek me}

ἀποκτείνειν, ὅτι ὁ λόγος ὁ ἐμὸς οὐ χωρεῖ ἐν ὑμῖν. 38 ἐγὼ ^{to kill, because word my has no entrance in you. I}

ὅ ἑώρακα παρὰ τῷ πατρὶ μου· λαλῶ καὶ ὑμεῖς οὖν ἡ ^{what I have seen with my Father speak; and ye therefore what}

ἐωράκατε· παρὰ τῷ πατρὶ ὑμῶν ποιεῖτε. 39 Ἀπεκρίθησαν ^{ye have seen with your father do. They answered}

καὶ εἶπον· αὐτῷ, Ὁ πατὴρ ἡμῶν Ἀβραάμ ἐστιν. Λέγει αὐτοῖς ^{and said to him, Our Father Abraham is. Says to them}

ὁ Ἰησοῦς, Εἰ τέκνα τοῦ Ἀβραάμ ἦτε, τὰ ἔργα τοῦ Ἀβραάμ ^{Jesus, If children of Abraham ye were, the works of Abraham}

ἐποιεῖτε· ἂν· 40 νῦν δὲ ζητεῖτε με ἀποκτείνειν, ἄνθρωπον ὃς ^{ye would do; but now ye seek me to kill, a man who}

τὴν ἀλήθειαν ὑμῖν λελάληκα, ἣν ἤκουσα παρὰ τοῦ θεοῦ· ^{the truth to you has spoken, which I heard from God:}

τοῦτο Ἀβραάμ οὐκ ἐποίησεν. 41 ὑμεῖς ποιεῖτε τὰ ἔργα τοῦ ^{this Abraham did not. Ye do the works}

πατρὸς ὑμῶν. Ἐἴπον· Ὁὖν αὐτῷ, Ἡμεῖς ἐκ πορνείας γού ^{of your father. They said therefore to him, We of fornication not}

γεννημένοι· ἐνὰ πατέρα ἔχομεν, τὸν θεόν. 42 Ἐλεπεν· Ὁὖν ^{have been born; one Father we have, God. Said therefore}

αὐτοῖς ὁ Ἰησοῦς, Εἰ ὁ θεὸς πατὴρ ὑμῶν ἦν, ἡγαπάτε ἂν ^{to them Jesus, If God Father of you were, ye would have loved}

ἐμὲ· ἐγὼ γὰρ ἐκ τοῦ θεοῦ ἐξηλθον καὶ ἦκα· οὐδὲ γὰρ ἀπ' ^{me, for I from God came forth and am come; for neither of}

ἡμαντοῦ ἐλήλυθα, ἀλλ' ἐκείνός με ἀπέστειλεν. 43 ὅτι αὐτῷ ^{myself have I come, but he me sent. Why}

Father did not leave Me alone, because I always do the things that are pleasing to Him.

30 As He spoke these things, many believed on Him.

31 Then Jesus said to the Jews who had believed on Him, If you continue in My word

you are really My disciples.

32 And you shall know the truth, and the truth shall set you free.

33 They answered Him, we are Abraham's seed and we have never been under bondage

to anyone. How can you say, You shall become free?

34 Jesus answered them, Indeed, I tell you truly that everyone that practises sin is the

slave of sin.

35 Now the slave does not stay in the house forever—the Son continues forever.

36 So if the Son shall set you free, you shall be free indeed.

37 I know that you are Abraham's seed, but you want to kill Me because My word has no

place to enter into you.

38 I speak what I have seen with My Father, and so do you always do what you have seen

with your father.

39 They answered and said to Him, Our father is Abraham. Jesus said to them, If you

were the children of Abraham, you would always do the works of Abraham.

40 But now you want to kill Me, a man who has spoken the truth to you, which I heard

from God. Abraham did not do this.

41 You are always doing the works of your father. They said to Him then, We are not

born of fornication. We have one father—God!

42 Then Jesus said to them, If God were your Father you would love Me. For I came

forth and am come from God. For I have not come of Myself, but He sent Me.

¹ πρὸς αὐτόν to him LITTA. ² — ὁ ἐστίν. ³ ἐγὼ LITTA; ἐγὼ δὲ. ⁴ — μου (read the Father) LITTA. ⁵ ὁ θεὸς what ye have heard LITTA. ⁶ τοῦ πατρὸς the father LITTA. ⁷ ἐστίν LITTA. ⁸ [ὁ] Tr. ⁹ ἵστε ye are GLITTA. ¹⁰ — ἂν GLITTA. ¹¹ ἐλεπεν Tr. ¹² — οὖν LITTA. ¹³ οὐκ ἐγεννήθημεν were not born LITTA. ¹⁴ — οὖν GLITTA. ¹⁵ — ὁ ἐστίν.

¹⁶ + ὁ ἐστίν. ¹⁷ διὰ Tr.

⁴³ Why do you not understand My speech? Because you are not able to hear My word.

⁴⁴ You have a father—the devil! And you desire to do the lusts of your father—he was a murderer from the beginning and has not stood in the truth because there is no truth in him. When he speaks a lie, he speaks of his own—for he is a liar and the father of it.

⁴⁵ And because I speak the truth, you do not believe Me.

⁴⁶ Who of you convicts Me of sin? But if I speak truth, why do you not believe Me?

⁴⁷ He who is of God hears the words of God. Therefore you do not hear them because you are not of God.

⁴⁸ Then the Jews answered and said to Him, Do we not say rightly that you are a Samaritan and have a demon?

⁴⁹ Jesus answered, I do not have a demon! But I honor My Father, and you dishonor Me.

⁵⁰ But I do not desire My own glory—there is One who searches and judges.

⁵¹ Indeed, I tell you truly that if anyone keeps My word he shall never ever see death.

⁵² Then the Jews said to Him, Now we know that you have a demon. Abraham and the prophets died, yet you say, If anyone keep my word, he shall in no way taste of death forever.

⁵³ Are you greater than our father Abraham, who died? And the prophets died also. Whom do you make yourself?

⁵⁴ Jesus answered, If I glorify Myself, My glory is nothing. It is My Father who glorifies Me, of whom you say He is your God.

⁵⁵ And you have not known Him, but I

λαλιᾶν τὴν ἐμὴν οὐ γινώσκετε; ὅτι· οὐ δύνασθε ἀκοῦεν τὸν λόγον τὸν ἐμὸν. ⁴⁴ ὑμεῖς ἐκ πατρὸς τοῦ διαβόλου ἐστέ, καὶ τὰς ἐπιθυμίας τοῦ πατρὸς ὑμῶν θέλει ποιεῖν. ἐκείνος ἀνθρωποκτόνος ἦν ἀπ' ἀρχῆς, καὶ ἐν τῇ ἀληθείᾳ οὐκ ἔστηκεν· ὅτι οὐκ ἐστὶν ἀλήθεια ἐν αὐτῷ. ὅταν λαλῇ τὸ ψεῦδος, ἐκ τῶν ἰδίων λαλεῖ· ὅτι ψεύστης ἐστὶν καὶ ὁ

πατὴρ αὐτοῦ. ⁴⁵ ἐγὼ δὲ ὅτι τὴν ἀλήθειαν λέγω, οὐ πιστεύετε μοι. ⁴⁶ τίς ἐξ ὑμῶν ἐλέγχει με περὶ ἁμαρτίας; εἰ δὲ ἀλήθειαν λέγω, διατί ὑμεῖς οὐ πιστεύετε μοι; ⁴⁷ ὁ

ὢν ἐκ τοῦ θεοῦ τὰ ῥήματα τοῦ θεοῦ ἀκούει· διὰ τοῦτο ὑμεῖς οὐκ ἀκούετε, ὅτι ἐκ τοῦ θεοῦ οὐκ ἐστέ. ⁴⁸ Ἀπεκρίθη

ἔπειτα οἱ Ἰουδαῖοι καὶ εἶπον· αὐτῷ, Οὐ καλῶς λέγομεν ἡμεῖς σοῦν· οἱ Σαμαριτῆς εἰ σὺ, καὶ δαίμονιον ἔχεις; ⁴⁹ Ἀπεκρίθη

ἔπειτα ὁ Ἰησοῦς, Ἐγὼ δαίμονιον οὐκ ἔχω, ἀλλὰ τιμῶ τὸν πατέρα μου, καὶ ὑμεῖς ἀτιμάζετε με. ⁵⁰ ἐγὼ δὲ οὐ ζηρῶ τὴν δόξαν μου·

ἐστὶν ὁ ζητῶν καὶ κρίνων. ⁵¹ ἀμὴν ἀμὴν λέγω ὑμῖν, ἐάν τις τὸν λόγον τὸν ἐμὸν τηρήσῃ, θάνατον οὐμὴ θεωρήσῃ

εἰς τὸν αἰῶνα. ⁵² εἰπον· αὐτῷ οἱ Ἰουδαῖοι, Νῦν ἡμεῖς οἴμεθα ἰσχυρότερον σου εἶναι, καὶ τὸν πατέρα σου οὐκ ἐκρίναν· καὶ σὺ λέγεις, ὅτι ὁ πατήρ σου ἐκρίνασέ σε, καὶ οὐκ ἔγνωκε σε; ⁵³ καὶ σὺ λέγεις, ὅτι ὁ πατήρ σου ἐκρίνασέ σε, καὶ οὐκ ἔγνωκε σε; ⁵⁴ Ἀπεκρίθη

ἔπειτα ὁ Ἰησοῦς, Ἐάν ἐγὼ ἐκρίνω ἑαυτόν, ἡ δόξα μου οὐδὲν ἐστίν· ἐάν ἐγὼ ἐκρίνω ἑαυτόν, ἡ δόξα μου οὐδὲν ἐστίν· ἐάν ἐγὼ ἐκρίνω ἑαυτόν, ἡ δόξα μου οὐδὲν ἐστίν· ἐάν ἐγὼ ἐκρίνω ἑαυτόν, ἡ δόξα μου οὐδὲν ἐστίν·

ἐάν ἐγὼ ἐκρίνω ἑαυτόν, ἡ δόξα μου οὐδὲν ἐστίν· ἐάν ἐγὼ ἐκρίνω ἑαυτόν, ἡ δόξα μου οὐδὲν ἐστίν· ἐάν ἐγὼ ἐκρίνω ἑαυτόν, ἡ δόξα μου οὐδὲν ἐστίν·

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⁴³ + τοῦ τοῦ ΟΛΤΤΑ.

⁴⁴ οὐκ τ.

⁴⁵ + [ἐμὴν] to thee τ.

⁴⁶ — δὲ but ΟΛΤΤΑ.

⁴⁷ διὰ τί LTR.

⁴⁸ οὐκ ΟΛΤΤΑ.

⁴⁹ εἶπαν LTR.

⁵⁰ Σαμαριτῆς τ.

⁵¹ ἐμὸν λόγον LTR.

⁵² εἶπαν τ.

⁵³ οὐκ ΟΛΤΤΑ.

⁵⁴ γεύσεται should be taste ΟΛΤΤΑ.

⁵⁵ — σὺ (read

σοῖς) makest thou ΟΛΤΤΑ.

⁵⁶ σοῖς makest thou ΟΛΤΤΑ.

⁵⁷ δόξασω shall glorify LTR.

⁵⁸ ἡμῶν our ΤΤΑ.

⁵⁹ — σὺ (read

σοῖς) makest thou ΟΛΤΤΑ.

αὐτόν· ^{him;} καὶ ^{and} εἶπεν ^{I say} ὅτι ^{that} οὐκ οἶδα ^{I know not} αὐτόν, ^{him,} ἴσμαι ^{I shall be} ὅμοιος ^{like} αὐτῷ, ^{to him,} φεύσῃς· ^{I will flee} ἀλλ' ^{but} οἶδα ^{I know} αὐτόν, ^{him,} καὶ ^{and} τὸν λόγον αὐτοῦ ^{his word} σοῦ, ^{to thee} a liar.

τηρῷ, 56 Ἀβραάμ ὁ πατήρ σου ἠγαλλίσαστο ἵνα ^{in that} εἶδῃ ^{he should see} τὴν ἡμέραν τὴν ἐμήν· ^{my,} καὶ ^{and} εἶδεν ^{he saw} καὶ ^{and} ἐχάρη. 57 Ἐἶπεν ^{Said} οὖν ^{therefore} οἱ Ἰουδαῖοι πρὸς αὐτόν, Πεντήκοντα ἐτη ^{Fifty years [old]} οὐπὶ ^{not yet} ἔχεις, ^{art thou,} καὶ Ἀβραάμ ἰωράκατος; 58 Εἶπεν αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν ^{Verily} καὶ Ἀβραάμ ^{Abraham} ἥσθ' οὐ σέθεν; ^{hast thou seen?} Ὁ ^{Said} τοῖς ^{to them} Ἰησοῦς, ^{Jesus,} Verily ^{Verily} ἀμὴν λέγω ὑμῖν, πρὶν Ἀβραάμ γενέσθαι ἐγὼ εἰμι. 59 Ἦραν ^{I say to you, Before Abraham was I am.} Ἦραν ^{They took up} οὖν ^{therefore} λίθους ἵνα βάλωσιν ἐπ' αὐτόν· Ἰησοῦς δὲ ἐκράβη, ^{hid himself,} καὶ ^{and} ἐξῆλθεν ^{he went forth} ἐκ τοῦ ἱεροῦ, ^{of the temple,} διελθὼν ^{going} διὰ μέσον αὐτῶν, ^{through the midst of them,} καὶ ^{and} παρήγεν ^{he smote} οὐτάς. ^{those.} καὶ ^{and} ἤκουσεν ^{he heard} ὁ ^{the} λαὸς ^{people} αὐτόν· ^{him.}

9 Καὶ παράγων εἶδεν ἄνθρωπον τυφλὸν ἐκ γενετῆς. **2** καὶ ἤρōτησαν αὐτὸν οἱ μαθηταὶ· αὐτοῦ λέγοντες, «Ραββί, τίς ἡμάρτεν, οὗτος ἢ οἱ γονεῖς αὐτοῦ, ὅτι τυφλὸς γεννηθῇ;»
And as-he-on he saw a man blind from birth.
^{*asked} ^{'him} ^{'his} ^{'the disciples} saying, Rabbī, who sinned, this [man] or his parents, that blind he should be born?
3 Ἀπεκριθὲν ὁ Ἰησοῦς, Οὕτε οὗτος ἡμάρτεν οὐτε οἱ γονεῖς αὐτοῦ ἀλλ' ἵνα φανερωθῇ τὰ ἔργα τοῦ θεοῦ ἐν αὐτῷ.
Answered Jesus, Neither this [man] sinned nor, parents his; but that should be manifested the works of God in him.
4 Μετὰ τὴν δεήσει ἐργάζεσθαι τὰ ἔργα τοῦ πέμψαντός με ἕως ἡμέρας ἐστίν· ἔρχεται νύχτης, ὥτε οὐδεὶς δύναται ἐργάζεσθαι.
Me I't behoves to work the works of him who sent me 'until day it is; comes night, when no one is able to work.
5 Ὅταν ἐν τῷ κόσμῳ ᾤ, φῶς εἰμι τοῦ κόσμου. **6** Ταῦτα εἰπὼν, ἔπτυσεν χαμαί, καὶ ἐποίησεν πηλὸν ἐκ τοῦ πτύσματος, καὶ ἐπέχρισε τὸν πηλὸν ἐπὶ τοὺς ὀφθαλμοὺς τοῦ τυφλοῦ.
While in the world I may be, [the] light I am of the world. These things having said, he spat on [the] ground, and made clay of the spitte, and applied the clay to the eyes
7 καὶ εἶπεν αὐτῷ, Ὑπάγε, νίψαι· εἰς τήν πόλιν τῶ τυφλοῦ (man). And he said to him, Go, wash in the pool of Siloam, which is interpreted, Sent.
8 Αἰτήθεν οὖν καὶ ἐνίψατο, καὶ ἤλθεν βλέπων. **9** Οἱ οὖν γείτονες καὶ οἱ θεωροῦντες αὐτὸν τὸ πρότερον ὅτι «τυφλός» ἦν, ἔλεγον, Οὐχ οὗτος ἐστίν ὁ καθήμενος καὶ προσαιτῶν; He went therefore and washed, and came seeing. The therefore neighbours and those who saw him before that blind he was, saying, Not this is he who was sitting and begging?
0 Ἄλλοι δὲ εἶπον, Ὅτι οὗτος ἐστίν· ἄλλοι δέ· Ὅτι ὅμοιος Some said, Ho! This is he, but others, Like

know Him. And if I say I do not know Him, I shall be like you, a liar! But I know Him and I keep His word.

⁵⁶Your father Abraham greatly rejoiced that he might see My day, and He saw and was glad.

⁵⁷ Then the Jews said to Him, You are not yet fifty years old and have you seen Abraham?

⁵⁸ Jesus said to them, Indeed, I tell you truly that before Abraham began to be, I AM!

⁵⁹ Then they took up stones to throw at Him, but Jesus hid Himself. And He left the Temple, going through their midst *as He left*.

CHAPTER 9

¹ And as He went He saw a man blind from birth.

²And His disciples asked Him, saying, Master, who sinned, this man or his parents, that he should be born blind?

³Jesus answered, Neither this one nor his parents sinned, but that the works of God might be shown in him.

⁴It is necessary for Me to work the works

of Him who sent Me while it is day. Night is coming when no one will be able to work.

⁵ As long as I am in the world, I am the Light of the world.

⁶Saying these things, He spat on the ground and made clay of the spittle. And He spread the clay on the eyes of the blind one.

⁷ And He said to him, Go! Wash in the pool of Siloam (which means, Sent). He then went away and washed. And he came away seeing.

⁸Then the neighbors and those who saw him before, that he was blind, said, Is this not he who was sitting and begging?

⁹Some said, It is he. But others, He is like

* καὶ LITV. * ὑμῖν LITV. * ἀλλὰ LITVAV. ῥ εἶρη T. ῥ Εἰπαν T. ῥ — ὁ TTV. * — διεσθῶν
 ... οὕτως GLITVA. ῥ ῥαββεῖ T. * — ὁ LITVAV. ῥ ἡμᾶς ὡ TTV. ῥ ἡμᾶς ὡ T
 * αὐτοῦ on him LITVA. ῥ — τοῦ τυφλοῦ [L]ITVA. [ν]ισφά L. ῥ προσάτης a beggar
 GLITVAV. ῥ — δε but [L]ITVA. ῥ ελεγον, Οὐχί, ἀλλ (αλλον T) said, No, but TTV ;
 ὤλεγον [Οὐχί, ἀλλ] T.

him. He said, I am the one.

¹⁰ Then they said to him, How were your eyes opened?

¹¹ He answered and said, A man called Jesus made clay and spread it on my eyes and said to me, Go to the pool of Siloam and wash. And after I had gone and washed I received sight.

¹² Then they said to him, Where is he? He said, I do not know.

¹³ So they brought him who once was blind to the Pharisees.

¹⁴ Now it was the Sabbath when Jesus made the clay and opened his eyes.

¹⁵ Again, then, the Pharisees also asked him how he received sight. And he said to them, He put clay on my eyes and I washed, and I see.

¹⁶ Then some of the Pharisees said, This man is not of God because he does not keep the Sabbath. Others said, How can a man, a sinner, do such miracles? And there was a division among them.

¹⁷ They said to the blind one again, What do you say about him, for he opened your eyes? And he said, He is a prophet.

¹⁸ The Jews, then, did not believe concerning him, that he was blind and received sight, until they called the parents of him who had received sight.

¹⁹ And they asked them, saying, Is this your son, who you say was born blind? How then does he see?

²⁰ His parents answered and said, We know that this is our son and he was born blind.

αὐτῷ ἔστιν. Ἐκείνος δ' ἔλεγεν, "Ὅτι ἐγὼ εἰμι. 10 Ἐλεγον αὐτῷ, Πῶς ἐ' ἀνέγχεθ' ἡσάν σου" οἱ ὀφθαλμοί; 11 Ἀπεκρίθη ἐκεῖνος καὶ εἶπεν, "Ἄνθρωπος ἰεγόμενος ἱησοῦς πηλὸν ἐποίησεν καὶ ἐπέχρισέν μου τοὺς ὀφθαλμούς, καὶ εἶπεν μοι, "Ἔπαγε εἰς τὴν κολυμβήθραν τοῦ Σιλωάμ καὶ νίψαι. το με, Go to the pool of Siloam and wash: ἀπελθὼν ἡδὲ καὶ νιψάμενος ἀνέβλεψα. 12 Ὁ εἶπον, "Ροῦν" αὐτῷ, Ποῦ ἔστιν ἐκεῖνος; Λέγει, Οὐκ οἶδα. to him, Where is he? He says, I know not.

13 Ἀγουνσιν αὐτὸν πρὸς τοὺς Φαρισαίους, τὸν ποτε τυφλόν. 14 ἡν δὲ σάββατον ᾧτε τὸν πηλὸν ἐποίησεν ὁ blind. Now it was sabbath when the clay made ἱησοῦς καὶ ἀνέωξεν αὐτοῦ τοὺς ὀφθαλμούς. 15 πάλιν οὖν ἱηρώτων αὐτὸν καὶ οἱ Φαρισαῖοι πῶς ἀνέβλεψεν. ὁ δὲ εἶπεν asked him also the Pharisees how he received sight. And he said αὐτοῖς, Πηλὸν ἐπέθηκεν ἐπὶ τοὺς ὀφθαλμούς μου, καὶ ἐνί to them, Clay he put on mine eyes, and ἡάμην, καὶ βλέπω. 16 Ἐλεγον οὖν ἐκ τῶν Φαρισαίων τινές, washed, and I see. Said therefore of the Pharisees some, Ὁὗτος ὁ ἄνθρωπος οὐκ ἔστιν παρὰ τοῦ θεοῦ, ὅτι τὸ σάββατον This man is not from God, for the sabbath οὐ τηρεῖ. Ἄλλοι ἐλεγον, Πῶς δύναται ἄνθρωπος ἁμαρτωλὸς he does not keep. Others said, How can a man a sinner τοιαῦτα σημεῖα ποιεῖν; Καὶ σχίσμα ἦν ἐν αὐτοῖς. 17 Λέγ τοιαῦτα σημεῖα ποιεῖν; Καὶ σχίσμα ἦν ἐν αὐτοῖς. 17 Λέγ such signs do? And a division was among them. They γουνσιν τῷ τυφλῷ πάλιν, Ὡς τί λέγεις περὶ αὐτοῦ, say to the blind [man] again, What what sayest concerning him, ὅτι ἡνοιξέν σου τοὺς ὀφθαλμούς; Ὁ δὲ εἶπεν, Ὅτι προ for he opened thine eyes? And he said, A prophet ἔστιν. 18 Οὐκ ἐπίστευσαν οὖν οἱ Ἰουδαῖοι περὶ phet he is. Did not believe therefore the Jews concerning αὐτοῦ, ὅτι τυφλὸς ἦν καὶ ἀνέβλεψεν, ἕως ὅτου ἐφώνησαν him, that blind he was and received sight, until they called τοὺς γονεῖς αὐτοῦ τοῦ ἀναβλέψαντος. 19 καὶ ἠρώτησαν the parents of him who had received sight. And they asked αὐτοὺς λέγοντες, Οὗτος ἔστιν ὁ υἱὸς ἡμῶν ἐν ἡμέρᾳ λέγετε them saying, This is your son, of whom ye say ὅτι τυφλὸς ἐγεννήθη; πῶς οὖν ἄρτι βλέπει; 20 Ἀπεκρίθη that blind he was born? how then now does he see? Answered αὐτὸς αὐτοῖς οἱ γονεῖς αὐτοῦ καὶ εἶπεν, Οἶδαμεν ὅτι οὗτος them their parents and said, We know that this ἐστιν ὁ υἱὸς ἡμῶν, καὶ ὅτι τυφλὸς ἐγεννήθη. 21 πῶς δὲ νῦν is our son, and that blind he was born; but how now

^d + δὲ however L. * + οὖν then [L] [A]. † ἡνεγχεθ' ἡσάν LITTA. E οἱ E. h — καὶ εἶπεν [L] LITTA. † + ὁ (read the man that is called) TT. [A]. h + ὅτι TT. † γόν (read Go to Siloam) OLITTA. m οὖν therefore LITTA. n + [καὶ] and TT. o εἶπεν LITTA. p — οὖν LITTA. q ἐν ἡμέρᾳ in which day LITTA. r μου ἐπὶ τοὺς ὀφθαλμούς OLITTA. w Οὐκ ἔστιν υἱός παρὰ θεοῦ ὁ ἄνθρωπος LITTA. x + οὖν therefore LITTA. w. y τί σὺ ἰτά. z ἡνωμέν TT. a ἦν τυφλὸς TT. a. b βλέπει ἄρτι LITTA. c + οὖν therefore LITTA. d. e — αὐτοῖς [L] LITTA. f εἶπεν TT. a.

βλέπει οὐκ οἶδμεν, ἢ τίς ἦνοιξεν αὐτοῦ τοὺς ὀφθαλμούς
he sees we know not, or who opened his eyes
ἡμεῖς οὐκ οἶδαμεν· αὐτὸς ἡλικίαν ἔχει, αὐτὸν ἐρωτήσατε·
we know not; he is of age, ^{him}ask,

αὐτὸς περὶ ἑαυτοῦ λαλήσει. 22 Ταῦτα εἶπον οἱ γονεῖς
he concerning himself shall speak. These things said ^{parents}
αὐτοῦ, ὅτι ἐφοβούντο τοὺς Ἰουδαίους· ἤδη γὰρ συνε-
^{his}, because they feared the Jews; for already had agreed

τίθειντο οἱ Ἰουδαῖοι, ἵνα ἴαν τις αὐτὸν ὁμολογήσῃ
together the Jews, that if anyone him should confess [to be he]

χριστόν, ἀποσυνάγωγος γένηται. 23 διὰ τοῦτο οἱ γονεῖς
Christ, put out of the synagogue he should be. Because of this ^{parents}

αὐτοῦ εἶπον, "Ὅτι ἡλικίαν ἔχει, αὐτὸν ἐρωτήσατε·" 24 Ἐφώ-
^{his} said, He is of age, ^{him}ask. They

νόησαν οὖν ἡκ δευτέρου τὸν ἄνθρωπον· ὃς ἦν τυφλός, καὶ
called therefore a second time the man who was blind, and

εἶπον· αὐτῷ, Δὸς δόξαν τῷ θεῷ· ἡμεῖς οἶδαμεν ὅτι ὁ ἄνθρω-
said to him, Give glory to God; we know that ^{man}

πος οὗτος· ἁμαρτωλὸς ἐστίν. 25 Ἀπεκρίθη οὖν ἐκείνος
^{this} said, a sinner is. ^{Answered} therefore ^{he}

καὶ εἶπεν, "Εἰ ἁμαρτωλὸς ἐστίν οὐκ οἶδα· ἐν οἷδα, ὅτι
and said, If a sinner he is I know not. One [thing] I know, that

τυφλὸς ὦν ἄρτι βλέπω. 26 Εἰπόν· δὲ· αὐτῷ· πάλιν, "Τί
^{blind} being now I see. And they said to him again, What

ἐποίησέν σοι; πῶς ἦνοιξέν σου τοὺς ὀφθαλμούς; 27 Ἀπε-
did he to thee? how opened he things eyes? ^{He an-}

κρίθη αὐτοῖς, Εἶπον ὑμῖν ἤδη, καὶ οὐκ ἤκούσατε· τί πάλιν
answered them, I told you already, and ye did not hear: why again

θέλετε ἀκούειν; μὴ καὶ ὑμεῖς θέλετε αὐτοῦ μαθηταὶ γενέσθαι;
do ye wish to hear? ^{also} do ye wish his disciples to become?

28 Ἐλοιδορήσαν οὖν αὐτόν, καὶ εἶπον, "Σὺ ἔλ μαθητὴς"
They ^{tailed} at therefore him, and said, Thou art ^{disciple}

ἐκείνου· ἡμεῖς δὲ τοῦ Μωσέως ἐσμέν μαθηταί. 29 ἡμεῖς οἶδα-
^{his}, but we of Moses are disciples. We know

μεν ὅτι· Μωσὴς· λελάληκεν ὁ θεός· τοῦτον δὲ οὐκ οἶδαμεν
that to Moses ^{has} spoken God; but this [man] we know not

πόθεν ἐστίν. 30 Ἀπεκρίθη ὁ ἄνθρωπος καὶ εἶπεν αὐτοῖς, Ἐν
whence he is. ^{Answered} the ^{man} and said to them, In

γὰρ τοῦτω· θαυμαστόν ἐστιν, ὅτι ὑμεῖς οὐκ οἶδατε πόθεν
^{indeed} this a wonderful thing is, that ye know not whence

ἐστίν, καὶ ἀνέψξεν· μου τοὺς ὀφθαλμούς. 31 οἶδαμεν· δὲ· ὅτι
he is, and he opened mine eyes. But we know that

ἁμαρτωλῶν ὁ θεός· οὐκ ἀκούει· ἀλλ' ἴαν τις θεοσεβῆς ᾗ,
sinners God does not hear; but if anyone God-fearing be,

καὶ τὸ θέλημα αὐτοῦ ποιῇ, τοῦτου ἀκούει. 32 ἐκ τοῦ αἰῶνος
and the will of him do, him he hears. ^{Ever}

οὐκ ἤκούσθη, ὅτι ἤνοιξεν· τίς ὀφθαλμοῖς τυφλοῦ
it ^{was} not heard that ^{opened} anyone [the] eyes of [one] blind

γεγεννημένου. 33 εἰ μὴ ἦν οὗτος παρὰ θεοῦ οὐκ ἔ-
^{having} been born. If not were ^{this} [man] from God he

δύνατο ποιεῖν οὐδέν. 34 Ἀπεκρίθησαν καὶ εἶπον· αὐτῷ, Ἐν
could do nothing. They answered and said to him, In

²¹ But we do not know how he now sees, nor do we know who opened his eyes. Ask him. He is of age. He will tell about himself.

²² His parents said these things because they feared the Jews. For the Jews had already agreed together that if anyone should confess Him to be the Christ, he should be put out of the synagogue.

²³ Because of this, his parents said, Ask him, he is of age.

²⁴ Then a second time they called the man who was blind and said to him, Give glory to God. We know that this man is a sinner.

²⁵ Then he answered and said, I do not know if he is a sinner. One thing I do know, that I was blind but now I see.

²⁶ They said to him again, What did he do to you? How did he open your eyes?

²⁷ He answered them, I told you before and you did not listen. Why do you want to hear again? Do you also want to become his disciples?

²⁸ And they shouted at him and said, You are his disciple, but we are Moses' disciples.

²⁹ We know that God has spoken to Moses, but we do not know where this one is from.

³⁰ The man answered and said to them, Why, this is a wonderful thing indeed, that you do not know where he is from, and he opened my eyes.

³¹ But we know that God does not hear sinners. And if anyone is a worshiper of God and does His will, He hears him.

³² Since the world began it was never heard that anyone opened the eyes of one who was born blind!

³³ If this one were not from God, he could do nothing.

³⁴ They answered and said to him, You

²¹ αὐτὸν ἐρωτήσατε, αὐτὸς (— αὐτὸς τῆς α) ἡλικίαν ἔχει LITTA. ²² αὐτοῦ τῆς. ²³ εἶπαν LITTA. ²⁴ ἐπερωτήσατε τ. ²⁵ τὸν ἄνθρωπον ἐκ δευτέρου LITTA. ²⁶ οὗτος ὁ ἄνθρωπος L. ²⁷ καὶ εἶπεν LITTA.W. ²⁸ οὖν therefore (they said) LITTA. ²⁹ πάλιν LITTA. ³⁰ οἱ δὲ (read But they tailed) LITTA. ³¹ οὐκ οἶδαμεν τ. ³² εἶπαν τ. ³³ μαθητὴς εἰ LITTA. ³⁴ Μωσέως LITTA.W. ³⁵ δύνατο ποιεῖν οὐδέν. ³⁶ τούτω γὰρ τῆς. ³⁷ + τὸ θεὸς (the wonderful thing) τῆς. ³⁸ ἦνοιξεν LITTA. ³⁹ — δὲ but LITTA. ⁴⁰ ὁ θεὸς ἁμαρτωλῶν LITTA. ⁴¹ ἠνωξέν τ. ⁴² εἶπαν LITTA.

were born totally in sins, and do you teach us? And they threw him out.

³⁵ Jesus heard that they threw him out. And finding him He said to him, Do you believe on the Son of God?

³⁶ He answered and said, Who is He, Lord, that I may believe on Him?

³⁷ And Jesus said to him, You have both seen Him and He who speaks with you is He. ³⁸ And he said, I believe, Lord! And he worshipped Him.

³⁹ And Jesus said, I came into this world for judgment, so that they who do not see may see, and those who see may become blind.

⁴⁰ And those of the Pharisees who were with Him heard these things. And they said Are we blind too?

⁴¹ Jesus said to them, If you were blind, you would have no sin. But now you say, We see! Therefore your sin remains.

ἀμαρτίαις σὺ ἐγεννήθης ὅλος, καὶ σὺ διδάσκεις ἡμᾶς; Καὶ
sins thou wast born wholly, and thou' teneachest us? And
ἐξέβαλον αὐτὸν ἔξω. ³⁵ Ἦκουσεν ὁ Ἰησοῦς ὅτι ἐξέβηλον
they cast him out. ³⁵ Heard Jesus that they cast
αὐτὸν ἔξω· καὶ εὐρὼν αὐτὸν εἶπεν αὐτῷ, Σὺ πιστεύεις
him out, and having found him said to him, Thou believest
εἰς τὸν υἱὸν τοῦ θεοῦ; ³⁶ Ἀπεκρίθη ἐκείνος· καὶ εἶπεν, Τίς
on the Son of God? ³⁶ Answered he and said, Who
ἐστίν, κύριε, ἵνα πιστεύσω εἰς αὐτόν; ³⁷ Εἶπεν· ἐγὼ αὐτῷ
is he, Lord, that I may believe on him? And said, To him
ὁ Ἰησοῦς, Καὶ ἰώρακας αὐτόν, καὶ ὁ λαλῶν μετὰ σοῦ
Jesus, Both thou hast seen him, and he who speaks with thee
ἐκείνός ἐστιν. ³⁸ Ὁ δὲ ἐφη, Πιστεύω, κύριε· καὶ προσεκύνη·
he said, I believe, I believe, Lord: and he worshipped
σεν αὐτῷ. ³⁹ καὶ εἶπεν, ὁ Ἰησοῦς, Εἰς κρίμα ἰγὼ εἰς τὸν
him. And said, Jesus, For judgment I into
κόσμον· τοῦτον ἤλθον, ἵνα οἱ μὴ βλέποντες βλέπωσιν, καὶ
this world came, that they that see not might see, and
οἱ βλέποντες τυφλοὶ γένωνται. ⁴⁰ Καὶ ἤκουσαν ἐκ τῶν
they that see blind might become. And heard of the
Φαρισαίων ταῦτα· οἱ ὄντες μετ' αὐτοῦ, καὶ εἰ-
Pharisees these things those who were with him, and they
πον αὐτῷ, Μὴ καὶ ἡμεῖς τυφλοὶ ἴσμεν; ⁴¹ Εἶπεν αὐτοῖς ὁ
said to him, Also we blind are? ⁴¹ Said to them
Ἰησοῦς, Εἰ τυφλοὶ ἦτε, οὐκ ἂν εἴχετε ἀμαρτίαν· νῦν δὲ λέ-
Jesus, If blind ye were, ye would not have sin; but now ye
γετε, Ὅτι βλέπομεν ἡ μὴ οὖν ἀμαρτία ὑμῶν μένει.
say We see, the therefore sin of you remains.

CHAPTER 10

¹ Indeed, I say to you, He that does not enter in by the door of the sheepfold, but climbs up some other place, that one is a thief and a robber.

² But he that goes in by the door is the shepherd of the sheep.

³ The gatekeeper opens to him. And the sheep hear his voice, and he calls his own sheep by name and leads them out.

⁴ And when he takes out his own sheep, he goes in front of them. And the sheep follow him because they know his voice.

⁵ But they will not follow a stranger, but will flee from him because they do not know the voice of strangers.

⁶ Jesus spoke this parable to them, but they did not understand what it was which He spoke to them.

¹⁰ Ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ μὴ εἰσερχόμενος διὰ τῆς
Verily verily I say to you, He that enters not in by the
θύρας εἰς τὴν αὐλήν τῶν προβάτων, ἀλλὰ ἀναβαίνειν ἀλ-
door to the fold of the sheep, but mounts up, else-
ῶς λαχόντες, ἐκείνος κλέπτης ἐστὶν καὶ ληστής. ² ὁ δὲ εἰσερ-
where, he a thief is, and a robber; but he that en-
χόμενος διὰ τῆς θύρας ποιμὴν ἐστὶν τῶν προβάτων. ³ τούτῳ
ters in by the door shepherd is of the sheep. To him
ὁ θυρωρὸς ἀνοίγει, καὶ τὰ πρόβατα τῆς φωνῆς αὐτοῦ ἀκούει,
the door-keeper opens, and the sheep his voice hear,
καὶ τὰ ἴδια πρόβατα καλεῖ κατ' ὄνομα, καὶ ἐξάγει αὐτά,
and his own sheep he calls by name, and leads out them.
⁴ καὶ ὅταν τὰ ἴδια πρόβατα ἐκβάλῃ ἐμπροσθεν αὐτῶν
And when his own sheep he puts forth before them
πορεύεται· καὶ τὰ πρόβατα αὐτῷ ἀκολουθεῖ, ὅτι οἶδόν
he goes; and the sheep him follow, because they know
τὴν φωνὴν αὐτοῦ. ⁵ ἄλλοτριψὶ δὲ οὐ μὴ ἀκολουθήσωσιν,
his voice. But a stranger in no wise they should follow,
ἀλλὰ φεύκονται ἀπ' αὐτοῦ· ὅτι οὐκ οἶδόν τιν τῶν ἀλλοτρίων
but will flee from him, because they know not of strangers
τὴν φωνήν. ⁶ Ταύτην τὴν παραβολὴν εἶπεν αὐτοῖς ὁ Ἰησοῦς,
the voice. This allegory spoke to them Jesus,
ἐκείνοι δὲ οὐκ ἔγνωσαν τίνα ἦν· ἀ ἐλάλει αὐτοῖς.
but they knew not what it was which he spoke to them.

b — ὁ [τῆς]. c — αὐτῷ [τῆς]. d ἀνθρώπου of man τ. — καὶ εἶπεν [ἐλ].
f + καὶ and ὅττω. g — δὲ and LTTA. h — καὶ τῆς. i — ταῦτα τ. j — καὶ
αὐτοῦ ὅντες LTTA. k εἶπεν τ. l — οὖν [LTTA]. m φωνῇ he calls LTTA. n — καὶ
τῆς. o πάντα all (his own) LTTA. p ἀκολουθήσωσιν will they follow LTTA. q δ
it might be so.

7 Ἐπεν οὖν πάλιν αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν ἀμὴν λέγω
 "Said therefore again to them 'Jesus, Verily verily I say
 ὑμῖν, ὅτι ἐγὼ εἰμι ἡ θύρα τῶν προβάτων. 8 πάντες ὅσοι
 to you, that I am the door of the sheep. All whoever
 πρὸ ἐμοῦ ἦλθον κλέπται εἰσὶν καὶ λησταί· ἀλλ' οὐκ ἤκουσαν
 before me came thieves are and robbers; but did not hear
 αὐτῶν τὰ πρόβατα. 9 ἐγὼ εἰμι ἡ θύρα· δι' ἐμοῦ ἔαν τις
 the sheep. I am the door: by me if anyone
 εἰσέλθῃ σωθήσεται, καὶ εἰσελεύσεται καὶ ἐξελεύσεται, καὶ
 enter in he shall be saved, and shall go in and shall go out, and
 νομὴν εὕρησι. 10 ὁ κλέπτης οὐκ ἔρχεται εἰ μὴ ἵνα κλέψῃ
 pasture shall find. The thief comes not except that he may steal
 καὶ θύσῃ καὶ ἀπολέσῃ· ἐγὼ ἦλθον ἵνα ζωὴν ἔχωσιν, and
 and may kill and may destroy: I came that life they might have,
 καὶ περισσὸν ἔχωσιν. 11 Ἐγὼ εἰμι ὁ ποιμὴν ὁ καλός· ὁ
 and abundantly might have [it]. I am the shepherd 'good. The
 ποιμὴν ὁ καλὸς τὴν ψυχὴν αὐτοῦ τιθεῖσιν ὑπὲρ τῶν προβά-
 'shepherd 'good his life lays down for the sheep:
 τῶν. 12 ὁ μισθωτὸς δέ, καὶ οὐκ ὢν ποιμὴν, οὗ οὐκ
 but the hired servant, and who is not [the] shepherd, whose not
 εἰσιν τὰ πρόβατα ἴδια, θεωρεῖ τὸν λύκον ἐρχόμενον, καὶ
 are the sheep 'own, sees the wolf coming, and
 ἀφίστη· τὰ πρόβατα καὶ φεύγει· καὶ ὁ λύκος ἀρπάζει αὐτὰ
 leaves the sheep, and flees; and the wolf seizes them
 καὶ σκορπίζει τὰ πρόβατα. 13 ὁ δὲ μισθωτὸς φεύγει ὅτι
 and scatters the sheep. Now the hired servant flees because
 μισθωτὸς ἐστίν, καὶ οὐ μέλει αὐτῷ περὶ τῶν προβάτων.
 a hired servant he is, and is not himself concerned about the sheep.
 14 ἐγὼ εἰμι ὁ ποιμὴν ὁ καλός· καὶ γινώσκω τὰ ἐμά,
 I am the shepherd 'good; and I know those that [are] mine,
 καὶ γινώσκονται ὑπὸ τῶν ἐμῶν. 15 καθὼς γινώσκει
 and am known of those that [are] mine. As 'knows
 με ὁ πατήρ, καὶ γὰρ γινώσκω τὸν πατέρα· καὶ τὴν ψυχὴν μου
 me the Father, I also know the Father; and my life
 τιθεῖν ὑπὲρ τῶν προβάτων. 16 καὶ ἄλλα πρόβατα ἔχω,
 I lay down for the sheep. And other sheep I have,
 ἃ οὐκ ἐστὶν ἐκ τῆς αὐλῆς ταύτης· κάκεινά με δεῖ
 which are not of this fold; those also me 'it 'behoves
 ἀγαγεῖν, καὶ τῆς φωνῆς μου ἀκούσουσιν· καὶ βγεθήσεται μία
 to bring, and my voice they will hear; and there shall be one
 ποιμὴν, εἰς ποιμὴν. 17 διὰ τοῦτο ὃς πατήρ με ἀγαπᾷ,
 flock, one shepherd. On this account the Father me loves,
 ὅτι ἐγὼ τιθεῖν τὴν ψυχὴν μου, ἵνα πάλιν λάβω αὐτήν.
 because I lay down my life, that again I may take it.
 18 οὐδεὶς αἶρει αὐτὴν ἀπ' ἐμοῦ, ἀλλ' ἐγὼ τίθω αὐτὴν ἀπ'
 No one takes it from me, but I lay down it of
 ἐμαυτοῦ. ἐξουσίαν ἔχω θεῖναι αὐτήν, καὶ ἐξουσίαν ἔχω
 myself. Authority I have to lay down it, and authority I have
 πάλιν λαβεῖν αὐτήν· ταύτην τὴν ἐντολὴν ἔλαβον παρὰ
 again to take it. This commandment I received from
 τοῦ πατρὸς μου. 19 Σχίσμα ἄσυν πάλιν ἐγένετο ἐν τοῖς
 my Father. A division therefore again there was among the

7 Then Jesus said again to them, Indeed, I tell you truly that I am the door of the sheep.

8 All those who come before Me are thieves and robbers, but the sheep did not hear them.

9 I am the door. If anyone enter in through Me he shall be saved and shall go in and shall go out and shall find pasture.

10 The thief does not come except that he may steal and kill and destroy. I have come that they may have life and might have it abundantly.

11 I am the Good Shepherd! The Good Shepherd lays down His life for the sheep.

12 But the hired servant, and he who is not the shepherd, who does not own the sheep, sees the wolf coming and leaves the sheep and runs away. And the wolf catches them and scatters the sheep.

13 Now the hired servant runs away because he is a hired servant and does not care about the sheep.

14 I am the Good Shepherd and I know those that are Mine. And I am known by those who are Mine.

15 Even as the Father knows Me, I also know the Father. And I lay down My life for the sheep.

16 And I have other sheep which are not of this fold. It is needful that I bring these also, and they shall hear My voice, and there shall be one flock, one Shepherd.

17 Because of this the Father loves Me, because I lay down My life, in order that I might take it up again.

18 No one takes it from Me, but I lay it down of Myself. I have authority to lay it down and I have authority to take it up again. I received this commandment from My Father.

19 Then again there was a division among the Jews, because of these words.

* αὐτοῖς πάλιν L; — πάλιν αὐτοῖς T; — αὐτοῖς A.
 ἵνον GLTVA; — πρὸ ἐμοῦ T. — δὲ but TLT.
 (τὰ πρόβατα) A) ὁ δὲ μισθωτὸς φεύγει [1] TLTa.
 mine know nio LTa. b γινώσκονται TLTa. c με δὲ πατήρ LTTAa
 * — σὺν LTTa.

1 — ὅτι (L)T(A).

* ἐστὶν LTTA.

* γινώσκουσιν με τὰ ἐμά those that [are]:

b γινώσκονται TLTa.

c με δὲ πατήρ LTTAa

* ἦλθον πρὸ

7 — τὰ πρόβατα.

⁴⁰ And many of them said, He has a demon and is insane. Why do you listen to him?

²¹ Others said, These are not the words of one who is demon-possessed. Is a demon able to open the eyes of the blind?

^{Ἰουδαίους} ^{διὰ} ^{τοὺς λόγους τούτους.} 20 ^{ἔλεγον} ^{ἔλε}
Jews on account of these words; said but
^{πολλοὶ ἐξ αὐτῶν,} ^{Δαίμονιον ἔχει καὶ μαινεται· τί αὐτοῦ}
many of them, A demon he has and is mad; why him
^{ἀκούετε;} 21 ^{Ἄλλοι ἔλεγον, Ταῦτα τὰ ῥήματα οὐκ εἰσιν}
do ye hear? Others said, These sayings are not [those]
^{δαίμονιζομένου·} ^{μὴ δαίμονιον δύναται τυφλῶν}
of one possessed by a demon, A demon is able of [the] blind [the]
^{ὀφθαλμοὺς ἀνοίγειν;}
eyes to open?

²² Now the Feast of Dedication took place at Jerusalem, and it was winter.

²³ And Jesus was walking in the Temple, in the porch of Solomon.

²⁴ Then the Jews came around Him and said to Him. How long do you hold our soul in suspense? If you are the Christ, tell us plainly.

²⁵ Jesus answered them, I told you and you do not believe. The works which I do in the name of My Father, these witness about Me.

²⁶ But you do not believe because you are not of My sheep. As I told you,

²⁷ My sheep hear My voice and I know them. And they follow Me.

²⁸ And I give to them eternal life. And they shall never perish, nor shall anyone pluck them out of My hand.

²⁹ My Father who has given them to Me is greater than all, and no one is able to pluck them out of My Father's hand.

³⁰ The Father and I are one!

³¹ Then again the Jews took up stones that they might stone Him.

³² Jesus answered them, I showed you many good works from My Father. For which work of these are you stoning Me?

³³ The Jews answered Him, saying, We are

22 ^{Ἐγένετο δὲ τὰ ἑγκαίνια} ^{ἐν τοῖς} ἱεροσολύμοις,
And took place the feast of dedication at Jerusalem,
^{καὶ} ^{χειμῶν ἦν.} 23 ^{καὶ περιεπάτει} ^{ἐν τῷ ἱερῷ}
and winter it was. And was walking Jesus in the temple
^{ἐν τῇ στοᾷ τοῦ Σολομῶντος.} 24 ^{ἐκύκλωσαν} ^{οὖν αὐτὸν}
in the porch of Solomon. Encircled therefore him
^{οἱ Ἰουδαῖοι,} ^{καὶ ἔλεγον αὐτῷ,} ^{Ἔως πότε τὴν ψυχὴν ἡμῶν}
the Jews, and said to him, Until when our soul
^{αἶρεις;} ^{εἰ σὺ εἶ ὁ χριστός,} ^{μετὶ ἡμῶν παρ-}
holdest thou in suspense? If thou art the Christ, tell us plain-
^{ῥιστά.} 25 ^{Ἀπεκρίθη} ^{αὐτοῖς} ^{ἐν τῷ ἱερῷ,} ^{καὶ}
ly. Answered them Jesus, I told you, and
^{οὐ πιστεύετε.} ^{τὰ ἔργα ἃ ἐγὼ ποιῶ ἐν τῷ ὀνόματι τοῦ πατρὸς}
ye believe not. The works which I do in the name of Father
^{μου,} ^{ταῦτα μαρτυρεῖ περὶ ἐμοῦ.} 26 ^{ἄλλ'} ^{ὅμως οὐ}
my, these bear witness concerning me: but ye not
^{πιστεύετε.} ^{οὐ γὰρ} ^{εἰστε ἐκ τῶν προβάτων τῶν ἐμῶν,} ^{καθὼς}
believe, for ye are not of sheep my as
^{εἶπον ὑμῖν.} 27 ^{τὰ πρόβατα} ^{τὰ ἐμὰ τῆς φωνῆς μου} ^{ἀκούει,}
I said to you. Sheep my my voices hear,
^{καὶ γὰρ} ^{γινώσκω αὐτά} ^{καὶ ἀκολουθοῦσίν μοι,} 28 ^{καὶ γὰρ} ^{ἔξω}
and I know them, and they follow me; and I life
^{αἰῶνιον δίδωμι αὐτοῖς} ^{καὶ οὐ μὴ ἀπόλυνται εἰς τὸν}
eternal give them; and in no wise shall they perish for
^{αἰῶνα,} ^{καὶ οὐχ ἄρπάσσει τις αὐτὰ ἐκ τῆς χειρὸς μου.} 29 ^ὁ
ever, and shall not seize anyone them out of my hand.
^{πατὴρ μου} ^{ὅς} ^{δίδωκεν} ^{μοι} ^{μεῖζων πάντων} ^{εἰσιν} ^{καὶ}
My Father who has given [them] to me greater than all is, and
^{οὐδεὶς} ^{δύναται} ^{ἄρπάξειν} ^{ἐκ τῆς} ^{χειρὸς} ^{τοῦ πατρὸς μου.}
no one is able to seize out of the hand of my Father.
30 ^{ἐγὼ} ^{καὶ ὁ πατὴρ} ^{ἐν ἑσέμιν.} 31 ^{Ἐβάστασαν} ^{ἰούνη} ^{πάνιν}
I and the Father one are. Took up therefore again
^{λίθους} ^{οἱ Ἰουδαῖοι} ^{ἵνα λιθάσωσιν αὐτόν.} 32 ^{ἀπεκρίθη}
stones the Jews that they might stone him. Answered
^{αὐτοῖς} ^{ὁ Ἰησοῦς,} ^{Πολλὰ καλὰ ἔργα} ^{ἔδειξα ὑμῖν ἐκ τοῦ}
them Jesus, Many good works I showed you from
^{πατρός μου} ^{διὰ} ^{ποῖον αὐτῶν ἔργον} ^{βलिθάζετε με;}
my Father; because of which of them work do ye stone me?
33 ^{Ἀπεκρίθησαν} ^{αὐτῷ} ^{οἱ Ἰουδαῖοι} ^{λέγοντες,} ^{Περί} ^{καλοῦ}
Answered him the Jews, saying, For a good

* οὖν then T. † ἀνοίξει to have opened TTA. ‡ ἐγκαίνια T. § — τοῖς T. ¶ — καὶ TTA. * [δ] T. † Σολομῶνος GLTAW; τοῦ Σολομῶντος T. ‡ εἶπον T. § — αὐτοῖς T. † ἀλλὰ LTAAW. ‡ ὅτι οὐκ T. § — καθὼς εἶπον ὑμῖν [LT]TA. † ἀκούουσιν [ave] hearing TTA. * δίδωμι αὐτοῖς ζωὴν αἰώνιον TTA. † — μου [read The Father] T. ‡ ὅ what (he has given) TTA. † πάντων μεῖζων TTA. § — μου [read the Father] ἡ TTA. † — οὖν TTA. † ἔργα καλὰ LT. § — μου [read the Father] [LT]TA. † ἐμὲ λιθάσετε TTA. † — λέγοντες LTAAW.

ἔργου οὐ λιθάζομέν σε, ἀλλὰ περὶ βλασφημίας, καὶ ὅτι
work we do not stone thee, but for blasphemy, and because
σὺ ἄνθρωπος ὢν ποιεῖς σεαυτὸν θεόν. 34 Ἀπεκρίθη αὐτοῖς
thou ^hman ^hbeing makest thyself God. ^hAnswered ^hthem
ὁ Ἰησοῦς, Οὐκ ἐστὶν γεγραμμένον ἐν τῇ νόμῳ ὑμῶν, Ἐγὼ
^hIesus, Is it not written in your law, I
εἶπα, ^hθεοὶ ἐστέ; 35 Εἰ ἐκείνους εἶπεν θεοὺς, πρὸς οὓς ὁ
said, ^hgods ^hye ^hare? If ^hthem ^hhe called gods, to whom the
λόγος ἐτοῦ θεοῦ ἐγένετο, ^hκαὶ οὐ δύναται λυθῆναι ἡ γραφή.
word of God came, (and ^hcannot ^hbe ^hbroken ^hthe ^hscripture).

36 ὃν ὁ πατὴρ ἡγίασεν καὶ ἀπέστειλεν εἰς τὸν κόσμον,
[of him] whom the Father sanctified and sent into the world,
ὅμοιός ἐστε, ὅτι βλασφημεῖς, ὅτι εἶπον, Υἱὸς τοῦ θεοῦ
ye ^hare ^hlike ^hhim, because ye blaspheme, because I said, Son of God
εἰμι; 37 εἰ οὐ ποιῶ τὰ ἔργα τοῦ πατρὸς μου, μὴ πιστεύετε
I am? If I do not the works of my Father, believe not
μοι; 38 εἰ δὲ ποιῶ, κἂν ἐμοὶ μὴ πιστεύητε, τοῖς ἔργοις
but if I do, even if me ye believe not, the works
πιστεύσατε, ἵνα γνῶτε καὶ πιστεύσητε ὅτι ἐν ἐμοὶ
believe, that ye may perceive and may believe that in me [is]

ὁ πατὴρ, ἀγῶ ἐν αὐτῷ. 39 Ἐξήτουν οὖν ὁ πατὴρ
the Father, and I in him. They sought therefore again
αὐτὸν πιάσαι καὶ ἐξῆλθεν ἐκ τῆς χειρὸς αὐτῶν. 40 Καὶ
him to take, and he went forth out of their hand; and
ἀπῆλθεν ἄλιν πέραν τοῦ Ἰορδάνου, εἰς τὸν τόπον ὅπου ἦν
departed again beyond the Jordan, to the place where was
Ῥ'Ἰωάννης ὁ πρῶτος βαπτίζων καὶ ἐμείνεν ἐκεῖ. 41 καὶ
John the first baptizing; and he abode there. And
πολλοὶ ἦλθον πρὸς αὐτόν, καὶ ἔλεγον, Ὅτι Ῥ'Ἰωάννης μὲν
many came to him, and said, John indeed
σημαίνει ἐποίησεν οὐδὲν πάντα δὲ ὅσα εἶπεν Ῥ'Ἰωάννης
sign ^hdid ^hno; but all whatsoever ^hsaid ^hJohn
περὶ τούτου, ἀληθὴ ἦν. 42 Καὶ ἐπίστευσαν πολλοὶ
concerning this [man], true were. And ^hbelieved ^hmany
ἐκεῖ εἰς αὐτόν.
there on him.

11 Ἦν δὲ τις ἀσθενῶν Λάζαρος ἀπὸ Βηθανίας,
Now there was a certain [man] sick, Lazarus of Bethany,
ἐκ τῆς κώμης Μαρίας καὶ Μάρθας τῆς ἀδελφῆς αὐτῆς. 2 Ἦν
of the village of Mary and Martha her sister. ^hIt ^hwas
δὲ Μαρίας ἡ ἀλειψασα τὸν κύριον μύρῳ καὶ ἐκμάασα
and Mary who anointed the Lord with ointment and wiped
τοὺς πόδας αὐτοῦ ταῖς θριξίν αὐτῆς, ἧς ὁ ἀδελφὸς Λάζαρος
his feet with her hair, whose brother Lazarus
ἦσθεν. 3 Ἀπέστειλαν οὖν αἱ ἀδελφαὶ πρὸς αὐτὸν λέγου-
was sick. ^hSent ^htherefore ^hthe ^hsisters ^hto him, say-
σαι, Κύριε, ἵδε ὃν φιλεῖς ἀσθενεῖ. 4 Ἀκούσας δὲ ὁ Ἰησοῦς
ing, Lord, lo, he whom thou lovest is sick. But ^hhaving ^hheard ^hJesus
εἶπεν, Αὕτη ἡ ἀσθένεια οὐκ ἐστὶν πρὸς θάνατον, ἀλλ' ὑπὲρ
said, This sickness is not ^hunto ^hdeath, but ^hfor
τῆς δόξης τοῦ θεοῦ, ἵνα δοκασθῇ ὁ υἱὸς τοῦ θεοῦ ὑπὸ
the glory of God, that may be glorified the Son of God by

not stoning you for a good work, but for blasphemy—and because you, being a man, make yourself God.

34 Jesus answered them, Is it not written in your Law, "I said, you are gods"?

35 If He called them gods to whom the word of God came—and the Scriptures cannot be broken—

36 do you say of Him whom the Father set apart and sent into the world, You blaspheme!—because I said, I am the Son of God?

37 If I do not do the works of My Father, do not believe Me.

38 But if I do, even if you do not believe Me, believe the works so that you may know and believe that the Father is in Me and I in Him.

39 Then they tried again to seize Him, but He departed out of their hand.

40 And He went again beyond the Jordan into the place where John was at first baptizing. And He stayed there.

41 And many came to Him and said, John really did no miracle, but all things that John said about this One were true.

42 And many believed on Him there.

CHAPTER 11

1 Now there was a certain one sick, Lazarus of Bethany, of the town of Mary and her sister Martha.

2 And it was Mary who anointed the Lord with ointment and wiped His feet with her hair, whose brother Laz-a-rus was sick.

3 So the sisters sent to Him, saying, Behold, Lord, the one You love is sick.

4 And Jesus listened and said, This illness is not to death, but for the glory of God, so that the Son of God may be glorified by it.

4 [ὁ] πρ. * + ὅτι that LITTA. † εἶπον L. ‡ ἐγένετο τοῦ θεοῦ T. h — τοῦ T.
† πιστεύετε T. h πιστεύετε LITTA. † γινώσκητε may know LITTA. m τῷ πατρὶ ἡ
Father LITTA. [οὖν] T.A. — πάλιν T. † Ἰωάννης T. † ἔμενεν L. † πολλοὶ
ἐπίστευσαν εἰς αὐτὸν ἐκεῖ LITTA. * + τῆς T. † Μαρίας T.

⁵ Now Jesus loved Martha and her sister and Lazarus.

⁶ So when He heard that he was sick, then indeed He remained where He was two days.

⁷ Then after this He said to the disciples, Let us go into Judea again.

⁸ The disciples said to Him, Master, the Jews were just now trying to stone You and are You now going back there again?

⁹ Jesus answered, Are there not twelve hours in daytime? If anyone walks in the daytime he does not stumble because he sees the light of this world.

¹⁰ But if anyone walks in the nighttime, he stumbles because the light is not in him.

¹¹ He said these things. And afterward He said to them, Our friend Lazarus has fallen asleep, but I am going that I may awaken him.

¹² Then His disciples said, Lord, if he has fallen asleep, he will get well.

¹³ But Jesus had spoken of his death, and they thought that He had spoken of the rest of sleep.

¹⁴ So then Jesus said to them plainly, Lazarus died.

¹⁵ And I rejoice for your sakes that I was not there, so that you may believe. But let us go to him.

¹⁶ Then Thomas, the one called Did-y-mus, said to his fellow-disciples, Let us go too, so that we may die with him.

¹⁷ So when Jesus came, He found him. He had already been four days in the tomb.

¹⁸ Now Bethany was near Jerusalem, about two miles away.

¹⁹ And many of the Jews had come to those around Martha and Mary, so that they might comfort them about their brother.

αὐτῆς. 5 Ἐγὰρ αὖτις δὲ ὁ Ἰησοῦς τὴν Μάρθαν καὶ τὴν ἀδελφὴν
it. "Loved 'now 'Jesus Martha and 'sister

αὐτῆς καὶ τὸν Λάζαρον. 6 ὥς οὖν ἤκουσεν ὅτι ἀσθενεῖ,
'her and Lazarus. When therefore he heard that he is sick,

τότε μὲν ἔμεινεν ἐν ᾧ ἦν τόπῳ δύο ἡμέρας. 7 Ἐπειτα
then indeed he remained in which 'he 'was 'place two days. Then

μετὰ τοῦτο λέγει τοῖς μαθηταῖς, Ὑπάγωμεν εἰς τὴν Ἰουδαίαν
after this he says to the disciples, Let us go into τὴν Ἰουδαίαν
Judea

πάλιν. 8 Λέγουσιν αὐτῷ οἱ μαθηταί, Ῥαββί, νῦν ἰζή-
again. 'Say 'to 'him 'the 'disciples, Rabbi, just now 'were

τοὺν σε λιθάσαι οἱ Ἰουδαῖοι, καὶ πάλιν ὑπάγεις ἐκεῖ;
'seeking 'these 'to 'stone 'the 'Jews, and again goest thou thither?

9 Ἀπεκρίθη τὸ Ἰησοῦς, Οὐχὶ δώδεκα ἔσιν ὥραι τῆς
'Answered 'Jesus, 'Not 'twelve 'are 'there hours in the

ἡμέρας; ἐὰν τις περιπατῇ ἐν τῇ ἡμέρᾳ, οὐ προσκίπτει,
day? If anyone walk in the day, he stumbles not,

ὅτι τὸ φῶς τοῦ κόσμου τοῦτον βλέπει. 10 ἐὰν δέ τις
because the light of this world he sees; but if anyone

περιπατῇ ἐν τῇ νυκτὶ, προσκίπτει, ὅτι τὸ φῶς οὐκ ἔστιν ἐν
'walk in the night, he stumbles, because the light is not in

αὐτῷ. 11 Ταῦτα εἰπὼν, καὶ μετὰ τοῦτο λέγει αὐτοῖς, Λά-
him. These things he said; and after this he says to them, La-
zaros ὁ φίλος ἡμῶν κεκοίμηται· ἀλλὰ πορεύομαι ἵνα ἐξ-
our friend has fallen asleep; but I go that I may

υπγίσω αὐτόν. 12 Εἰπον οὖν οἱ μαθηταί, αὐτοῦ, Κύριε,
awake him. 'Said 'therefore his disciples, Lord,

εἰ κεκοίμηται σωθήσεται. 13 Εἰρήκει δὲ ὁ Ἰησοῦς περὶ
if he has fallen asleep he will get well. But 'had 'spoken 'Jesus of

τοῦ θανάτου αὐτοῦ· ἐκεῖνοι δὲ ἔδοξαν ὅτι περὶ τῆς κοιμήσεως
his death, but they thought that of the rest

τοῦ ὕπνου λέγει. 14 τότε εἶπεν αὐτοῖς ὁ Ἰησοῦς
of sleep he speaks. Then therefore 'said 'to 'them 'Jesus

παρρησίᾳ, Λάζαρος ἀπέθανεν. 15 καὶ χαίρω δι' ὑμᾶς,
plainly, Lazarus died. And I rejoice on your account,

ἵνα πιστεύσητε, ὅτι οὐκ ἦν ἐκεῖ· ἀλλ' ἄγωμεν πρὸς
in order that ye may believe, that I was not there. But let us go to

αὐτόν. 16 Εἰπεν οὖν Θωμᾶς, ὁ λεγόμενος Δίδυμος, τοῖς
him. 'Said 'therefore Thomas, called, Didymus, to the

ἑσθμαθηταῖς, Ἄγωμεν καὶ ἡμεῖς, ἵνα ἀποθάνωμεν μετ'
fellow-disciples, Let 'go 'also 'us, that we may die with

αὐτοῦ.
him.

17 Ἐλθὼν οὖν ὁ Ἰησοῦς ἔδρεν αὐτὸν τέσσαρας
'Having 'come 'therefore 'Jesus found him four

ἡμέρας ᾗδ᾽ ἔχοντα ἐν τῷ μνημείῳ. 18 Ἦν δὲ ἡ Βηθανία
days already having been in the tomb. Now 'was 'Bethany

ἐγγὺς τῶν Ἱερουσαλὴμων, ὥς ἀπὸ σταδίων δεκαπέντε. 19 καὶ
near to Jerusalem, about 'off 'furlongs 'fifteen, and

πολλοί ἐκ τῶν Ἰουδαίων ἐληλύθεισαν πρὸς τὰς περὶ
many of the Jews had come unto those around

Μάρθαν καὶ Μαρίαν, ἵνα παραμυθῶσιν αὐτὰς περὶ
Martha and Mary, that they might console them concerning

* + [αὐτοῦ] (read his disciples) L. * Ῥαββί T. γ — ὁ ΟΛΙΤΤΑΥ. * ὥραι εἰσιν
LTTAΥ. * + αὐτῷ to him LT. * [οἱ μαθηταί] A. * — αὐτοῦ (read the disciples) LT;
αὐτῷ to him T.A. * [οὖν] L. * ΑΛΛΑ LTTA. * συμμαθηταῖς T. * Ἦθεν came LT.
* + καὶ and L. * ᾗδ᾽ ἡμέρας T.A. ; — ᾗδ᾽ T. * — ἡ T. * πολλοὶ δὲ LTTA. * τῇν
(read had come to Martha) LTTA. * Μαρίαν LTTA.

τοῦ ἀδελφεοῦ· αὐτῶν.¹ 20 ἡ οὖν Μάρθα ὡς ἤκουσεν ὅτι ῥῶ²
 their brother. Martha therefore when she heard that
 'Ἰησοῦς ἔρχεται, ὑπήντησεν αὐτῷ· Μαρία δὲ ἐν τῷ οἴκῳ ἔκα-
 Jesus is coming, met him; but Mary in the house was
 θίζετο. 21 εἶπεν οὖν ἡ³ Μάρθα πρὸς τὸν⁴ Ἰησοῦν, Κύριε, εἰ
 sitting. Thea said Martha to Jesus, Lord, if
 ἦς ὧδε, ὁ ἀδελφός μου οὐκ ἂν ἐτεθνήκει.⁵ 22 ἄλλὰ⁶
 thou hadst been here, my brother had not died; but
 καὶ νῦν οἶδα ὅτι ὅσα ἀναιτήσῃ τὸν θεόν, δώσει⁷
 even now I know that whatsoever thou mayest ask of God, ⁸will ⁹give
 σοι ὁ θεός. 23 λέγει αὐτῇ ὁ Ἰησοῦς, Ἀναστήσεται ὁ ἀδελφός
¹⁰thee ¹¹God. Says to her Jesus, ¹²Will ¹³rise ¹⁴again ¹⁵brother
 σου. 24 λέγει αὐτῇ Μάρθα, Οἶδα ὅτι ἀναστήσεται ἐν τῇ
¹⁶thy. Says to him Martha, I know that he will rise again in the
 ἀναστάσει ἐν τῇ ἰσχύτῃ ἡμέρᾳ 25 εἶπεν αὐτῇ ὁ Ἰησοῦς,
 resurrection in the last day. ¹⁷Said ¹⁸to ¹⁹her ²⁰Jesus,
 Ἐγὼ εἰμι ἡ ἀνάστασις καὶ ἡ ζωὴ. ὁ πιστεύων εἰς ἐμέ,
 I am the resurrection and the life: he that believes on me,
 κὰν ἀποθάνῃ ζήσει· 26 καὶ πᾶς ὁ ζῶν καὶ πιστεύων
 though he die he shall live; and everyone who lives and believes
 εἰς ἐμέ, οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα. πιστεύεις τοῦτο;
 on me, in no wise shall die for ever. Believest thou this?
 27 λέγει αὐτῷ, Ναί, κύριε· ἐγὼ πεπίστευκα ὅτι σὺ εἶ ὁ
²¹thy. Says to him, Yea, Lord; I have believed that thou art the
 χριστός, ὁ υἱὸς τοῦ θεοῦ, ὁ εἰς τὸν κόσμον ἐρχόμενος.
 Christ, the Son of God, who into the world comest.
 28 καὶ ταῦτα²² εἰπούσα ἀπήλθεν, καὶ ἐφώνησεν²³ Μαρίαν²⁴
 And these things having said she went away, and called Mary
 τὴν ἀδελφὴν αὐτῆς· λέθρα, ²⁵εἰπούσα, ²⁶Ὁ διδάσκαλος παρ-
 her sister secretly, saying, The teacher is
 ἐστὶν καὶ φωνεῖ σε. 29 Ἐκείνη²⁷ ὡς ἤκουσεν ²⁸ἐγείρεται²⁹ ταχὺ
 come and calls thee. She when she heard rises up quickly
 καὶ ἔρχεται³⁰ πρὸς αὐτόν. 30 οὐπω δὲ ἐληλύθει ὁ Ἰησοῦς
 and comes to him. Now not yet had ³¹come ³²Jesus
 εἰς τὴν κώμην, ἀλλ' ἦν³³ ἐν τῷ τόπῳ ὅπου ὑπήντησεν αὐτῷ
 into the village, but was in the place where ³⁴met ³⁵him
 ἡ Μάρθα. 31 οἱ οὖν Ἰουδαῖοι οἱ ὄντες μετ' αὐτῆς ἐν τῇ οἰκίᾳ
³⁶Martha. The Jews therefore who were with her in the house
 καὶ παραμυθούμενοι αὐτήν, ἰδόντες τὴν³⁷ Μαρίαν³⁸ ὅτι ταχὺς
 and consoling her, having seen Mary that quick-
 ἀνίστη καὶ ἐξῆλθεν, ἠκολούθησαν αὐτῇ, λέγοντες, ³⁹Ὅτι
 she rose up and went out, followed her, saying,
 ὑπάγει εἰς τὸ μνημεῖον ἵνα κλαύσῃ ἐκεῖ. 32 Ἡ οὖν Μαρία⁴⁰
 She is going to the tomb that she may weep there. Mary therefore
 ὡς ἦλθεν ὅπου ἦν⁴¹ ὁ Ἰησοῦς, ἰδοῦσα αὐτὸν ἐπεσεν⁴² εἰς
 when she came where ⁴³was ⁴⁴Jesus, seeing him, fell at
 τοῦς πόδας αὐτοῦ, λέγουσα αὐτῷ, Κύριε, εἰ ἦς ὧδε
 his feet, saying to him, Lord, if thou hadst been here
 οὐκ ἂν ἀπέθανέν μου⁴⁵ ὁ ἀδελφός. 33 Ἰησοῦς οὖν ὡς εἶδεν
⁴⁶had ⁴⁷not ⁴⁸died ⁴⁹my ⁵⁰brother. Jesus therefore when he saw

²⁰ Then when she heard that Jesus was coming, Martha met Him. But Mary was still sitting in the house.

²¹ Then Martha said to Jesus, Lord, if You had been here my brother would not have died.

²² But I know even now that whatever You ask of God, God will give it to You.

²³ Jesus said to her, Your brother will rise again.

²⁴ Martha said to Him, I know that he will rise again in the resurrection in the last day.

²⁵ Jesus said to her, I am the Resurrection and the Life. He that believes on Me, though he die, he shall live.

²⁶ And everyone who lives and believes on Me shall never die. Do you believe this?

²⁷ She says to Him, Yes, Lord, I have believed that You are the Christ, the Son of God who is coming into the world.

²⁸ And saying these things she left. And she called her sister Mary secretly, saying, The Master has come and is calling you.

²⁹ When she heard, she rose up quickly and came to Him.

³⁰ Now Jesus had not yet come into the town, but was in that place where Martha met Him.

³¹ Then the Jews who were with her in the house, who were there to comfort her, saw that Mary was quickly getting up to go out. They followed her, saying, She is going to the tomb that she may weep there.

³² Then when she came and saw where Jesus was, Mary fell down at His feet and said to Him, If you had been here, my brother would not have died.

³³ Then when Jesus saw her weeping, and

ο — αὐτῶν (read [their] brother) ΤΤΑ. P — ο GLTTAW. q — ἡ GL. r — τὸν T[Τ].
 * οὐκ ἂν ἀπέθανεν (ἐτεθνήκει A) ὁ ἀδελφός μου LTTA. t — ἀλλὰ [L]TTA. v + ἡ LTTA.
 * τοῦτο this TTA. * Μαρίαν. LTTA. * λέθρα L. * εἶπασα Tt. * + δε and (sho) T[Α].
 * ἡγέρθη rose up LTA. * ἔρχετο came TA. d + εἰς yet LT[A]. * Μαρίαν LTTA.
 * δοῦντες thinking TTA. * Μαρίαν TTA. h — ο LTTA. i αὐτοῦ εἰς (πρὸς TTA)
 τούς πόδας TTA. * μου ἀπέθανεν TTA.

the Jews who came with her weeping. He groaned in spirit and was Himself troubled.

³⁴ And He said, Where have you laid him?

They said to Him, Lord, come and see.

³⁵ Jesus wept.

³⁶ Then the Jews said, See how He loved him!

³⁷ But some of them said, Would not this

One who opened the eyes of the blind have been able to prevent this one from dying?

³⁸ Then again groaning within Himself,

Jesus came to the tomb. Now it was a cave, and a stone was lying upon it.

³⁹ Jesus said, Take away the stone. Martha

the sister of him who had died said to Him, Lord, by now he stinks, for it is four days.

⁴⁰ Jesus said to her, Did I not say to you that if you would believe you will see the glory of God?

⁴¹ Then they took away the stone where the dead was laid. And Jesus lifted His eyes and said, Father, I thank You that You have heard Me,

⁴² and I know that You always hear Me. But I said it on account of the people who are standing around, in order that they may believe that You have sent Me.

⁴³ And saying these things, He cried out with a loud voice, Lazarus! Come out!

⁴⁴ And he who had been dead came out, bound hand and foot with graveclothes. And his face was tied up with a gravecloth. Jesus said to them, Untie him and let him go.

⁴⁵ Then many of the Jews, who came to Mary and saw what Jesus did, believed on Him.

⁴⁶ But some of them went to the Pharisees and told them what Jesus did.

αὐτὴν κλαίονσαν, καὶ τοὺς συνελθόντας αὐτῇ Ἰουδαίους
her weeping, and the who came with her Jews

κλαίοντας, ἐνεβριμήσατο τῷ πνεύματι, καὶ ἐτάραξεν ἑαυτὸν,
weeping, he groaned in spirit, and troubled himself,

³⁴ καὶ εἶπεν, Ποῦ τοθεῖκατε αὐτόν; Λέγουσιν αὐτῷ, Κύριε,
and said, Where have ye laid him; They say to him, Lord,

ἔρχου καὶ ἴδε. ³⁵ Ἐδάκρυσεν ὁ Ἰησοῦς. ³⁶ Ἐλεγον οὖν οἱ
come and see. ³⁵ Wept Jesus. ³⁶ Said therefore the

Ἰουδαῖοι, Ἰδε πῶς ἐφίλει αὐτόν. ³⁷ Τινὲς δὲ ἐξ αὐτῶν
Jews, Behold how he loved him! But some of them

εἶπον, Οὐκ ἠδύνατο ὁ τοῦτος ὁ ἀνοίξας τοὺς ὀφθαλμοὺς
said, Was not able this [man] who opened the eyes

τοῦ τυφλοῦ, ποιῆσαι ἵνα καὶ οὗτος μὴ ἀποθάνῃ;
of the blind [man], to have caused that also this one should not have died?

³⁸ Ἰησοῦς οὖν πάλιν ἐμβριμώμενος ἐν ἑαυτῷ ἔρχεται
Jesus therefore again groaning in himself comes

εἰς τὸ μνημεῖον. ἦν δὲ σπήλαιον, καὶ λίθος ἐπέκειτο ἐπ'
to the tomb. Now it was a cave, and a stone was lying upon

αὐτῷ. ³⁹ Λέγει αὐτῇ ἡ Ἄρτα, Ἀράτε τὸν λίθον. Λέγει αὐτῷ
it. Says Jesus, Take away the stone. Says to him

ἡ ἀδελφὴ τοῦ ὀθνηκίτου Μάρθα, Κύριε, ἡδὴ ὄζει
the sister of him who has died, Martha, Lord, already he stinks,

τετραταῖος γὰρ ἔστιν. ⁴⁰ Λέγει αὐτῇ ὁ Ἰησοῦς, Οὐκ εἶπόν
four days for it is. Says to her Jesus, Said I not

σοι, ὅτι ἐὰν πιστεύσῃς, ῥύσεται ἡν δόξαν τοῦ Θεοῦ;
to thee, that if thou shouldest believe, thou shalt see the glory of God?

⁴¹ Ἦραν οὖν τὸν λίθον ἃς ἦν ὁ τεθνηκώς κείμενος.
They took away therefore the stone where was the dead laid.

Ὁ δὲ Ἰησοῦς ἤρην τοὺς ὀφθαλμοὺς ἄνω, καὶ εἶπεν, Πά-
And Jesus lifted [his] eyes upwards, and said, Fa-

τερ, εὐχαριστῶ σοι ὅτι ἤκουσάς μου. ⁴² Ἐγὼ δὲ ᾔδειν ὅτι
ther, I thank thee that thou hearest me; and I knew that

πάντοτε μου ἀκούεις, ἀλλὰ διὰ τὸν ὄχλον τὸν περι-
always me thou hearest; but on account of the crowd who stand

εστῶτα εἶπον ἵνα πιστεύσωσιν ὅτι σύ με ἀπίστευκας.
around I said [it], that they might believe that thou me didst send.

⁴³ Καὶ ταῦτα εἰπὼν, φωνῇ μεγάλῃ ἐκραύγασεν, Λά-
And these things having said, with a voice loud he cried, La-

ζαρε, δεῦρο ἔξω. ⁴⁴ Καὶ ἐξῆλθεν ὁ τεθνηκώς, δεδεμένος
zarus, come forth. And came forth he who had been dead, bound

τοὺς πόδας καὶ τὰς χεῖρας κειρίαις, καὶ ἡ ὄψις αὐτοῦ
feet and hands with grave clothes, and his face

σουδαρίῳ περιεδεδετο. Λέγει αὐτοῖς ὁ Ἰησοῦς, Λύσατε
with a handkerchief bound about. Says to them Jesus, Loose

αὐτὸν καὶ ἀφετε ὑπάγειν.
him and let [him] go.

⁴⁵ Πολλοὶ οὖν ἐκ τῶν Ἰουδαίων οἱ ἐλθόντες πρὸς τὴν
Many therefore of the Jews who came to

Μαρίαν καὶ θεασάμενοι ὃ Ἰησοῦς ἐποίησεν ἐπίστευσαν
Mary and saw what Jesus did, believed

εἰς αὐτόν. ⁴⁶ Τινὲς δὲ ἐξ αὐτῶν ἀπῆλθον πρὸς τοὺς Φαρι-
on him; but some of them went to the Phari-

ἢ δύναιο LITTA.

ἢ δύη thou shouldest see LITTA.W.

ἢ τῆ. + αὐτὸν him τίτῃ J.A.

ἢ τῆ. he did εἰτῆ J.A.W.

ἐμβριμώμενος τ

ἐμβριμώμενος τ

ἐμβριμώμενος τ

ἐμβριμώμενος τ

— ὁ LIT.

— ὁ LIT.

— ὁ LIT.

— ὁ LIT.

τετελευτηκὸς LITTA.W.

— καὶ

— καὶ

— καὶ

σαιον καὶ *εἶπον^a αὐτοῖς ἰδὲ^b ἐποίησεν *ὁ^c Ἰησοῦς. 47 **συνήγα-**
gather and told them what "did" Jesus. Gathered
 γον οὖν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι συνέδριον, καὶ ἔλεγον,
therefore the chief priests and the Pharisees a council, and said,

Τί ποιοῦμεν; ὅτι οὗτος ὁ ἄνθρωπος πολλὰ *σημεῖα ποιεῖ.^d
What do we? for this man many signs does.

48 ἰδὼν ἀφῶμεν αὐτὸν οὕτως, πάντες πιστεύουσιν εἰς αὐτόν.
If we let alone him thus, all will believe on him,
 καὶ ἐλεύσονται οἱ Ῥωμαῖοι καὶ ἀροῦσιν ἡμῶν καὶ τὸν τόπον
and will come the Romans and will take away from us both the place
 καὶ τὸ ἔθνος. 49 Εἰς δέ τις ἐξ αὐτῶν, Καϊάφας, ἀρχιερεὺς
and the nation. But a certain one of them, Caiaphas, high priest
 ὢν τοῦ ἐνιαυτοῦ ἐκείνου, εἶπεν αὐτοῖς, Ὑμεῖς - οὐκ οἰδατε
being of that year, said to them, Ye know

οὐδέν, 50 οὐδὲ *διαλογίζεσθε^e ὅτι συμφέρει *ἡμῖν^f ἵνα εἰς
nothing, nor consider that it is profitable for us that one
 ἄνθρωπος ἀποθάνῃ ὑπὲρ τοῦ λαοῦ, καὶ μὴ ὅλον τὸ ἔθνος
man should die for the people, and not "whole" the nation
 ἀποληται. 51 Τοῦτο δὲ ἀφ' ἑαυτοῦ οὐκ εἶπεν, ἀλλὰ ἀρχ-
should perish. But this from himself he said not, but high

ιερεὺς ὢν τοῦ ἐνιαυτοῦ ἐκείνου, *προεφῆτευσεν^g ὅτι *ἑμελλεν^h
priest being of that year, prophesied that "was" about
 ὁⁱ Ἰησοῦς ἀποθνήσκειν ὑπὲρ τοῦ ἔθνους, 52 καὶ οὐχ ὑπὲρ
"Jesus to die for the nation; and not for

τοῦ ἔθνους μόνον, ἀλλ' ἵνα καὶ τὰ τέκνα τοῦ θεοῦ τὰ διεσκορ-
the nation only, but that also the children of God who have been
 πιαμένα συναγάγῃ εἰς ἐν. 53 ἀπ' ἐκείνης οὖν
scattered abroad he might gather together into one. From that, "therefore
 τῆς ἡμέρας *συνεβουλεύεσαντο^j ἵνα ἀποκτείνωσιν αὐτόν.
"day they took counsel together that they might kill him.

54 ὁ^k Ἰησοῦς οὖν^l οὐκ ἐπὶ^m παρόρσιⁿ περιεπάτει ἐν τοῖς
Jesus therefore no longer publicly walked among the
 Ἰουδαίοις, ἀλλὰ ἀπῆλθεν ἐκείθεν εἰς τὴν χώραν ἐγγὺς τῆς
Jews, but went away thence^o into the country near the
 ἐρήμου, εἰς Ἐφραὴμ λεγομένην πόλιν, κακεῖ^p διέτριβεν^q
desert, to "Ephraim" called "a" city; and there he stayed

μετὰ τῶν μαθητῶν^r αὐτοῦ.^s
with his disciples.

55 Ἦν δὲ ἐγγὺς τὸ πάσχα τῶν Ἰουδαίων, καὶ ἀνέβησαν
Now "was" near "the" "passover" of "the" Jews, and went up
 πολλοὶ εἰς Ἱερουσόλυμα ἐκ τῆς χώρας πρὸ τοῦ πάσχα, ἵνα
many to Jerusalem out of the country before the passover, that
 ἀγνίσωσιν ἑαυτούς. 56 ἱζήτουν οὖν τὸν Ἰησοῦν, καὶ
they might purify themselves. They were seeking therefore Jesus, and

ἔλεγον^t μετ' ἀλλήλων ἐν τῷ ἱερῷ ἱστηκότις, Τί δοκεῖ
were saying among one another in the temple standing, What does it seem
 ὑμῖν, ὅτι οὐ μὴ ἔλθῃ εἰς τὴν ἑορτήν; 57 Δεδώκεισαν δὲ
to you, that in no wise he will come to the feast? Now had given

καὶ^u οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι ἐντολὴν^v, ἵνα ἰάν τις
both the chief priests and the Pharisees a command, that if anyone
 γινῷ^w ποῦ ἐστιν μνηύσῃ, ὅπως πιάσωσιν αὐτόν.
should know where he is he should shew [it], that they might take him.

47 Then the chief priests and the Pharisees gathered a council, saying, What can we do? For this man does many miracles.

48 If we let him alone this way, all will believe on him and the Romans will come and take away from us both our place and nation.

49 But a certain one of them, Cai-a-phas, being high priest of that year, said to them, You do not know anything,

50 nor consider that it is good for us that one man should die for the people, and not that the whole nation should be lost.

51 And he did not say this of himself, but being high priest of that year prophesied that Jesus was about to die for the nation—

52 and not for the nation only, but that also He might gather together into one the children of God, who have been scattered.

53 Then from that day on they consulted together that they might put Him to death.

54 So Jesus no longer walked openly among the Jews, but went away from there into the region near the desert, to a city called Ephraim—and He stayed there with His disciples.

55 Now the Passover of the Jews was near. And many went up to Jerusalem out of the country before the Passover, so that they might purify themselves.

56 Then they were looking for Jesus and were saying among one another as they stood in the Temple, What do you think? Will He come to the feast or not?

57 Now both the chief priests and the Pharisees had given a command that if anyone should come to know where He was, he was to make it known, so they could seize Him.

^a εἶπαν τ. ^b ἰδ. ^c — ὁ ΛΤΓ.Α. ^d ποιεῖ σημεῖα ΛΤΓ.Α.Β. ^e διαλογίζεσθε ΛΤΓ.Α.Β. ^f — ὁ ΟΙ.ΤΤ.Α.Β. ^g προεφῆτευσεν ΛΤΓ.Α.Β. ^h ἑμελλεν ΛΤΓ.Α.Β. ⁱ — ὁ ΟΙ.ΤΤ.Α.Β. ^j συνεβουλεύσαντο they took counsel ΛΤΓ. ^k οὖν Ἰησοῦς τ.Α. ^l οὐκέτι οὐκέτι. ^m ἐπὶ — καὶ ΛΤΓ.Α.Β. ⁿ παρόρσι. ^o — καὶ ΛΤΓ.Α.Β. ^p κακεῖ. ^q διέτριβεν. ^r μαθητῶν. ^s — καὶ ΛΤΓ.Α.Β. ^t ἐλεγον τ. ^u — καὶ ΛΤΓ.Α.Β. ^v ἐντολὰς commands τ.Α.Β.

^a εἶπαν τ. ^b ἰδ. ^c — ὁ ΛΤΓ.Α. ^d ποιεῖ σημεῖα ΛΤΓ.Α.Β. ^e διαλογίζεσθε ΛΤΓ.Α.Β. ^f — ὁ ΟΙ.ΤΤ.Α.Β. ^g προεφῆτευσεν ΛΤΓ.Α.Β. ^h ἑμελλεν ΛΤΓ.Α.Β. ⁱ — ὁ ΟΙ.ΤΤ.Α.Β. ^j συνεβουλεύσαντο they took counsel ΛΤΓ. ^k οὖν Ἰησοῦς τ.Α. ^l οὐκέτι οὐκέτι. ^m ἐπὶ — καὶ ΛΤΓ.Α.Β. ⁿ παρόρσι. ^o — καὶ ΛΤΓ.Α.Β. ^p κακεῖ. ^q διέτριβεν. ^r μαθητῶν. ^s — καὶ ΛΤΓ.Α.Β. ^t ἐλεγον τ. ^u — καὶ ΛΤΓ.Α.Β. ^v ἐντολὰς commands τ.Α.Β.

CHAPTER 12

¹Then six days before the Passover, Jesus came to Bethany, where Lazarus lived (who had died, whom He raised from the dead).

²So they made a supper for Him there, and Martha served. And Lazarus was one of those at table with Him.

³Then taking a pound of ointment of pure spikenard, of great value, Mary anointed the feet of Jesus and wiped His feet with her hair. And the house was filled with the odor of the ointment.

⁴Then one of His disciples, Judas Is-car-i-ot, Simon's son, who was about to betray Him, said,

⁵Why was this ointment not sold for three hundred silver pieces and given to the poor?

⁶Now he did not say this because he cared for the poor, but because he was a thief and had the purse. And he carried away whatever was put in it.

⁷Then Jesus said, Let her alone! She has kept it for the day of My burial.

⁸For you always have the poor with you, but you do not always have Me.

⁹Then a great crowd of the Jews learned that He was there. And they came, not only because of Jesus but that they might also see Lazarus, whom He raised from the dead.

¹⁰But the chief priests plotted together so that they might also put Lazarus to death.

¹¹Because many of the Jews were leaving and were believing on Jesus because of him.

¹²On the next day a great crowd that had come to the feast, hearing that Jesus was coming into Jerusalem,

¹³took branches of palm trees and went out to meet Him. And they were crying,

12 Ο.ὅν. Ἰησοῦς πρὸ ἑξ ἡμερῶν τοῦ πάσχα ἦλθεν εἰς Βηθανίαν, ὅπου ἦν Λάζαρος ὃν τεθνηκώς, ὃν ἤγειρεν

ἐκ νεκρῶν. 2 ἐποίησαν οὖν αὐτῷ δεῖπνον ἐκεῖ, καὶ ἡ Μάρθα διηκόνει· ὁ δὲ Λάζαρος εἰς ἡν τῶν συνανα- κειμένων αὐτῷ. 3 Ἡ οὖν Μαρία λαβοῦσα λίτραν μύρου

κλεινῶν αὐτῷ. 4 Ἡ οὖν Μαρία λαβοῦσα λίτραν μύρου κλεινῶν αὐτῷ. 4 λέγει οὖν· ἔτις ἐκ τῶν μαθητῶν αὐτοῦ, Ἰούδας, Σίμωνος Ἰσκαριώτης, ὁ

μέλλων αὐτὸν παραδιδόναι, 5 Διὰ τὸ τοῦτο τὸ μύρον οὐκ ἔπαρθε τριακοσίων δηνარიῶν, καὶ ἐδόθη πτωχοῖς; 6 Ἐπεὶ

δὲ τοῦτο, οὐχ ἔτι περὶ τῶν πτωχῶν ἔμελεν αὐτῷ, ἀλλ' ὅτι κλέπτῃς ἦν, καὶ τὸ γλαυσκόκομον εἶχεν, καὶ τὰ βαλλόμενα ἱβάσταζεν. 7 Ἐπεὶ οὖν ὁ Ἰησοῦς, ἄφες αὐτήν· εἰς

τὴν ἡμέραν τοῦ ἐνταφιασμοῦ μου βετηρήσκει αὐτό. 8 τοὺς πτωχοὺς γὰρ πάντοτε ἔχετε μεθ' ἐαυτῶν, ἐμὲ δὲ οὐ πάντοτε ἔχετε.

9 Ἐγὼ οὖν ὁ ὄχλος πολὺς ἐκ τῶν Ἰουδαίων ὅτι ἐκεῖ ἐστίν, καὶ ἦλθον, οὐ διὰ τὸν Ἰησοῦν μόνον, ἀλλ' ἵνα καὶ τὸν Λάζαρον ἴδωσιν ὃν ἤγειρεν ἐκ νεκρῶν. 10 Ἰβουλεύσαντο δὲ οἱ ἀρχιερεῖς ἵνα καὶ τὸν Λάζαρον ἀπο- κτείνωσιν, 11 ὅτι πολλοὶ δι' αὐτὸν ὑπήγον

τῶν Ἰουδαίων καὶ ἐπίστευον εἰς τὸν Ἰησοῦν. 12 Τῇ ἐπαύριον ὄχλος πολὺς ὁ ἔλθων εἰς τὴν ἑορτήν, ἀκούσαντες ὅτι ἔρχεται ὁ Ἰησοῦς εἰς Ἱερουσόλυμα, 13 ἔλα- βον τὰ βάρβα τῶν φοινίκων καὶ ἐξῆλθον εἰς ὑπάντησιν αὐτῷ,

καὶ αὐτῶν τὸν ὄχλον καὶ ἐξῆλθον εἰς ὑπάντησιν αὐτῷ, καὶ αὐτῶν τὸν ὄχλον καὶ ἐξῆλθον εἰς ὑπάντησιν αὐτῷ, καὶ αὐτῶν τὸν ὄχλον καὶ ἐξῆλθον εἰς ὑπάντησιν αὐτῷ,

καὶ αὐτῶν τὸν ὄχλον καὶ ἐξῆλθον εἰς ὑπάντησιν αὐτῷ, καὶ αὐτῶν τὸν ὄχλον καὶ ἐξῆλθον εἰς ὑπάντησιν αὐτῷ, καὶ αὐτῶν τὸν ὄχλον καὶ ἐξῆλθον εἰς ὑπάντησιν αὐτῷ,

καὶ αὐτῶν τὸν ὄχλον καὶ ἐξῆλθον εἰς ὑπάντησιν αὐτῷ, καὶ αὐτῶν τὸν ὄχλον καὶ ἐξῆλθον εἰς ὑπάντησιν αὐτῷ, καὶ αὐτῶν τὸν ὄχλον καὶ ἐξῆλθον εἰς ὑπάντησιν αὐτῷ,

¶ — ὁ τεθνηκώς [L]H[Tr]. 9 + ὁ (— ὁ τ) Ἰησοῦς Jesus (raised) LIT[Tr]. 10 + ἐκ τοῦ (those) Tr. 11 ἀνακειμένων σὺν GLIT[Tr]. 12 Μαρία Tr. 13 [τοῦ] Tr. 14 δὲ but (say) Tr. 15 Ἰούδας ὁ Ἰσκαριώτης εἰς ἐκ (— ἐκ Tr) τῶν μαθητῶν αὐτοῦ Tr. 16 Διὰ τί LIT[Tr]. 17 ἔχων having Tr. 18 + ἵνα that LIT[Tr]. 19 τηρήσῃ she may keep LIT[Tr]. 20 + ὁ ὅς (crowd) Tr. 21 — ὁ GLIT[Tr]; 22 αὐτῶν them W

καὶ ἱεραζον, ἡ ὡσαννά, εὐλογημένος ὁ ἐρχόμενος ἐν
and were crying, Hosanna, blessed [is] he who comes in [the]
ὀνόματι κυρίου, ἡ ὁ βασιλεὺς τοῦ Ἰσραὴλ. 14 Εὐρὼν δὲ
name of [the] Lord, the king of Israel. ¹⁴ Having found and
ὁ Ἰησοῦς ὄναριον ἐκάθισεν ἐπ' αὐτό, καθὼς ἐστὶν γεγραμ-
Jesus a young ass sat upon it, as it is writ-
μένον, 15 Μηφοβοῦ, θυγάτηρ Σιών, ὁ βασιλεὺς σου
Fear not, daughter of Zion: behold, thy king
ἐρχεται, καθήμενος ἐπὶ πῶλον ὄνου 16 ταῦτα ὁδεῖ οὐκ
comes, sitting on a colt of an ass. ¹⁶ These things now not
ἔγνωσαν ἰοιμαθηταὶ αὐτοῦ τὸ πρῶτον, ἀλλ' ὅτε ἰδοῦσα
knew his disciples at the first, but when was glorified
ὁ Ἰησοῦς τότε ἐμνήσθησαν ὅτι ταῦτα ἦν ἐπ' αὐτῷ
Jesus then they remembered that these things were of him
γεγραμμένα, καὶ ταῦτα ἐποίησαν αὐτῷ. 17 ἱμαρτύρει οὖν
written, and these things they did to him. Bore witness therefore
ὁ ὄχλος ὁ ὢν μετ' αὐτοῦ, ὅτε τὸν Λάζαρον ἐβόωνσεν ἐκ
the crowd that was with him, when Lazarus he called out of
τοῦ μνημείου, καὶ ἤγειρεν αὐτὸν ἐκ νεκρῶν. 18 διὰ
the tomb, and raised him from among [the] dead. On account of
τοῦτο οὐ καὶ ὑπήντησεν αὐτῷ ὁ ὄχλος, ὅτι ἤκουσεν τοῦτο
this also met him the crowd, because it heard this
αὐτὸν πεποιθέναι τὸ σημεῖον. 19 οἱ οὖν Φαρισαῖοι ἔειπον
Jesus then they remembered that these things were of him
πρὸς ἑαυτούς, θεωρεῖτε ὅτι οὐκ ὠφελεῖτε οὐδέν; ἰδε, ὁ κόσμος
among themselves, Do ye see that ye gain nothing? lo, the world
ὀπίσω αὐτοῦ ἀπήλθεν.
after him is gone.

20 Ἐσαν δὲ ἑτις Ἕλληνες¹ ἐκ τῶν ἀναβαινόντων ἔνα
And there were certain Greeks among those coming up that
προσκυνῆσασιν² ἐν τῇ ἰορτῇ³ 21 οὗτοι οὖν προσῆλθον
they might worship in the feast; these therefore came
Φίλιππον, τῷ ἀπὸ Βηθσαϊδᾶ τῆς Γαλιλαίας, καὶ ἡρώτων
to Philip, who was from Bethsaida of Galilee, and they asked
αὐτὸν λέγοντες, Κύριε, θέλομεν τὸν Ἰησοῦν ἰδεῖν. 22 Ἐρχε-
him saying, Sir, we desire Jesus to see. ²² Comes
ται Φίλιππος καὶ λέγει τῷ Ἀνδρέᾳ⁴ καὶ πάλιν Ἀνδρέας
Philip and tells Andrew, and again Andrew
καὶ Φίλιππος⁵ λέγουσιν τῷ Ἰησοῦ. 23 ὁ δὲ Ἰησοῦς ἀπε-
and Philip tell Jesus. But Jesus an-
κρίνατο⁶ αὐτοῖς λέγων, Ἐλήλυθεν ἡ ὥρα ἵνα δοξασθῇ
swared them saying, Has come the hour that should be glorified
ὁ υἱὸς τοῦ ἀνθρώπου. 24 ἀμὴν ἀμὴν λέγω ὑμῖν, ἐάν μὴ ὁ
the Son of man. Verily verily I say to you, Unless the
κόκκος τοῦ σίτου πεσὼν εἰς τὴν γῆν ἀποθάνῃ, αὐτὸς μόνος
grain of wheat falling into the ground should die, it alone
μένει· ἐάν δὲ ἀποθάνῃ, πολὺν καρπὸν φέρει. 25 ὁ φιλῶν
abides; but if it should die, much fruit it bears. He that loves
τὴν ψυχὴν αὐτοῦ ἀπολλέει⁷ αὐτήν, καὶ ὁ μισῶν τὴν
his life shall lose it, and he that hates
ψυχὴν αὐτοῦ ἐν τῷ κόσμῳ, τοῦτ' εἰς ζωὴν αἰώνιον φυλάξει
life his in this world to life eternal shall keep

Hosanna! "Blessed is He who comes in the name of the Lord, the King of Israel."

¹⁴ And finding a young ass colt, Jesus sat on it, as it is written,

¹⁵ "Do not fear, daughter of Zion. Behold! Your king comes sitting on the colt of an ass."

¹⁶ Now His disciples did not understand these things at first, but when Jesus was glorified, then they remembered that these things were written of Him, and that they did these things to Him.

¹⁷ Then the people were testifying (those who were with Him when He called Lazarus out of the grave and raised him from among the dead).

¹⁸ Also it was because they had heard that He had done this miracle that the people met Him.

¹⁹ Then the Pharisees said among themselves, Do you see that you gain nothing? Look! The world has gone after Him!

²⁰ And there were certain Greeks among those who came up in order that they might worship in the feast.

²¹ Then these came to Philip, who was from Beth-sa-ida of Galilee. And they asked him, saying, Sir, we want to see Jesus.

²² Philip came and told Andrew. And again, Andrew and Philip told Jesus.

²³ But Jesus answered them, saying, The time has come for the Son of man to be glorified.

²⁴ Indeed, I tell you truly that unless the grain of wheat falling into the ground should die, it remains alone. But if it dies, it bears much fruit.

²⁵ He that loves his life shall lose it. And he that hates his life in this world shall keep it to life everlasting.

¹ ἱεραζον LTTA. ² + [λέγοντες] saying L. ³ + καὶ αὐτὸν TTA. ⁴ θυγάτηρ LTTAW.
+ ὁ [LTTA]. ⁵ αὐτοῦ οἱ μαθηταὶ T. ⁶ — ὁ TTA. ⁷ ὅτι δευτέρως ROLTW.
— καὶ T. ⁸ ἤκουσαν they heard GLTTAW. ⁹ εἶπαν TT. ¹⁰ Ἐλληνες LTTA.
προσκυνῶσιν they shall worship LTTA. ¹¹ + ὁ TTA. ¹² ἐρχεται (Andrew) comes LTTA.
+ καὶ αὐτὸν LTTA. ¹³ ἀποκρίνεται answers TT. ¹⁴ ἀπολλύει loses TT.

²⁶If anyone serves Me, let him follow Me. And where I am, My servant shall also be there. And if anyone serves Me, the Father will honor him.

αὐτήν. 26 ἐάν ἐμοὶ *διακονῇ τις,† ἐμοὶ ἀκολουθεῖτω· καὶ ἔγωγε ἐκεῖ καὶ ὁ διάκονος ὁ ἐμὸς ἔσται· *καὶ ὁ πατήρ ἐμοὶ τὴν δόξαν δοθήσεται, ὅτι ἐγὼ ἐκεῖ ἔσομαι. καὶ ὁ πατήρ ἐμοὶ τὴν δόξαν δοθήσεται, ὅτι ἐγὼ ἐκεῖ ἔσομαι. καὶ ὁ πατήρ ἐμοὶ τὴν δόξαν δοθήσεται, ὅτι ἐγὼ ἐκεῖ ἔσομαι.

²⁷Now My soul has been troubled. And what shall I say? Father, save Me from this hour. But it was for this reason that I came to this hour—

²⁸Father, glorify Your name. Then a voice came out of Heaven, saying, I both have glorified it and will glorify it again.

²⁹Then the people who were standing there and heard said, It has thundered. Others said, An angel has spoken to Him.

³⁰Jesus answered and said, This voice has not come because of Me, but for your sake.

³¹Now there is a judging of this world! Now the prince of this world will be thrown out!

³²And I, if I shall be lifted up from the earth, I will draw all to Myself.

³³But He said this showing by what kind of death He was about to die.

³⁴The people answered Him, We heard out of the Law that the Christ lives forever. And how is it that You say that the Son of man must be lifted up? Who is this Son of man?

³⁵Jesus then said to them, Yet a little while the Light is with you. Walk while you have the Light, so that darkness may not overtake you. And he who walks in the darkness does not know where he goes.

³⁶While you have the Light, believe in the Light, so that you may become sons of light. Jesus spoke these things and went away, being hidden from them.

³⁷Although He had done so many miracles before them, they did not believe on Him.

³⁸so that the word of Isaiah the prophet

27 Νῦν ἡ ψυχὴ μου τετάρακται, καὶ τί εἶπω; Πάτερ, σῶσόν με ἐκ τῆς ὥρας ταύτης. ἀλλὰ διὰ τοῦτο ἦλθον εἰς τὴν ὥραν ταύτην. 28 Πάτερ, δόξασόν σου τὸ ὄνομα. 29 Ἦλθεν οὖν φωνὴ ἐκ τοῦ οὐρανοῦ, καὶ ἰδοὺσα καὶ πάλιν δοξάσω. 29 Ὁ οὖν ὄχλος ὁ ἐστὼς· καὶ ἀκούσας

28 Πάτερ, δόξασόν σου τὸ ὄνομα. 29 Ἦλθεν οὖν φωνὴ ἐκ τοῦ οὐρανοῦ, καὶ ἰδοὺσα καὶ πάλιν δοξάσω. 29 Ὁ οὖν ὄχλος ὁ ἐστὼς· καὶ ἀκούσας

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29 Ἦλθεν οὖν φωνὴ ἐκ τοῦ οὐρανοῦ, καὶ ἰδοὺσα καὶ πάλιν δοξάσω. 29 Ὁ οὖν ὄχλος ὁ ἐστὼς· καὶ ἀκούσας

* τις διακονῇ LITAW. * — καὶ OLITVA. * ταυτης; (continue the question to the word hour) LITV. * [ὄν] LITV. * ἐστὴν LITV. * — καὶ T. * — ὁ TITVA. * ἐν τῇ φωνῇ αὐτῇ LITAW. * — οὖν therefore TA. * λέγεις σὺ TITVA. * ἐν ὧν among you OLITVA. * — ὁ LITVA. * — ὁ LITVA.

φίτου πληρωθῇ, ὃν εἶπεν, Κύριε, τίς ἐπίστευσεν τῇ
 phet might be fulfilled, which he said, Lord, who believed
 ἀκοῇ ἡμῶν; καὶ ὁ βραχίων κυρίου τίνι ἀπέκαλύφθη;
 our report? and the arm of [the] Lord to whom was it revealed?

89 Διὰ τοῦτο οὐκ ἠδύναντο πιστεῦναι, ὅτι πάλιν εἶπεν
 On this account they could not believe, because again said

Ἡσαίας, 40 Τετύφλωκεν αὐτῶν τοὺς ὀφθαλμοὺς καὶ ἡπε-
 Esaias, He has blinded their eyes and has

πώρωκεν^a αὐτῶν τὴν καρδίαν ἵνα μὴ ἴδωσιν τοῖς ὀφ-
 hardened their heart, that they should not see with the

θαλμοῖς καὶ νοήσωσιν τῇ καρδίᾳ καὶ ὁπιστραφῶσιν,^b καὶ
 eyes and understand with the heart and be converted, and

ῥιάσωμαι^c αὐτούς. 41 Ταῦτα εἶπεν Ἡσαίας, ὅτε^d εἶδεν
 I should heal them. These things said Esaias, when he saw

τὴν δόξαν αὐτοῦ, καὶ ἐλάλησεν περὶ αὐτοῦ. 42 Ὅμως μέντοι
 his glory, and spoke concerning him. Although indeed

καὶ ἐκ τῶν ἀρχόντων πολλοὶ ἐπίστευσαν εἰς αὐτόν^e
 even from among the rulers many believed on him,

ἀλλὰ διὰ τοὺς Φαρισαίους οὐκ ὠμολόγουν, ἵνα μὴ
 but on account of the Pharisees they confessed not, that not

ἀποσυνάγωγοι γένοιενται. 43 ἠγάπησαν γὰρ τὴν δόξαν
 put out of the synagogue they might be; for they loved the glory

τῶν ἀνθρώπων μᾶλλον ἢ τὴν δόξαν τοῦ θεοῦ. 44 Ἰησοῦς
 of men more than the glory of God. ^fJesus

δὲ ἔκραεν καὶ εἶπεν, Ὁ πιστεύων εἰς ἐμέ, οὐ πιστεύει εἰς
 but cried and said, He that believes on me, believes not on

ἐμέ, ἀλλ' εἰς τὸν πέμψαντά με. 45 καὶ ὁ θεωρῶν ἐμέ,
 me, but on him who sent me; and he that beholds me,

θεωρεῖ τὸν πέμψαντά με. 46 ἐγὼ φῶς εἰς τὸν κόσμον
 beholds him who sent me. I a light into the world

ἐλήλυθα, ἵνα πᾶς ὁ πιστεύων εἰς ἐμέ ἐν τῇ σκοτίᾳ μὴ
 have come, that everyone that believes on me in the darkness not

μείνῃ. 47 καὶ ἴαν τις μου ἀκούσῃ τῶν ῥημάτων καὶ μὴ
 may abide. And if anyone of me hear the words and not

πιστεύσῃ,^g ἐγὼ οὐ κρίνω αὐτόν. οὐ γὰρ ἤλθον ἵνα κρίνω
 believe, I do not judge him, for I came not that I might judge

τὸν κόσμον, ἀλλ' ἵνα σώσω τὸν κόσμον. 48 ὁ ἀθετῶν
 the world, but that I might save the world. He that rejects

ἐμέ καὶ μὴ λαμβάνων τὰ ῥήματα μου, ἔχει τὸν κρίνοντα
 me and does not receive my words, has him who judges

αὐτόν. ὁ λόγος ὃν ἐλάλησα, ἐκεῖνος κρίνει αὐτόν ἐν τῇ
 him: the word which I spoke, that shall judge him in the

ἰσχάτῃ ἡμέρᾳ. 49 ὅτι ἐγὼ ἐξ ἐμαυτοῦ οὐκ ἐλάλησα· ἀλλ'
 last day; for I from myself spoke not, but

ὁ πέμψας με πατήρ, αὐτός μου ἐντολὴν ἔδωκεν^h τί
 the who sent me Father, himself me commandment gave what

εἶπω καὶ τί λαλήσω. 50 καὶ οἶδα ὅτι ἡ ἐντολὴ αὐτοῦ
 I should say and what I should speak; and I know that his commandment

ζωὴ αἰώνιος ἐστίν. ὃ οὖν ᾠαλὼ ἐγώ,ⁱ καθὼς εἶρηκέν μοι
 life eternal is. What therefore speak I, as has said to me

ὁ πατήρ, οὕτως λαλῶ.
 the Father, so I speak.

13 Πρόδὲ τῆς ἑορτῆς τοῦ πάσχα; εἰδὼς ὁ Ἰησοῦς ὅτι
 Now before the feast of the passover, knowing Jesus that

^a ἐπώρωσεν hardened τῆτα. ^b στραφῶσιν LITTA. ^c ῥιάσωμαι I shall heal LITTA.
^d ὅτε because OLTITA. ^e ἀλλά LITTA. ^f φυλάξῃ keep [them] LITTA W. ^g ἐδῶκεν gave
 LITTA W. ^h ἐγὼ λαλῶ LITTA.

might be fulfilled which he said, "Lord, who believed our report—and the arm of the Lord, to whom was it revealed?"

³⁹ Because of this, then, they could not believe. And again, because Isaiah said,

⁴⁰ "He has blinded their eyes and has hardened their heart so that they should not see with their eyes and understand with their heart and be converted, and I should heal them."

⁴¹ Isaiah said these things when he saw His glory and spoke about Him.

⁴² Still, even among the rulers, many did believe on Him. But because of the Pharisees they did not confess, so that they might not be put out of the synagogue.

⁴³ For they loved the glory of men more than the glory of God.

⁴⁴ And Jesus cried and said, He that believes on Me does not believe on Me but on Him who sent Me.

⁴⁵ And he who sees Me sees Him who sent Me.

⁴⁶ I have come as a Light into the world, so that everyone who believes on Me may not remain in the darkness.

⁴⁷ And if anyone hears My words and does not believe, I do not judge him—because I did not come that I might judge the world, but that I might save the world.

⁴⁸ He that rejects Me and does not receive My words has one that judges him: the word which I spoke is that which will judge him in the last day.

⁴⁹ Because I did not speak from Myself, but from the Father who sent Me, He Himself commanded Me what I should say and what I should preach.

⁵⁰ And I know that His commandment is life everlasting. So what I speak, I speak just as the Father has spoken to Me.

CHAPTER 13

¹ Now before the feast of the Passover, Jesus knew that His time had come, when He

would leave this world to go to the Father. Having loved His own which were in the world, He loved them to the end.

²And as the supper was taking place, the devil had already put it into the heart of Judas Is-car-i-ot, Simon's son, that he should betray Him.

³And Jesus knew that the Father had given all things into His hands, and that He came out from God, and that He was going to God

⁴—so He arose from the supper and laid aside His robes. And He took a towel and tied it around Himself.

⁵Then He poured water into the washbowl and began to wash the feet of the disciples and to wipe them with the towel which He had tied around Himself.

⁶He then came to Simon Peter. And Peter

ἤλθυνεν^a αὐτοῦ ἡ ὥρα ἵνα μεταβῇ^b ἐκ τοῦ κόσμου. τοῦ-

του πρὸς τὸν πατέρα, ἀγαπήσας τοὺς ἰδίους τοὺς ἐν τῷ

κόσμῳ εἰς τέλος ἠγάπησεν αὐτούς. ² καὶ δείπνων^c γενο-

μένων^d τοῦ διαβόλου ἤδη βεβληκότος εἰς τὴν καρδίαν

Ἰούδα Σίμωνος Ἰσκαριώτου, ἵνα αὐτὸν παραδῷ^e,

³ εἰδὼς ὅτι Ἰησοῦς ὅτι πάντα δέδωκεν^f αὐτῷ ὁ πατήρ

εἰς τὰς χεῖρας, καὶ ὅτι ἀπὸ θεοῦ ἐξῆλθεν καὶ πρὸς τὸν

θεὸν ὑπάγει, ⁴ ἐγείρεται ἐκ τοῦ δείπνου καὶ τίθησιν τὰ

ἱμάτια, καὶ λαβὼν λέντιον διέζωσεν ἑαυτόν^g. ⁵ ἔλα βάλ-

λει ὕδωρ εἰς τὸν νιπτῆρα, καὶ ἤρκατο νίπτειν τοὺς πόδας

τῶν μαθητῶν, καὶ ἐκμάσσειν τῷ λέντιῳ ᾧ ἦν

διέζωσμένος. ⁶ ἔρχεται οὖν πρὸς Σίμωνα Πέτρον^h· καὶ

λέγει αὐτῷ ἑκείνος, Κύριε, σὺ μου νίπτεις τοὺς πόδας;

⁷ Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, Ὅ ἐγὼ ποιῶ σοὶ οὐκ

οἶδας ἄρτι, γινώσκῃς δὲ μετὰ ταῦτα. ⁸ Λέγει αὐτῷ Πέ-

τρος, Οὐ μὴ νίψῃςⁱ τοὺς πόδας μου^j εἰς τὸν αἰῶνα.

⁹ Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, Ἐάν μὴ νίψῃ σε, οὐκ ἔχεις

μέρος μετ' ἐμοῦ. ⁹ Λέγει αὐτῷ Σίμων Πέτρος, Κύριε, μὴ

τοὺς πόδας μου μόνον, ἀλλὰ καὶ τὰς χεῖρας καὶ τὴν κεφαλὴν.

¹⁰ Λέγει αὐτῷ ὁ Ἰησοῦς, Ὁ λελουμένος^k οὐκ χρεῖαν

ἔχει^l ἢ ἢ τῶν πόδας νίψασθαι, ἀλλ' ἔστιν καθαρὸς

ὅλος· καὶ ὑμεῖς καθαροὶ ἐστέ, ἀλλ' οὐκ ἅπαντες. ¹¹ ὅτι γὰρ

τὸν παραδιδόντα αὐτόν^m διὰ τοῦτο εἶπεν, Ὅχι πάν-

τες καθαροὶ ἐστέ. ¹² Ὅτε οὖν ἐνίψεν τοὺς πόδας αὐτῶν,

καὶ ἔλαβεν τὰ ἱμάτια αὐτοῦ, ἀνέπεσενⁿ πάλιν, εἶπεν

αὐτοῖς, Γινώσκετε τί πεποιήκα ὑμῖν; ¹³ ὑμεῖς φωνεῖτε με

to them, Do ye know what I have done to you? Ye call me

¹⁰ Jesus said to him, He that has been bathed has no need, except to wash his feet—yea, he is altogether clean. And you are clean, but not all.

¹¹ For He knew the one who was betraying Him. Because of this He said, You are not all clean.

¹² Then when He had washed their feet and had taken up His robes, He sat again and said to them, Do you know what I have done to you?

^a ἤλθεν was come LITV.

^b γινόμενον TIT.

^c ἵνα παραδοί αὐτόν Ἰούδα Σίμωνος Ἰσ-

καριώτης TIT; Ἰούδα Σίμ. Ἰσκ. ἵνα παραδοί αὐτόν L.

^d ἐβωκεν GNTS TIT.

^e — καὶ TITV.

^f — ἐκείνος (read λέγει he says) LITV.

^g Ἰησοῦς αὐτῷ LITV.

^h — ἡ T.

ⁱ — καὶ LITV.

^j — τοὺς πόδας T.

^k — καὶ LITV.

^l — καὶ LITV.

^m — καὶ LITV.

ⁿ — καὶ LITV.

¹ ἵνα παραδοί αὐτόν Ἰούδα Σίμωνος Ἰσ-

καριώτης TIT; Ἰούδα Σίμ. Ἰσκ. ἵνα παραδοί αὐτόν L.

² — καὶ TITV.

³ — ἐκείνος (read λέγει he says) LITV.

⁴ Ἰησοῦς αὐτῷ LITV.

⁵ — ἡ T.

⁶ — καὶ LITV.

⁷ — τοὺς πόδας T.

⁸ — καὶ LITV.

⁹ — καὶ LITV.

¹⁰ — καὶ LITV.

¹¹ — καὶ LITV.

¹² — καὶ LITV.

¹³ — καὶ LITV.

¹⁴ — καὶ LITV.

¹⁵ — καὶ LITV.

¹⁶ — καὶ LITV.

¹⁷ — καὶ LITV.

¹⁸ — καὶ LITV.

¹⁹ — καὶ LITV.

²⁰ — καὶ LITV.

¹ ἵνα παραδοί αὐτόν Ἰούδα Σίμωνος Ἰσ-

καριώτης TIT; Ἰούδα Σίμ. Ἰσκ. ἵνα παραδοί αὐτόν L.

² — καὶ TITV.

³ — ἐκείνος (read λέγει he says) LITV.

⁴ Ἰησοῦς αὐτῷ LITV.

⁵ — ἡ T.

⁶ — καὶ LITV.

⁷ — τοὺς πόδας T.

⁸ — καὶ LITV.

⁹ — καὶ LITV.

¹⁰ — καὶ LITV.

¹¹ — καὶ LITV.

¹² — καὶ LITV.

¹³ — καὶ LITV.

¹⁴ — καὶ LITV.

¹⁵ — καὶ LITV.

¹⁶ — καὶ LITV.

¹⁷ — καὶ LITV.

¹⁸ — καὶ LITV.

¹⁹ — καὶ LITV.

²⁰ — καὶ LITV.

ὁ διδάσκαλος καὶ ὁ κύριος, καὶ καλῶς λέγετε, εἰμὶ γάρ.
the Teacher and the Lord, and well ye say, 'I am [as] for.

14 εἰ οὖν ἐγὼ ἐνίψα ὑμῶν τοὺς πόδας, ὁ κύριος καὶ ὁ
If therefore I wash'd your feet, the Lord and the

διδάσκαλος, καὶ ὑμεῖς ὀφείλετε ἀλλήλων νίπτειν τοὺς πόδας.
Teacher, also ye ought of one another to wash the feet;

15 ὑπόδειγμα γὰρ ἔδωκα ὑμῖν, ἵνα καθὼς ἐγὼ ἐποίησα ὑμῖν,
for an example I gave you, that as I did to you,

καὶ ὑμεῖς ποιῆτε. 16 ἀμὴν ἀμὴν λέγω ὑμῖν, οὐκ ἔστιν δοῦλος
also ye should do. Verily verily I say to you, 'Is not 'a bondman

μεῖζον τοῦ κυρίου αὐτοῦ, οὐδὲ ἀπόστολος μεῖζον τοῦ πέμψαν-
greater than his lord, nor a messenger greater than he who sent

τος αὐτόν. 17 εἰ ταῦτα οἴδατε, μακάριοί ἐστε ἂν ποιῆτε
him. If these things ye know, blessed are ye if ye do

αὐτά. 18 οὐ περὶ πάντων ὑμῶν λέγω· ἐγὼ οἶδα ὅσους
them. Not of 'all 'you I speak. I know whom

ἐξελεξάμην· ἀλλ' ἵνα ἡ γραφὴ πληρωθῇ, ὅτι τρώγων
I chose, but that the scripture might be fulfilled, He that eats

μετ' ἐμοῦ τὸν ἄρτον ἐπιήρην· ἐπ' ἐμὲ τὴν πτέρναν αὐτοῦ.
'with 'me 'brend lifted up against me his heel.

19 ἀπ' ἀρτί· λέγω ὑμῖν πρὸ τοῦ γενέσθαι, ἵνα ὅταν γένη-
From this time I tell you, before it comes to pass, that when it comes

ται, πιστεύσητε ὅτι ἐγὼ εἰμι. 20 ἀμὴν ἀμὴν λέγω ὑμῖν,
to pass, ye may believe that I am [He]. Verily verily I say to you,

ὅτι λαμβάνων ἑάν· τινα πέμψω, ἐμε λαμβάνει· ὁ δὲ
He that receives whomsoever I shall send, he receives; and he that

ἐμε λαμβάνων, λαμβάνει τὸν πέμψαντά με. 21 ταῦτα
me receives, receives him who sent me. These things

εἶπὼν ὁ Ἰησοῦς ἐπαράχθη τῷ πνεύματι, καὶ ἐμαρτύρησεν
saying Jesus was troubled in spirit, and testified

καὶ εἶπεν, Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι εἰς ἐξ ὑμῶν παραδώσει
and said, Verily verily I say to you, that one of you will deliver up

με. 22 Ἐβλεπόν· οὖν· εἰς ἀλλήλους οἱ μαθηταί, ἀπορού-
me. 'Looked 'therefore upon 'one 'another 'the 'disciples, doubt-

μενοι περὶ τίνος λέγει. 23 ἦν ὁ ἀνακείμενος εἰς τὸν
ing of whom he speaks. But there was reclining one

μαθητὴν αὐτοῦ ἐν τῷ κόλπῳ τοῦ Ἰησοῦ, ὃν ἠγάπα ὁ Ἰησοῦς·
of his disciples in the bosom of Jesus, whom 'loved 'Jesus.

24 νῦν οὖν τοῦτ' Σίμων Πέτρος πυνθίσθαι τίς
'Makes 'a 'enquire 'therefore 'to 'him 'Simon 'Peter to ask who

ἀνείη· περὶ οὗ λέγει. 25 ἐπισπεύων· ὁ δὲ ἐκείνος ἐπὶ τὸ
it might be of whom he speaks. 'Having 'leaned 'and 'he on the

στήθος τοῦ Ἰησοῦ, λέγει αὐτῷ, Κύριε, τίς ἐστιν; 26 Ἀπο-
breast of Jesus, says to him, Lord, who is it? 'An-

κρινεται· ὁ Ἰησοῦς, Ἐκεῖνός ἐστιν ᾧ ἐγὼ ἐβάψας τὸ
wers 'Jesus, 'He it is to whom I, having dipped the

ψωμίον ἐπίδωσω.· καὶ ἐμβάψας τὸ ψωμίον ἰδὼσιν
morsel, shall give [it]. And having dipped the morsel he gives [it]

Ιούδα Σίμωνος Ἰσκαριώτη. 27 καὶ μετὰ τὸ ψωμίον,
to Judas, Simon's [son] Iscariote. And after the morsel,

ὁ ἔδωκα ἡμεῖς γάρ· ἵνα ὅταν γένηται, ἵνα ὅταν γένηται, ἵνα ὅταν γένηται, ἵνα ὅταν γένηται.

ὁ ἔδωκεν ἡμεῖς γάρ· ἵνα ὅταν γένηται, ἵνα ὅταν γένηται, ἵνα ὅταν γένηται, ἵνα ὅταν γένηται.

ὁ ἔδωκεν ἡμεῖς γάρ· ἵνα ὅταν γένηται, ἵνα ὅταν γένηται, ἵνα ὅταν γένηται, ἵνα ὅταν γένηται.

ὁ ἔδωκεν ἡμεῖς γάρ· ἵνα ὅταν γένηται, ἵνα ὅταν γένηται, ἵνα ὅταν γένηται, ἵνα ὅταν γένηται.

ὁ ἔδωκεν ἡμεῖς γάρ· ἵνα ὅταν γένηται, ἵνα ὅταν γένηται, ἵνα ὅταν γένηται, ἵνα ὅταν γένηται.

ὁ ἔδωκεν ἡμεῖς γάρ· ἵνα ὅταν γένηται, ἵνα ὅταν γένηται, ἵνα ὅταν γένηται, ἵνα ὅταν γένηται.

ὁ ἔδωκεν ἡμεῖς γάρ· ἵνα ὅταν γένηται, ἵνα ὅταν γένηται, ἵνα ὅταν γένηται, ἵνα ὅταν γένηται.

ὁ ἔδωκεν ἡμεῖς γάρ· ἵνα ὅταν γένηται, ἵνα ὅταν γένηται, ἵνα ὅταν γένηται, ἵνα ὅταν γένηται.

ὁ ἔδωκεν ἡμεῖς γάρ· ἵνα ὅταν γένηται, ἵνα ὅταν γένηται, ἵνα ὅταν γένηται, ἵνα ὅταν γένηται.

ὁ ἔδωκεν ἡμεῖς γάρ· ἵνα ὅταν γένηται, ἵνα ὅταν γένηται, ἵνα ὅταν γένηται, ἵνα ὅταν γένηται.

ὁ ἔδωκεν ἡμεῖς γάρ· ἵνα ὅταν γένηται, ἵνα ὅταν γένηται, ἵνα ὅταν γένηται, ἵνα ὅταν γένηται.

ὁ ἔδωκεν ἡμεῖς γάρ· ἵνα ὅταν γένηται, ἵνα ὅταν γένηται, ἵνα ὅταν γένηται, ἵνα ὅταν γένηται.

ὁ ἔδωκεν ἡμεῖς γάρ· ἵνα ὅταν γένηται, ἵνα ὅταν γένηται, ἵνα ὅταν γένηται, ἵνα ὅταν γένηται.

ὁ ἔδωκεν ἡμεῖς γάρ· ἵνα ὅταν γένηται, ἵνα ὅταν γένηται, ἵνα ὅταν γένηται, ἵνα ὅταν γένηται.

ὁ ἔδωκεν ἡμεῖς γάρ· ἵνα ὅταν γένηται, ἵνα ὅταν γένηται, ἵνα ὅταν γένηται, ἵνα ὅταν γένηται.

ὁ ἔδωκεν ἡμεῖς γάρ· ἵνα ὅταν γένηται, ἵνα ὅταν γένηται, ἵνα ὅταν γένηται, ἵνα ὅταν γένηται.

ὁ ἔδωκεν ἡμεῖς γάρ· ἵνα ὅταν γένηται, ἵνα ὅταν γένηται, ἵνα ὅταν γένηται, ἵνα ὅταν γένηται.

ὁ ἔδωκεν ἡμεῖς γάρ· ἵνα ὅταν γένηται, ἵνα ὅταν γένηται, ἵνα ὅταν γένηται, ἵνα ὅταν γένηται.

ὁ ἔδωκεν ἡμεῖς γάρ· ἵνα ὅταν γένηται, ἵνα ὅταν γένηται, ἵνα ὅταν γένηται, ἵνα ὅταν γένηται.

ὁ ἔδωκεν ἡμεῖς γάρ· ἵνα ὅταν γένηται, ἵνα ὅταν γένηται, ἵνα ὅταν γένηται, ἵνα ὅταν γένηται.

¹³ You call Me the Teacher, and the Lord. And you are right to say it, for I am.

¹⁴ Then if I, the Lord and Teacher, have washed your feet, you also ought to wash each other's feet.

¹⁵ For I gave you an example, that as I did to you, you should do also.

¹⁶ Indeed, I tell you truly that the slave is not greater than his lord, nor an apostle greater than He who sent him.

¹⁷ If you know these things, you are blessed if you do them.

¹⁸ I do not speak of all of you, I know the ones I chose—but that the Scripture might be fulfilled, "He that eats bread with Me lifted up his heel against Me."

¹⁹ From this time I tell you, before it happens, so that when it happens you may believe that I am He.

²⁰ Indeed, I tell you truly that he who receives whoever I shall send receives Me. And he who receives Me receives Him who sent Me.

²¹ Saying these things, Jesus was troubled in spirit and witnessed and said, Indeed I tell you truly that one of you will betray Me.

²² Then the disciples looked toward one another, wondering whom He was talking about.

²³ And there was one of His disciples lying on the breast of Jesus, whom Jesus loved.

²⁴ So Simon Peter signaled for him to find out who it was of whom He spoke.

²⁵ And leaning on the breast of Jesus, he said to Him, Lord, who is it?

²⁶ Jesus answered, It is he to whom I shall give the piece of bread, after dipping it. And He dipped the piece of bread and gave it to Judas Is-car-i-ot, Simon's son.

²⁷ And after the morsel, Satan then entered into him. Then Jesus said to him, What you are going to do, do quickly!

²⁸ But no one of those at table knew why He said this to him.

²⁹ For some thought, since Judas had the purse, that Jesus said to him, Buy those things we need for the feast. Or, that he should give something to the poor.

³⁰ Then after receiving the piece of bread, he immediately left. And it was nighttime.

³¹ Then when he had left, Jesus said, Now the Son of man has been glorified, and God has been glorified in Him.

³² If God has glorified in Him, God will also glorify Him in Himself. And He will glorify Him at once.

³³ Little children, I am with you a little while longer. You will look for Me, and as I said to the Jews, Where I go, you are not able

³⁴ I give you a new commandment, that you should love one another. Even as I loved you, so you also should love one another.

³⁵ By this all will know that you are My disciples, if you have love among one another.

³⁶ Simon Peter said to Him, Lord, where are You going? Jesus answered him, Where I go you are not able to follow now, but you will follow Me afterwards.

³⁷ Peter said to Him, Lord, why am I not able to follow You now? I will lay down my life for You.

³⁸ Jesus answered him, Will you lay down your life for Me? Indeed, I tell you truly that the cock will not crow until you have denied Me three times.

τότε εἰσῆλθεν εἰς ἐκεῖνον ὁ σατανᾶς. λέγει οὖν αὐτῷ ὁ²⁷
then entered into him Satan. Says therefore to him
Ἰησοῦς, Ὅ ποιεῖς, ποιήσον τάχιστα. 28 Τοῦτο δὲ οὐδεὶς
Jesus, What thou doest, do quickly. But this no one
ἔγνω τῶν ἀνακειμένων πρὸς τὸ εἰπεν αὐτῷ. 29 τινὲς γὰρ
knew of those reclining wherefore he spoke to him; for some
ἰδοῦν, ἐπεὶ τὸ γλωσσόκομον εἶχεν ὁ²⁸ Ἰούδας, ὅτι λέγει
thought, since the bag had Judas, that he saying
αὐτῷ ῥο²⁹ Ἰησοῦς, Ἀγόρασον ὧν χρείαν ἔχομεν εἰς
to him Jesus, Buy what things need [of] we have for
τὴν ἑορτήν· ἢ τοῖς πτωχοῖς ἵνα τι δῶ. 30 λα-
the feast; or to the poor that something he should give. Having
βῶν οὖν τὸ ψωμίον ἐκείνος ἑϋθίως ἐξῆλθεν· ἦν δὲ
received therefore the morsel he immediately went out; and it was
νύξ.
night.

31 Ὅτε ὁ³¹ ἐξῆλθεν λέγει ὁ³¹ Ἰησοῦς, Νῦν ἰδοξάσθη
When he was gone out says Jesus, Now has been glorified
ὁ υἱὸς τοῦ ἀνθρώπου, καὶ ὁ θεὸς ἰδοξάσθη ἐν αὐτῷ. 32 Ἴε
the Son of man, and God has been glorified in him. If
ὁ θεὸς ἰδοξάσθη ἐν αὐτῷ, καὶ ὁ θεὸς δοξάσει αὐτόν. αὐτὸν ἐν
God has been glorified in him, also God shall glorify him in
ἑαυτῷ, καὶ ἐμὸς δοξάσει αὐτόν. 33 Τεκνία, ἐτι
himself, and I myself shall glorify him. Little children, yet
μικρὸν μεθ' ὑμῶν εἰμι. ζητήσετέ με, καὶ καθὼς εἶπον τοῖς
a little while with you I am. Ye will seek me; and, as I said to the
Ἰουδαίοις, Ὅτι ὅπου ὑπάγω ἐγώ, ὑμεῖς οὐ δύνασθε ἐλθεῖν,
Jews, That where go I, ye are not able to come,
καὶ ὑμῖν λέγω ἄρτι. 34 ἐντολὴν καινὴν δίδωμι ὑμῖν, ἵνα
also to you I say now. A commandment new I give to you, that
ἀγαπᾶτε ἀλλήλους· καθὼς ἠγάπησα ὑμᾶς, ἵνα καὶ ὑμεῖς
ye should love one another; according as I loved you, that also ye
ἀγαπᾶτε ἀλλήλους. 35 ἐν τούτῳ γνώσονται πάντες ὅτι ἐμοὶ
should love one another. By this shall know all that to me
μαθηταὶ ἴστε, ἵαν ἀγάπην ἔχητε ἐν ἀλλήλοις. 36 Λέγει
disciples ye are, if love ye have among one another. Says
αὐτῷ Σίμων Πέτρος, Κύριε, ποῦ ὑπάγεις; ἀπεκρίθη αὐτῷ
to him Simon Peter, Lord, where goest thou? Answered him
ὁ Ἰησοῦς, Ὅπου ὑπάγω οὐ δύνασαι μοι νῦν ἀκολουθεῖσαι·
Jesus, Where I go thou art not able me now to follow,
ὑστερον δὲ ἀκολουθήσεις μοι. 37 Λέγει αὐτῷ ὁ Πέτρος,
but afterwards thou shalt follow me. Says to him Peter,
Κύριε, διὰ τί οὐ δύναμαι σοι ἀκολουθεῖσαι ἄρτι; τὴν ψυχὴν
Lord, why am I not able thee to follow now? I life
μου ὑπὲρ σοῦ θήσω. 38 Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς,
my for thee I will lay down. Answered him Jesus,
τὴν ψυχὴν σου ὑπὲρ ἐμοῦ θήσεις; ἀμὴν ἀμὴν λέγω
Thy life for me thou wilt lay down! Verily verily I say
σοι, οὐ μὴ ἀλέκτωρ φωνήσῃ ἕως ὅτου ἀπαρνήσῃ με
to thee, in no wise [the] cock will crow until thou wilt deny me
τρίς.
thrice.

* — ὁ ΤΥ.Α. * — ὁ ΛΤΥ.Α. * — ὁ ΤΥ.Α. * ἐξῆλθεν εὐθὺς ΛΤΥ.Α. * + οὖν therefore
ΕΛΤΥ.Α. * — ὁ ΤΥ.Α. * [εἰ ὁ θεὸς ἰδοξάσθη ἐν αὐτῷ] ΛΤΥ.Α. * αὐτῷ ΤΥ.Α. * ἐγὼ
ὑπάγω ΕΛΤΥ.Α. * — αὐτῷ ὁ ΛΤΥ.Α. * + ἐγὼ ἰ (go) Τ. * ἀκολουθήσεις δὲ ὑστερον ΛΤΥ.Α.
* — ὁ ΕΛΤΥ.Α. * διὰ τί; ΛΤΥ.Α. * ἀκολουθεῖς ΤΥ.Α. * ἀποκρίνεται ΕΛΤΥ.Α. *
* φωνήσῃ ΛΤΥ.Α. * ἀρνήσῃ ΛΤΥ.Α.

CHAPTER 14

14 Μὴ ταρασσέσθω ὑμῶν ἡ καρδιά· πιστεύετε εἰς τὸν θεόν,
 Let not be troubled your heart; ye believe on God,
 καὶ εἰς ἐμὴ πιστεύετε. 2 ἐν τῇ οἰκίᾳ τοῦ πατρὸς μου μοι αἱ
 also on me believe. In the house of my Father^h abodes
 πολλὰ εἰσὶν· εἰ δὲ μὴ, εἶπον ἂν ὑμῖν· ὁ πορεύομαι ἐτοι-
 many there are; otherwise I would have told you; I go to pre-
 μάσαι τόπον ὑμῖν. 3 καὶ ἰὰν πορευθῶ^h καὶ ἐτοιμίσω ὑμῖν
 pare a place for you; and if I go and prepare for you
 τόπον,^h πάλιν ἔρχομαι καὶ παραλήψομαι ὑμᾶς πρὸς ἑμαυ-
 a place, again I am coming and will receive you to my-
 τόν· ἵνα ὅπου εἰμι ἐγώ, καὶ ὑμεῖς ᾔητε. 4 καὶ ὅπου ἐγώ^h
 self, that where I am I also ye may be. And where I
 ὑπάγω οἰδατε καὶ τὴν ὁδὸν οἰδατε. 5 λέγει αὐτῷ Θωμᾶς,
 go ye know and the way ye know. Says to him Thomas,
 Κύριε, οὐκ οἶδμεν ποῦ ὑπάγεις, καὶ πῶς ὀυνόμεθα τὴν
 Lord, we know not where thou goest, and how can we the
 ὁδὸν εἰσεῖναι; 6 λέγει αὐτῷ Ἰησοῦς, Ἐγώ εἰμι ἡ ὁδὸς
 way know? Says to him Jesus, I am the way
 καὶ ἡ ἀλήθεια καὶ ἡ ζωὴ· οὐδεὶς ἐρχεται πρὸς τὸν πατέρα
 and the truth and the life. No one comes to the Father
 εἰ μὴ δι' ἐμοῦ. 7 εἰ ἔγνωκετέ με, καὶ τὸν πατέρα μου
 but by me. If ye had known me, also my Father
 ἔγνωκετε αὐτόν· καὶ ἡ ἀπ' ἑρτι^h γινώσκετε αὐτόν, καὶ ἰωρά-
 ye would have known; and henceforth ye know him, and have
 κατέ αὐτόν. 8 λέγει αὐτῷ Φίλιππος, Κύριε, δεῖξον ἡμῖν
 seen him. Says to him Philip, Lord, show us
 τὸν πατέρα, καὶ ἀρκεῖ ἡμῖν. 9 λέγει αὐτῷ Ἰησοῦς,
 the Father, and it suffices us. Says to him Jesus,
 Ἰουσοῦν χρόνον μεθ' ὑμῶν εἰμι, καὶ οὐκ ἔγνωκάς με,
 So long a time with you am I, and thou hast not known me,
 Φίλιππε; 10 ἰωρακῶς ἐμὲ, ἰωρακεν τὸν πατέρα· καὶ πῶς
 Philip? He that has seen me, has seen the Father; and how
 σὺ λέγεις, δεῖξον ἡμῖν τὸν πατέρα; 10 οὐ πιστεύεις ὅτι
 thou sayest, Show us the Father? Believest thou not that
 ἐγώ ἐν τῷ πατρί, καὶ ὁ πατὴρ ἐν ἐμοὶ ἐστίν; τὰ ῥήματα
 I [am] in the Father, and the Father in me; the words
 ἃ ἐγὼ λαλῶ ὑμῖν, ἀπ' ἑμαυτοῦ οὐ λαλῶ· ὁ δὲ πατὴρ
 which I speak to you, from myself I speak not; but the Father
 ὁ ἐν ἐμοὶ μένων βαυτὸς ποιεῖ τὰ ἔργα. 11 πιστεύετε μοι
 who in me abides he does the works, Believe me
 ὅτι ἐγώ ἐν τῷ πατρί, καὶ ὁ πατὴρ ἐν ἐμοὶ· εἰ δὲ μὴ,
 that I [am] in the Father, and the Father in me; but if not,
 διὰ τὰ ἔργα αὐτὰ πιστεύετε μοι. 12 Ἀμὴν ἀμὴν λέγω
 because of the works themselves believe me. Verily verily I say
 ὑμῖν, ὁ πιστεύων εἰς ἐμὲ, τὰ ἔργα ἃ ἐγὼ ποιῶ, κακείνος
 to you, He that believes on me, the works which I do, also he
 ποιήσει, καὶ μείζονα τούτων ποιήσει, ὅτι ἐγὼ πρὸς τὸν
 shall do, and greater than these he shall do, because I to
 πατέρα μου πορεύομαι. 13 καὶ ὅτι ἂν αἰτήσητε ἐν τῷ
 my Father πορεύομαι. And whatsoever ye may ask in

¹ Do not let your heart be troubled. You believe on God, believe also on Me.

² In My Father's house are many places to live. If it were not so I would have told you. I am going to prepare a place for you.

³ And if I go and prepare a place for you, I am coming again and will take you to Myself, so that wherever I am you may be also.

⁴ And you know where I am going, and you know the way.

⁵ Thomas said to Him, Lord, we do not know where You are going, and how can we know the way?

⁶ Jesus said to him, I am the Way, the Truth, and the Life. No one comes to the Father in any other way than by Me.

⁷ If you had known Me, you would also have known My Father. And from now on you do know Him and have seen Him.

⁸ And Philip said to Him, Lord, show us the Father and it is enough for us.

⁹ Jesus said to him, Have I been with you for such a long time and you have not known Me, Philip? He who has seen Me has seen the Father. Then how is it that you say, Show us the Father?

¹⁰ Do you not believe that the Father is in Me and I in the Father? The words which I speak to you, I do not speak from Myself. But the Father who lives in Me, He does the works.

¹¹ Believe Me that I am in the Father and the Father is in Me. But if not, believe Me because of the works themselves.

¹² Indeed, I say to you truly that He who believes on Me will also do the works which I do. And he will do greater than these, because I am going to My Father.

¹³ And whatever you may ask in My name.

ε — ὅτι for LITTA. h — καὶ L. i — τὸν ὅπου ὑμῖν TTA. h — παραλήψομαι LITTA.
 j [ἐγώ] L. m — καὶ [L] TTA. n — οἰδατε [L] TTA. o — καὶ LIT. p οἰδαμεν τὴν ὁδὸν
 know we the way LITTA. q — ὅτι. r — ἐγνώκατε ἐμὲ ye have known me T. s — ἂν ᾔδειτε
 τα; γνώσασθε ye will know T. t — καὶ [L] TTA. u — ἀπ' ἑρτι T. v [αὐτόν] LITTA.
 w — τοσοῦτον χρόνον LIT. x — καὶ [L] TTA. y — λέγω TTA. z [ὁ] LITTA.
 αὐτόν does he T. W. RKS TTA. 1 — [αὐτοῦ] [read his works] L.
 2 — μοι TIT. 3 — μου (read the father) LITTA.

I will do this, so that the Father may be glorified in the Son.

¹⁴ If you ask anything in My name, I will do it.

¹⁵ If you love Me, keep My commandments.

¹⁶ And I will ask the Father and He will give you another Comforter, that He may be with you forever—

¹⁷ the Spirit of Truth, whom the world cannot receive because it does not see Him or know Him. But you know Him, for He remains with you and shall be in you.

¹⁸ I will not leave you orphans. I am coming to you.

¹⁹ Yet a little while and the world will see Me no more. But you will see Me. Because I live, you will live also.

²⁰ In that day you shall know that I am in the Father, and you in Me, and I in you.

²¹ He that has My commandments and keeps them is the one that loves Me. But he who loves Me shall be loved by My Father, and I will love him and will reveal Myself to him.

²² Judas (not the Is-car-i-ot) said to Him, Lord, what has happened that You are about to reveal Yourself to us and not to the world?

²³ Jesus answered and said to him, If anyone loves Me he will keep My word. And My Father will love him and We will come to him and will make Our home with him.

²⁴ He that does not love Me does not keep My words. And the word which you hear is not Mine, but of the Father who sent Me.

²⁵ I have spoken these things to you while I am still with you.

²⁶ But the Comforter, the Holy Spirit whom the Father will send in My name, He will

δυνάμι μου, τοῦτο ποιήσω, ἵνα δοξασθῇ ὁ πατήρ ἐν τῷ
"my name, this will I do, that may be glorified the Father in the

νόμῳ. 14 εἰάν τι αἰτήσητε ἐν τῷ ὀνόματί μου, ἐγὼ ποιήσω.
Son. If anything ye ask in my name, I will do [it].

15 ἰάν ἀγαπήτε με, τὰς ἐντολάς τὰς ἐμὰς τηρήσατε.
If ye love me, commandments my keep.

16 καὶ ἐγὼ ἐρωτήσω τὸν πατέρα, καὶ ἄλλον παράσχω
And I will ask the Father, and another Paraclete

δώσει ὑμῖν, ἵνα μένη μεθ' ὑμῶν εἰς τὸν αἰῶνα. 17 τὸ
he will give you, that he may remain with you for ever, the

πνεῦμα τῆς ἀληθείας, ὃ ὁ κόσμος οὐ δύναται λαβεῖν, ὅτι
Spirit of truth, whom the world cannot receive, because

οὐ θεωρεῖ αὐτόν, οὐδὲ γινώσκει αὐτόν. 18 ὑμεῖς δὲ γινώσκετε
It does not see him, nor know him; but ye know

αὐτόν, ὅτι παρ' ὑμῖν μένει, καὶ ἐν ὑμῖν ἔσται. 19 οὐκ ἀφήσω
him, for with you he abides, and in you shall be. I will not leave

ὑμᾶς ὀρφανούς· ἐρχομαι πρὸς ὑμᾶς. 19 ἔτι μικρόν καὶ ὁ
you orphans, I am coming to you. Yet a little while and the

κόσμος με οὐκ ἔτι θεωρεῖ, ὑμεῖς δὲ θεωρεῖτέ με· ὅτι ἐγὼ
world me no longer sees, but ye see me: because I

ζῶ, καὶ ὑμεῖς ὀφείετε ζῆν. 20 ἐν ἐκείνῃ τῇ ἡμέρᾳ ἠγνώσθητε
live, also ye shall live. In that day shall know

ὑμεῖς ὅτι ἐγὼ ἐν τῷ πατρὶ μου, καὶ ὑμεῖς ἐν ἐμοί, καθὼς
ye that I [am] in my Father, and ye in me, and I

ἐν ὑμῖν. 21 ὁ ἔχων τὰς ἐντολάς μου καὶ τηρῶν αὐτάς,
in you. He that has my commandments and keeps them,

ἐκείνός ἐστιν ὁ ἀγαπῶν με· ὁ δὲ ἀγαπῶν με, ἀγαπήσεται
he it is that loves me; but he that loves me, shall be loved

ταὶ ὑπὸ τοῦ πατρὸς μου· καὶ ἐγὼ ἀγαπήσω αὐτόν, καὶ
by my Father; and I will love him, and

ἐμφανίσω αὐτῷ ἑαυτόν. 22 λέγει αὐτῷ Ἰούδας οὐχ
will manifest to him myself. Says to him Judas, (not

ὁ Ἰσκαριώτης, Κύριε, τί γέγονεν ὅτι ἡμῖν μέλλεις
the Iscariote,) Lord, what has occurred that to us thou art about

ἐμφανίζειν σεαυτόν, καὶ οὐχὶ τῷ κόσμῳ; 23 ἀπεκρίθη
to manifest thyself, and not to the world? Answered

Ἰησοῦς καὶ εἶπεν αὐτῷ, Ἐάν τις ἀγαπᾷ με, τὸν λόγον μου
Jesus and said to him, If anyone love me, my word

τηρήσει, καὶ ὁ πατήρ μου ἀγαπήσει αὐτόν, καὶ πρὸς αὐτόν
he will keep, and my Father will love him, and to him

ἐλευσόμεθα, καὶ μονήν παρ' αὐτῷ ποιήσομεν. 24 ὁ μὴ
we will come, and an abode with him will make. He that not

ἀγαπᾷ με, τοὺς λόγους μου οὐ τηρεῖ· καὶ ὁ λόγος ὃν
loves me, my words does not keep; and the word which

ἀκούετε οὐκ ἔστιν ἐμός, ἀλλὰ τοῦ πέμψαντός με πατρὸς.
ye hear is not mine, but of the who sent me Father.

25 Ταῦτα λελάληκα ὑμῖν παρ' ὑμῖν μένων· 26 ὁ δὲ παρά-
These things I have said to you, with you abiding; but the Para-

κλητος, τὸ πνεῦμα τὸ ἅγιον, ὃ πέμψει ὁ πατήρ ἐν τῷ
cle, the Spirit the Holy, whom will send the Father in

ὀνόματί μου, ἐκείνος ὑμᾶς διδάξει πάντα, καὶ ἵπο-
my name, he you will teach all things, and will bring to re-

† + με me [I]. τηρήσατε ye will keep etc. ἡ καὶ LTTA. ἡ μεθ' ὑμῶν εἰς τὸν αἰῶνα ἢ he may be with you for ever L; μεθ' ὑμῶν ἢ εἰς τὸν αἰῶνα T; ἢ μεθ' ὑμῶν εἰς τὸν αἰῶνα T.A. 1 [αὐτό] L. m — δε but [L] T.T.A. ἡ ἐστίν is LTTA. οὐκέτι O.T. P ὁρᾶτε TTTA. q ὑμεῖς [ὑμεῖς] L γινώσθε L.T.A. ἡ καὶ LTTA.W. † + καὶ ὡς αὐτ[α]W. † — ο GLTTA.W. † περιήσομεθα LTTA.

μνήσει ὑμᾶς πάντα ἃ εἶπον ὑμῖν. 27 εἰρήνην ἀφήμι
membrance your all things which I said to you. Peace I leave
ὑμῖν, εἰρήνην τὴν ἐμὴν δίδωμι ὑμῖν· οὐ καθὼς ὁ κόσμος
with you; peace my I give to you; not as the world
δίδωσιν, ἐγὼ δίδωμι ὑμῖν· μή ταρασσίσθῃ ὑμῶν ἡ καρδιά, μηδὲ
gives, I give to you. let not be troubled your heart, nor
δειλιάτω. 28 ἠκούσατε ὅτι ἐγὼ εἶπον ὑμῖν, Ὑπάγω καὶ
let it fear. Ye heard that I said to you, I am going away and
έρχομαι πρὸς ὑμᾶς. εἰ ἠγαπᾶτε με, ἐχάρητε ἅν ὅτι
I am coming to you. If ye loved me, ye would have rejoiced that
εἶπον, Πορεύομαι πρὸς τὸν πατέρα· ὅτι ὁ πατήρ μου¹
I said, I am going to the Father, for my Father
μεῖζον μου ἐστίν. 29 καὶ νῦν εἰρηκα ὑμῖν πρὶν γενέ-
greater than I. And now I have told you before it comes to
σθαι, ἵνα ὅταν γένηται πιστεύσητε. 30 οὐκ ἔτι²
pass, that when it shall have come to pass ye may believe. No longer
πολλὰ λαλήσω μεθ' ὑμῶν· ἔρχεται γὰρ ὁ τοῦ κόσμου
much I will speak with you, for comes the of world
ῥούτου³ ἀρχων, καὶ ἐν ἐμοὶ οὐκ ἔχει οὐδέν· 31 ἀλλ' ἵνα
this ruler and in me he has nothing; but that
γινῶ ὁ κόσμος ὅτι ἀγαπῶ τὸν πατέρα, καὶ καθὼς
may know the world that I love the Father, and as
ἐνετείλατό⁴ μοι ὁ πατήρ, οὕτως ποιῶ· ἐγείρεσθε, ἀγμεν
commanded me the Father, thus I do. Rise up, let us go
ἐντεῦθεν.
hence.

15 Ἐγὼ εἰμι ἡ ἀμπέλος ἡ ἀληθινή, καὶ ὁ πατήρ μου ὁ
I am the true, and my Father the
γεωργὸς ἐστίν. 2 πᾶν κλήμα ἐν ἐμοὶ μὴ φέρον καρπὸν,
husbandman is. Every branch in me not bearing fruit,
αἶρει αὐτό· καὶ πᾶν τὸ καρπὸν φέρον, καθαίρει αὐτό
he takes away it; and everyone that fruit bears, he cleanses it
ἵνα πλείονα καρπὸν⁵ φέρῃ. 3 ἤδη ὑμεῖς καθαροὶ ἐστε
that more fruit it may bear. Already ye clean are
διὰ τὸν λόγον ὃν λελάληκα ὑμῖν. 4 μέναιτε ἐν ἐμοί,
by reason of the word which I have spoken to you. Abide in me,
καὶ ἐγὼ ἐν ὑμῖν. καθὼς τὸ κλήμα οὐ δύναται καρπὸν φέρειν ἀφ'
and I in you. As the branch is not able fruit to bear of
ἐαυτοῦ ἂν μὴ⁶ «μεῖνῃ» ἐν τῇ ἀμπέλῳ, οὕτως οὐδὲ ὑμεῖς
itself unless it abide in the vine, so neither [can] ye
ἐὰν μὴ ἐν ἐμοὶ «μεῖνῃτε». 5 ἐγὼ εἰμι ἡ ἀμπέλος, ὑμεῖς τὰ
abide in me ye abide. I am the vine, ye [are] the
κλήματα. ὁ μένων ἐν ἐμοί, καὶ ἐγὼ ἐν αὐτῷ, ὁὗτος φέρει
branches. He that abides in me, and I in him, he bears
καρπὸν πολύν· ὅτι χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν οὐδέν.
fruit much; for apart from me ye are able to do nothing.
6 Ἰάν μὴ τις «μεῖνῃ» ἐν ἐμοί, ἐβλήθη ἔξω ὡς τὸ κλήμα, καὶ
Unless anyone abide in me, he is cast out as the branch, and
ἐξηρανθή, καὶ συνάγουσιν αὐτά⁷ καὶ εἰς⁸ πῦρ βάλλουσιν, καὶ
is dried up, and they gather them and into fire cast, and
καίεται. 7 Ἰάν μείνητε ἐν ἐμοί, καὶ τὰ ῥήματά μου ἐν ὑμῖν
It is burned. If ye abide in me, and my words in you

teach you all things. And He will bring to your memory all the things which I told you.

27 I leave peace with you. My peace I give to you—I do not give as the world gives to you. Do not let your heart be troubled, neither let it be afraid.

28 You heard Me say to you that I am going away and I am coming to you. If you loved Me, you would have been happy that I said, I am going to the Father, for My Father is greater than I.

29 And now I have told you before it happens, so that when it has happened you may believe.

30 I will not speak with you much longer, for the prince of this world is coming and has nothing in Me.

31 But that the world may know that I love the Father, and as the Father commanded Me, that I do. Arise, let us go away from here.

CHAPTER 15

1 I am the True Vine and My Father is the Vinedresser.

2 He takes away every branch in Me that bears no fruit. And He prunes every one that bears fruit, so that it may bear more fruit.

3 Now you are clean through the word which I have spoken to you.

4 Remain in Me and I will continue in you. As the branch is not able to bear fruit of itself unless it remain in the vine, so neither can you unless you continue in Me.

5 I am the Vine. You are the branches. He that remains in Me and I in him will bear much fruit. For apart from Me you are not able to do anything.

6 If anyone does not remain in Me, he is thrown out as a branch and is dried up. And they gather and throw them into the fire. And they are burned.

7 If you remain in Me and My words live in

* — εἶπον OLTTAW. * — μου (read the Father) [L]ITTA. * οὐκέτι OLT. * ὑμῖν w.
* — τοῦτου (read of the world) OLTTAW. * [καὶ] L. * ἐντολὴν ἔδωκεν γὰρ (μοι) con-
mandment LTR. * καρπὸν πλείονα LTTA. * μένῃ T. * μείνητε LTTA. * μένῃ LTT.
* αὐτὸ it. * + τὸ το (the) TTAW.

you, you shall ask whatever you desire and it shall be done to you.

⁸In this My Father is glorified, that you should bear much fruit, and you shall become My disciples.

⁹As the Father loved Me, I also loved you. Continue in My love.

¹⁰If you keep My commandments, you shall continue in My love, even as I have kept the commandments of My Father and continue in His love.

¹¹I have spoken these things to you that My joy may abide in you and your joy may be full.

¹²This is My commandment, that you love one another, even as I loved you.

¹³No one has greater love than this, that one should lay down his life for his friends.

¹⁴You are My friends, if you practice whatever I command you.

¹⁵I do not call you servants any more, for the servant does not know what his lord is doing. But I have called you friends, for all things which I heard of My Father I have made known to you.

¹⁶You did not choose Me, but I chose you. And I planted you in order that you should go and bear fruit, and that your fruit should last—so that whatever you may ask the Father in My name, He may give to you.

¹⁷I command you these things, that you love one another.

¹⁸If the world hates you, you know that it has hated Me before it hated you.

¹⁹If you were of the world, the world would love its own. But because you are not of the world, but I chose you out of the world, the world hates you because of this.

²⁰Remember the word that I told you, The slave is not greater than his lord. If they have persecuted Me, they will also persecute you. If

μείνω, δὲ ἴδαν¹ θέλητε² αἰτήσασθε³, καὶ γενήσεται⁴ ὑμῖν.
abide, whatever ye will ye shall ask, and it shall come to pass to you.

8 ἐν τούτῳ ἰδοξάσθῃ ὁ πατήρ μου, ἵνα καρπὸν πολλὸν φέρητε.
In this is glorified my Father, that fruit much ye should bear,
καὶ ἡ γενήσεσθε⁵ ἱμοὶ μαθηταί.⁶ 9 καθὼς ἠγάπησέν με ὁ
and ye shall become to me disciples. As loved me the

πατήρ, καὶ γὰρ ἠγάπησα ὑμᾶς⁷ μέναιτε ἐν τῇ ἀγάπῃ τῇ μου.
Father, I also loved you: abide in love my.

10 ἴδαν τὰς ἐντολάς μου τηρήσητε, μενεῖτε ἐν τῇ ἀγάπῃ μου.
If my commandments ye keep, ye shall abide in my love,

καθὼς ὡς ἰ⁸ ῥὰς ἐντολάς τοῦ πατρὸς μου⁹ τητήρηκα, καὶ
as I the commandments of my Father have kept, and

μένω αὐτοῦ ἐν τῇ ἀγάπῃ. 11 ταῦτα λελάληκα ὑμῖν, ἵνα
abide his in love. These things I have spoken to you, that

ἡ χαρὰ ἡ ἐμὴ ἐν ὑμῖν μείνῃ, καὶ ἡ χαρὰ ὑμῶν πληρωθῇ.
joy my in you may abide, and your joy may be full.

12 αὕτη ἐστὶν ἡ ἐντολὴ ἡ ἐμὴ, ἵνα ἀγαπάτε ἀλλήλους,
This is commandment my, that ye love one another,

καθὼς ἠγάπησα ὑμᾶς. 13 μέζονα ταύτης ἀγάπης οὐδεὶς
as I loved you. Greater than this love no one

ἔχει, ἵνα τις¹⁰ τὴν ψυχὴν αὐτοῦ θῇ ὑπὲρ τῶν φίλων
has, that one his life should lay down for friends

αὐτοῦ. 14 ὑμεῖς φίλοι μου ἐστὲ ἴδαν ποιῆτε ὅσα¹¹ ἐγὼ
his. Ye friends my are if ye practise whatsoever I

ἐντέλλομαι ὑμῖν. 15 οὐκ εἶτε ὑμᾶς λέγω¹² δούλους, ὅτι ὁ δοῦ-
command you. No longer you I call bondmen, for the bond-

λος οὐκ οἶδεν τί ποιεῖ αὐτοῦ ὁ κύριος¹³ ὑμᾶς δὲ εἶρηκα
man knows not what he doings his master. You I have called

φίλους, ὅτι πάντα ἃ ἤκουσα παρὰ τοῦ πατρὸς μου ἰγνώ-
friends, for all things which I heard of my Father I made

ρισα ὑμῖν. 16 οὐχ ὑμεῖς με ἐξελέξασθε, ἀλλ' ἐγὼ ἐξελέξαμην
known to you. Not ye me chose, but I chose

ὑμᾶς, καὶ ἔθηκεν ὑμᾶς ἵνα ὑμεῖς ὑπάγητε καὶ καρπὸν φέ-
you, and appointed you that ye should go and fruit ye should

ρῃτε, καὶ ὁ καρπὸς ὑμῶν μένῃ. ἵνα ὅτι ἴδαν αἰτήσητε τὴν
bear, and your fruit should abide; that whatsoever ye may ask the

πατέρα ἐν τῷ ὀνόματί μου δῶ ὑμῖν. 17 ταῦτα ἐντίλ-
Father in my name he may give you. These things I com-

λομαι ὑμῖν, ἵνα ἀγαπάτε ἀλλήλους. 18 Εἰ ὁ κόσμος ὑμᾶς
mand you, that ye love one another. If the world you

μισεῖ, γινώσκετε ὅτι ἐμὲ πρῶτον ὡς ὑμῶν¹⁴ μεμίσηκεν. 19 εἰ ἐκ
hates, ye know that me before you it has hated. If of

τοῦ κόσμου ἦτε, ὁ κόσμος ἀντὶ τοῦ ἰδίου ἐφίλει· ὅτι δὲ ἐκ τοῦ
the world ye were, the world would love its own; but because of the

κόσμου οὐκ ἐστὲ, ἀλλ' ἐγὼ ἐξελέξαμην ὑμᾶς ἐκ τοῦ κόσμου,
world ye are not, but I chose you out of the world,

διὰ τοῦτο μισεῖ ὑμᾶς ὁ κόσμος. 20 μνημονεύετε τοῦ
on account of this hates you the world. Remember the

λόγου οὗ ἐγὼ εἶπον ὑμῖν, Οὐκ ἐστὶν δοῦλος ὁ μέζων τοῦ
word which I said to you, Is not a bondman greater.

κυρίου αὐτοῦ. εἰ ἐμὲ ἰδῶξαν, καὶ ὑμᾶς διώξουσιν· εἰ
than his master. If me they persecuted, also you they will persecute; if

¹ ἴδαν L. ² αἰτήσασθε ask ye LTTRAW.

³ γενήσθε ye should become LTRa.

⁴ ὑμᾶς

ἠγάπησα LTRa. ⁵ καὶ γὰρ I also T. ⁶ τοῦ πατρὸς (+ μου T) τὰς ἐντολάς TA.

⁷ — μου

(read the Father) LTRa. ⁸ ἢ may be LTRTa.

⁹ — τις T.

¹⁰ ἃ what LTRTa.

¹¹ ὅσα LTRTa. ¹² — ὡς ὑμῶν T.

¹³ λέγω

τον λόγον μου ἐτήρησάν, καὶ τὸν ὑμέτερον τηρήσουσιν. 21 ἀλλὰ they kept My word, they will keep yours too.
 τὰυτὰ πάντα ποιήσουσιν ὑμῖν διὰ τὸ ὄνομά μου, on account of My name, because they do not
 these things all they will do to you on account of my name, know Him who sent Me.
 οἳ οὐκ οἶδασιν τὸν πέμψαντά με. 22 εἰ μὴ ἦλθον καὶ If I had not come and had not spoken to
 because they know not him who sent me. If I had not come and had not spoken to them, they would not have had sin. But now
 ἐλάλησα αὐτοῖς, ἁμαρτίαν οὐκ εἶχον· νῦν δὲ πρόφασιν they have no excuse for their sin.
 spoken to them, sin they had not had; but now a pretext they have no excuse for their sin.
 οὐκ ἔχουσιν περὶ τῆς ἁμαρτίας αὐτῶν. 23 ὁ ἐμὲ μίσων, καὶ He that hates Me hates My Father also.
 they have not for their sin. He that me 'hates, 'also
 τὸν πατέρα μου μισεῖ. 24 εἰ τὰ ἔργα μὴ ἐποίησα ἐν which no other one did, they would not have
 my 'Father 'hates. If 'the 'works 'I 'had 'not 'done 'among had sin. But now they have both seen and
 αὐτοῖς ἃ οὐδεὶς ἄλλος ἐποίησεν, ἁμαρτίαν οὐκ εἶχον, they had not had, have hated both Me and My Father.
 them which no other one has done, sin they had not had, have hated both Me and My Father.
 νῦν δὲ καὶ ἑώρακασιν καὶ μεμίσηκασιν καὶ ἐμὲ καὶ τὸν πατέρα But it is in order that the word might be
 but now both they have seen and have hated both me and 'Father fulfilled that has been written in their law,
 μου. 25 ἀλλ' ἵνα πληρωθῇ ὁ λόγος ὁ γεγραμμένος ἐν "They hated Me without a cause."
 my. But that might be fulfilled the word that has been written in my. 26 Ὃταν εἴδῃ But when the Comforter comes (whom I
 τῷ νόμῳ αὐτῶν, "Ὅτι ἐμίσησάν με ὧρᾶν. 26 Ὃταν εἴδῃ will send to you from the Father, the Spirit
 their law, They hated me without cause. But when of Truth who comes from the Father) He
 ἐλθῇ ὁ παρακλήτης, ὃν ἐγὼ πέμψω ὑμῖν παρὰ τοῦ πατρὸς, will bear witness about Me.
 is come the Paraclete, whom I will send to you from the Father, He will bear witness about Me.
 τὸ πνεῦμα τῆς ἀληθείας, ὃ παρὰ τοῦ πατρὸς ἐκπορεύεται, the Spirit of truth, who from the Father goes forth,
 ἐκείνος μαρτυρήσει περὶ ἐμοῦ. 27 καὶ ὑμεῖς δὲ μαρ- he will bear witness concerning me; 'also 'yo 'and bear
 will bear witness concerning me; 'also 'yo 'and bear witness, because from [the] beginning with me ye are.

16 Ταῦτα λελάληκα ὑμῖν ἵνα μὴ σκανδαλισθῆτε. 2 Ἀπο- These things I have spoken to you that ye may not be offended. Out of
 συναγωγῶν ποιήσουσιν ὑμᾶς· ἀλλ' ἔρχεται ὥρα ἵνα πᾶς the synagogues they will put you; but is coming an hour that everyone
 ὁ ἀποκτείνας ὑμᾶς δοῇ λατρείαν προσφέρειν τῷ θεῷ. who kills you will think service to render to God;
 3 καὶ ταῦτα ποιήσουσιν ὑμῖν ὅτι οὐκ ἔγνωσαν τὸν πα- and these things they will do to you because they know not the Fa-
 τέρ· οὐδὲ ἐμὲ. 4 Ἰλλὰ ταῦτα λελάληκα ὑμῖν, ἵνα ὅταν ther nor me. But these things I have said to you, that when
 ἐλθῇ ἡ ὥρα μνημονεύετε 'αὐτῶν' ὅτι ἐγὼ εἶπον. may have come the hour ye may remember them that I said [them]
 ὑμῖν ταῦτα. δὲ ὅμην ἐξ ἀρχῆς οὐκ εἶπον ὅτι to you. But these things to you from [the] beginning I did not say, because
 μεθ' ὑμῶν ἦμην. 5 νῦν δὲ ἰπάγω πρὸς τὸν πέμψαντά με, with you I was. But now I go to him who sent me,
 καὶ οὐδεὶς ἐξ ὑμῶν ἐρωτᾷ με, Ποῦ ὑπάγεις; 6 ἀλλ' ὅτι and none of you asks me, Where goest thou? But because
 ταῦτα λελάληκα ὑμῖν ἡ λύπη πεπληρωκεν ὑμῶν τῇν these things I have said to you grief has filled your
 καρδίαν. 7 ἀλλ' ἐγὼ τὴν ἀλήθειαν λέγω ὑμῖν, συμφέρει heart. But I the truth say to you, It is profitable
 ὑμῖν ἵνα ἐγὼ ἀπέλθω. ἰδὼν γὰρ μὴ ἀπέλθω ὁ παρακλή- for you that I should go away. For if I do not go
 τος οὐκ ἐλεύσεται πρὸς ὑμᾶς· εἰν δὲ πορευθῶ, πέμψω away the Comforter will not come to you.
 will not come to you; but if I go, I will send.

CHAPTER 16

1 I have spoken these things to you so that you may not stumble.
 2 They will put you out of the synagogues. And the time is coming when everyone who kills you will think he is doing service to God.
 3 And they will do these things to you because they do not know the Father or Me.
 4 But I have said these things to you, so that when the time comes, you may remember that I told you of them. But I did not say these things to you from the beginning because I was with you.
 5 But now I go to Him who sent Me, and none of you asks Me, Where are You going?
 6 But because I have said these things to you, sorrow has filled your heart.
 7 But I tell you the truth, It is better for you that I should go away. For if I do not go away the Comforter will not come to you. But if I go, I will send Him to you.

Ἐς ὑμᾶς τοῦ τοῦ ΛΤΓΑ. ἰ εἶχον ΛΤΓΑ. ἰ ἐποίησαν διδ ΛΤΓΑ. * εἶχον ΛΤΓΑ. ἰ εἰ εὐ νόμον αὐτῶν γεγραμμένος ΛΤΓΑ. c — εἰ τῇ (ΤΓΑ). d — ὑμῖν ΟΛΤΓΑ. w. * + αὐτῶν (read their hour) εἰτα. f [αὐτῶν] Tr. s + ἐγὼ ΛΑ] W. * οὐ μὴ ἐλθῇ in no wise should come Tr.

⁸ And when He comes, He will prove the world wrong about sin and about righteousness and about judgment—

⁹ about sin, because they do not believe on Me—

¹⁰ about righteousness, because I go away to My Father and you no longer see Me—

¹¹ and about judgment, because the prince of this world has been judged.

¹² I still have many things to say to you, but you are not able to bear them now.

¹³ But when He has come, the Spirit of Truth, He will guide you into all the truth. For He will not speak from Himself, but as many things as He hears, He will speak. And He will tell you things of the future.

¹⁴ He will glorify Me, for He will take that which is Mine and will tell it to you.

¹⁵ All things that the Father has are Mine. This is why I said, He will take of Mine and will tell it to you.

¹⁶ A little while and you will not see Me. And again a little while and you will see Me, because I go away to the Father.

¹⁷ Then some of the disciples said to one another, What is this that He says to us—a little while and you will not see Me, and again a little while and you will see Me? And, Because I go away to the Father?

¹⁸ So they said, What is this that He says, A little while? We do not know what He is saying.

¹⁹ Jesus knew then that they wanted to ask and He said to them, Do you ask about this among one another, that I said, A little while and you will not see Me, and again, a little while and you will see Me?

²⁰ Indeed, I tell you truly that you will weep and wail, but the world will rejoice.

αὐτὸν πρὸς ὑμᾶς· ⁸ καὶ ἔλθων ἐκείνος ἐλέγξει τὸν κόσμον him to you. And having come he will convict the world

περὶ ἁμαρτίας καὶ περὶ δικαιοσύνης καὶ περὶ κρίσεως. concerning sin and concerning righteousness and concerning judgment.

⁹ περὶ ἁμαρτίας μὲν, ὅτι οὐ πιστεύουσιν εἰς ἐμὲ· ¹⁰ περὶ Concerning sin, because they believe not on me; concerning

δικαιοσύνης δέ, ὅτι πρὸς τὸν πατέρα· ¹¹ μου· ὑπάγω, καὶ ὅουκ righteousness because to my Father I go away, and no

ἔτι· ¹² θεωρεῖτέ με· ¹³ περὶ δὲ κρίσεως, ὅτι ὁ ἀρχὸν τοῦ ἐτι· because to my Father I go away, and no

κόσμου· τούτου κέκριται. ¹² Ἐτι πολλὰ ἔχω λέγειν of this world has been judged. Yet many things I have to say

ὑμῖν, ἀλλ' οὐ δύνασθε βαστάζειν ἅρτι· ¹³ ὅταν δὲ ἔλθω you, but ye are not able to bear them now. But when I come

ἐκεῖνος, τὸ πνεῦμα τῆς ἀληθείας, ὁδηγήσει ὑμᾶς εἰς πᾶσαν ἡ, the Spirit of truth, he will guide you into all

τὴν ἀλήθειαν· ¹⁴ οὐ γὰρ λαλήσει ἀφ' ἑαυτοῦ, ἀλλ' ὅσα· ¹⁵ ἀν· the truth; not for he will speak from himself, but whatsoever

ἀκούσῃ· ¹⁶ λαλήσει, καὶ τὰ ἐρχόμενα ἀναγγελεῖ ὑμῖν. he may hear he will speak; and the things coming he will announce to you.

¹⁴ ἐκεῖνος ἐμὲ δοξάσει, ὅτι ἐκ τοῦ ἰμοῦ ῥηψεται, καὶ ἀναγ- He me will glorify, for of mine he will receive, and will an-

γγελεῖ ὑμῖν. ¹⁵ πάντα ὅσα ἔχει ὁ πατὴρ ἐμά ἐστιν· nounce to you. All things whatsoever has the Father mine are;

διὰ τοῦτο εἶπον, ὅτι ἐκ τοῦ ἰμοῦ ῥηψεται, καὶ ἀναγ- because of this I said, that of mine he will receive, and will an-

γγελεῖ ὑμῖν. ¹⁶ Μικρὸν καὶ ὅν· θεωρεῖτέ με, καὶ πάλιν nounce to you. A little [while] and ye do not behold me; and again

μικρὸν καὶ ὄψεσθέ με, ὅτι ἐγὼ ὑπάγω πρὸς τὸν πα- a little [while] and ye shall see me, because I go away to the Fa-

τέρα· ¹⁷ Εἶπον οὖν ἐκ τῶν μαθητῶν αὐτοῦ πρὸς ther. Said therefore [some] of his disciples to

ἀλλήλους, Τί ἐστὶν τοῦτο ὃ λέγει ἡμῖν, Μικρὸν καὶ one another, What is this which he says to us, A little [while] and

οὐ θεωρεῖτέ με, καὶ πάλιν μικρὸν καὶ ὄψεσθέ με; καὶ ye do not behold me; and again a little [while] and ye shall see me? and

ὅτι ἐγὼ ὑπάγω πρὸς τὸν πατέρα; ¹⁸ Ἐλεγον οὖν, Because I go away to the Father? They said therefore,

Τοῦτο τί ἐστὶν· ὃ λέγει, τὸ μικρὸν; οὐκ οἶδαμεν· This what is which he says, the little [while]? We do not know

τί λαλεῖ. ¹⁹ Ἐγὼν ὅν· Ἰησοῦς ὅτι ἤθελον αὐτὸν what he speaks. Knew therefore Jesus that they desired him

ῥωτᾶν, καὶ εἶπεν αὐτοῖς, Περὶ τούτου ζητεῖτε με· him ἐρωτᾶν, and said to them, Concerning this do ye inquire among

ἀλλήλων, ὅτι εἶπον, Μικρὸν καὶ οὐ θεωρεῖτέ με, καὶ one another, that I said, A little [while] and ye do not behold me; and

πάλιν μικρὸν καὶ ὄψεσθέ με; ²⁰ ἀμὴν ἀμὴν λέγω ὑμῖν, again a little [while] and ye shall see me? Verily verily I say to you,

ὅτι κλαύσετε καὶ θρηνησετε ὑμεῖς, ὃ δὲ κόσμος χαρήσεται· that will weep and will lament ye, but the world will rejoice;

¹ — μου (read the Father) ΤΤ[Α]. ² οὐκέτι OLT. ³ ὑμῖν λέγειν ΤΤΑ. ⁴ εἰς τὴν ἀλήθειαν πᾶσαν LTA; ἐν τῇ ἀληθείᾳ πάση T. ⁵ — ἀν LTTA. ⁶ ἀκούσει he shall hear T.A; ἀκούει he hears T. ⁷ λαμβάνει receives OLT.T.A.W. ⁸ οὐκέτι no longer (do ye behold) LTA; οὐκ ἐτι T. ⁹ — ὅτι ἐγὼ ὑπάγω πρὸς τὸν πατέρα T.T.A.; ὅτι ὑπάγω πρὸς τὸν πατέρα O[L]W. ¹⁰ — ἐγὼ (read ὑπάγω I go away) LTTA.W. ¹¹ Τί ἐστὶν τοῦτο L.T. ¹² — τὸ (read a little [while]) T.A. ¹³ — οὖν OLT.A.W. ¹⁴ — ὅ T.T.A.

ἡμεῖς·²¹ δὲ λυπηθῆσεσθε, ἀλλ' ἡ λύπη ὑμῶν εἰς χαρὰν γεινή-
 but ye will be grieved, but your grief to joy shall be-
 σεσται. ²¹ ἡ γυνὴ ὅταν τίκῃ, λύπην ἔχει, ὅτι ἦλθεν
 come. The woman when she gives birth, grief has, because is come
 ἡ ὥρα αὐτῆς· ὅταν δὲ γεννήσῃ τὸ παιδίον, οὐκ ἐστὶ
 her hour; but when she brings forth the child, no longer
 μνημονεύει τῆς θλίψεως. Ἐὰν τὴν χαρὰν ὅτι ἐγεννήθη
 she remembers the tribulation, on account of the joy that has been born
 ἄνθρωπος εἰς τὸν κόσμον. ²² καὶ ὑμεῖς οὖν λύπην μὲν
 a man into the world. And ye therefore grief indeed
 ἔσται·²³ ἔχετε·²⁴ πάλιν δὲ ὑφ' ὧμαι ὑμᾶς, καὶ χαρήσεται ὑμῶν
 now have; but again I will see you, and shall rejoice your
 ἡ καρδία, καὶ τὴν χαρὰν ὑμῶν οὐδεὶς αἶρει ἀφ' ὑμῶν. ²³ καὶ
 heart, and your joy no one takes from you. And
 ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐμὲ οὐκ ἐρωτῆσετε οὐδέν. Ἀμὴν ἀμὴν
 in that day of me ye shall ask nothing. Verily verily
 λέγω ὑμῖν, ὅτι ὅσα ἂν αἰτήσητε τὸν πατέρα ἐν τῷ
 I say to you, That whatsoever ye may ask the Father in
 ὀνόματί μου, ὁώσει ὑμῖν. ²⁴ ἕως ἄρτι οὐκ ᾔτησατε οὐδέν
 my name: he will give you. Hitherto ye asked nothing
 ἐν τῷ ὀνόματί μου· αἰτεῖτε, καὶ λήψετε. ἵνα ἡ χαρὰ ὑμῶν
 in my name: ask, and ye shall receive, that your joy
 ᾖ πεπληρωμένη. ²⁵ ταῦτα ἐν παροιμίαις λαλάηκα ὑμῖν·
 may be full. These things in allegories I have spoken to you;
 ἀλλ' ἔρχεται ὥρα ὅτε οὐκ ἐστὶ ἐν παροιμίαις λαλήσω
 but is coming an hour when no longer in allegories I will speak
 ὑμῖν, ἀλλὰ παρρησίᾳ περὶ τοῦ πατρὸς ἀναγγελῶ ὑμῖν.
 to you, but plainly concerning the Father. I will announce to you.
²⁶ ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐν τῷ ὀνόματί μου αἰτήσεσθε· καὶ οὐ
 In that day in my name ye shall ask; and not
 λέγω ὑμῖν ὅτι ἐγὼ ἐρωτήσω τὸν πατέρα περὶ ὑμῶν. ²⁷ αὐ-
 I say to you that I will beseech the Father for you, him-
 τὸς γὰρ ὁ πατὴρ φιλεῖ ὑμᾶς, ὅτι ὑμεῖς ἐμὲ πεφίληκατε, καὶ
 self for the Father loves you, because ye me have loved, and
 πεπιστεύκατε ὅτι ἐγὼ παρὰ τοῦ θεοῦ ἐξῆλθον. ²⁸ ἐξῆλθον
 have believed that I from God came out. I came out
 παρὰ τοῦ πατρὸς καὶ ἐήλυθα εἰς τὸν κόσμον· πάλιν ἔρχομαι
 from the Father and have come into the world; again I have
 τὸν κόσμον καὶ πορεύομαι πρὸς τὸν πατέρα. ²⁹ Λέγουσιν
 the world: and go to the Father. They say
 αὐτῷ· οἱ μαθηταὶ αὐτοῦ, Ἰδε, νῦν παρρησίᾳ λαλεῖς, καὶ
 to him his disciples, Lo, now plainly thou speakest, and
 παροιμίαν οὐδεμίαν λέγεις. ³⁰ νῦν οἶδαμεν ὅτι οἶδας
 allegory no speakest. Now we know that thou knowest
 πάντα, καὶ οὐ χρεῖαν ἔχεις ἵνα τίς σε ἐρωτῇ. ἐν τούτῳ
 all things, and not need hast that anyone thee should ask. By this
 πιστεύομεν ὅτι ἀπὸ θεοῦ ἐξήλθες. ³¹ Ἀπεκρίθη αὐτοῖς
 we believe that from God thou camest forth. Answered them
 Ἰησοῦς, Ἀρτί πιστεύετε; ³² ἰδοὺ, ἔρχεται ὥρα καὶ νῦν
 Jesus, Now do ye believe? Lo, is coming an hour and now
 ἐλήλυθεν· ἵνα σκορπισθῇ ἕκαστος εἰς τὰ ἴδια, καὶ ἐμὲ
 has come, that ye will be scattered each to his own, and me

And you will be sorrowful, but your sorrow shall become joy.

²¹ When she gives birth, a woman has pain because her time has come. But when she brings forth the child, she no longer remembers the pain because of the joy that a man has been born into the world.

²² And so you now truly have sorrow, but I will see you again and your heart will rejoice. And no one will take your joy away from you.

²³ And in that day you will ask nothing of Me. Indeed, I tell you truly that as many things as you may ask the Father in My name, He will give you.

²⁴ Up to this time you have not asked anything in My name. Ask and you shall receive, so that your joy may be full.

²⁵ I have told you these things in parables, but the hour is coming when I will no longer speak to you in parables, but I will tell you plainly about the Father.

²⁶ In that day you will ask in My name—and I do not say I shall ask the Father for you, for the Father Himself loves you, because you have loved Me and have believed that I came out from God.

²⁸ I came out from the Father and have come into the world. Again, I leave the world and go to the Father.

²⁹ His disciples said to Him, See, now You are speaking plainly and not speaking a parable.

³⁰ Now we know that you have known all things and do not need for anyone to ask You. By this we believe that you have proceeded from God.

³¹ Jesus answered them, Do you believe now?

³² Behold! The time is coming, and now is, that you will be scattered, each one to his

— δὲ but LTIT. — ἀλλὰ T. A. οὐκέτι GLT. — νῦν μὲν λυπήν LTIT. — ἔχετε shall have L. — ἀρτί shall take LTIT. — ὅτι LTIT. — ἂν τι if anything LTIT. — ἐν τῷ ὀνόματί μου LTIT. — λήψετε LTIT. — ἀλλ' LTIT. — οὐκ ἐστὶ GLT. — τὸν L. — τοῦ πατρὸς the Father T. A. — ἐκ LTIT. — αὐτῷ LTIT. — + ἐν LTIT. — ὁ TIT. — νῦν LTIT. — καὶ μὲν TIT.

own home. And you will leave Me alone—yet I am not alone because the Father is with Me.

33 I have spoken these things to you so that you may have peace in Me. You have trouble in the world, but be of good courage, I have overcome the world.

CHAPTER 17

¹ Jesus said these things and lifted up His eyes to Heaven and said, Father, the time has come. Glorify Your Son so that Your Son may also glorify You—

² even as You have given Him authority over all flesh, that He should give everlasting life to all which You have given to Him.

³And this is life everlasting, that they should know You, the only true God, and Jesus Christ whom You have sent.

⁴ I have glorified You on the earth. I have finished the work that You have given Me to do.

⁵And now, O Father, glorify Me beside Yourself, with the glory which I had beside You before the world ever was.

***You made Your name known to the men whom You have given Me out of the world. They were Yours and You have given them to Me, and they have kept Your word.**

⁷Now they have known that all things which You have given Me are from You.

8 For the words which You have given Me I have given them, and they have taken them to themselves and they know that I truly proceeded from You. And they believed that You sent Me.

⁹I pray for them. I do not pray for the world, but for those whom You have given to Me, because they are Yours,

¹⁰and all My things are Yours, and Yours are Mine, and I have been glorified in them.

¹¹ And I no longer am in the world, but

μόνον ἀφῆτε· καὶ οὐκ εἰμί μόνος, ὅτι ὁ πατήρ μετ' ἐμοῦ ἔστιν. 23 ταῦτα λέλασκα ὑμῖν ἵνα ἔμοι εἰρήνην ἔχητε. 24 Ἐν τῷ κόσμῳ θλιβήσιν ὑμεῖς·¹ ἀλλὰ θαρσύνετε, ἐγὼ νικῶμαι τὸν κόσμον. 25 ἵνα ἀναγκασθῇ τὸ κόσμ.

17 Ταῦτα ἔαλλειν· ὁ δ' Ἰησοῦς, καὶ ἐπῆρ' ἐν τοῖς ὁφθαλμοῖς αὐτοῦ τὰς τῶν οὐρανῶν· καὶ ἔειπεν, Πάτερ, ἐλῆλυθεν ἡ ὥρα· δόξασον σου τὸν υἱόν, ἵνα καὶ ὁ υἱὸς σου δόξῃ· σε· 2 καθὼς ἔδωκας αὐτῷ ἐξουσίαν πάσης σαρκός, ἵνα πᾶν ὃ δέδωκας αὐτῷ, βῶσται αὐτοῖς ζωὴν αἰώνιον. 3 αὐτὰ δὲ ἐστὶν ἡ αἰώνιος ζωὴ, ἵνα γινώσκουσιν σε τὸν μόνον ἀληθινὸν θεόν, καὶ ὃν ἀπέστειλας ἰσοῦς χριστὸν.

ἡ ἐγὼ σὺν ἐδόξασα ἐπὶ τῆς γῆς· τὸ ἔργον ᾧτετέλειωσα" ὃ
 I thee glorified on the earth; and now glorify me thou, Fa-
 δειδωκάς μοι ἵνα ποιήσω· 5 καὶ νῦν δόξασόν με σὺ· πά-
 thou hast given me that I should do; and now glorify me thou, Fa-
 θερ, παρὰ σεαυτῷ, τῷ δόξῃ ᾧ ἔλχον πρὸ τοῦ τῶν κόσμων
 ther, with thyself, with the glory which I had before the world
 εἶναι παρὰ σοί. 6 Ἐφάνησάν σου τὸ ὄνομα τοῖς ἀνθρώποις
 was with thee. I manifested thy name to the men
 οὓς ᾠδεδωκάς μοι ἐκ τοῦ κόσμου· σοὶ ᾔσαν, ἅ καὶ ἐμοὶ
 whom thou hast given me out of the world. Thine they were, and to me
 αὐτοὺς ᾠδεδωκάς· καὶ τὸν λόγον σου ᾠετηρήκασιν." 7 νῦν
 them thou hast given, and thy word they have kept. Now
 ἔγνωσαν ὅτι πάντα ὅσα ᾠδεδωκάς μοι, παρὰ σοῦ
 they have known that all things whatsoever thou hast given me, of the-
 ἔστιν· 8 ὅτι τὰ ῥήματα ᾧ ᾠδεδωκάς μοι δίδωκα αὐτοῖς·
 are; for the words which thou hast given me I have given them,
 καὶ αὐτοὶ ἔλαβον, καὶ ἔγνωσαν ἀληθῶς ὅτι παρὰ σοῦ
 and they received [them], and knew truly that from thee
 ἐλήλθον, καὶ ἐπίστευσαν ὅτι σὺ με ἀπέστειλας. 9 θίγω περὶ
 I came out, and they believed that thou me didst send. I concerning
 αὐτῶν ἱρωτώ· οὐ περὶ τοῦ κόσμου ἱρωτώ, ἀλλὰ
 them make request; not concerning the world make I request, but
 περὶ ὧν δεδωκάς μοι, ὅτι σοὶ εἰσιν. 10 καὶ τὰ
 concerning whom thou hast given me, for thine they are: [and] things
 ἔμει πάντα. σὰ ἐστίν, καὶ τὰ σὰ ἐμὰ· καὶ δεδοξάσμαι
 my all [things] are, and things [are] mine; and I have been glorified
 ἐν αὐτοῖς. 11 καὶ οὐκ ἐστὶ ἐγὼ ἐν τῷ κόσμῳ, καὶ οὐδὸς ἐστὶ
 in them. And no longer I am in the world, and these [are]
 ἐν αὐτοῖς. 12 καὶ ἡ δόξα ἣν ἔδωκας μοι παρὰ τοῖς ἀνθρώποις
 in them. And the glory which thou gavest me before the men
 ἔστιν ἐν ἐμοί, καὶ ἡ δόξα ἣν ἔδωκας μοι παρὰ τοῖς ἀνθρώποις
 is in me, and the glory which thou gavest me before the men
 ἔστιν ἐν ἐμοί, καὶ ἡ δόξα ἣν ἔδωκας μοι παρὰ τοῖς ἀνθρώποις
 is in me, and the glory which thou gavest me before the men

ἔφετε ye will have LIT. ὁ τ. ἱεράρας having lifted up LIT. A. ἦ — καὶ LIT. A.
 σου καὶ LIT. T. W. — σου (read the Son) TIT. [A]. δώσει he shall give A. ἐγὼ
 οὐκ οἶστε they know T. ἡ τελειωσας having completed LIT. A. ἔδωκας thou gavest L.
 gavest LIT. ἡ κάμοι Tr. ἡ τετήρηκαυ LIT. A. ἔδωκας thou gavest L.
 ἔειπιν TIT. A. ἔδωκας thou gavest LIT. A. [καὶ ἔφησαν] L. οὐκ οἶτε L. T. W.
 ἔδωκεν they g.

τῷ κόσμῳ εἰσίν, καὶ ἐγὼ⁹ πρὸς σε ἔρχομαι. πᾶτερ ἅγιε, τήρη-
 the world are, and I to thee come. Father Holy, keep
 σου αὐτοὺς ἐν τῷ ὀνόματί σου. τοῦς¹² δίδωκας μοι. ἵνα
 them in thy name whom thou hast given me, that
 ὡσιν¹³ ἔν, καθὼς¹⁴ ἡμεῖς. 12 ὅτε ἦμην μετ' αὐτῶν ἐν τῷ
 they may be one, as we. When I was with them in the
 κόσμῳ ἐγὼ ἐτήρουν αὐτοὺς ἐν τῷ ὀνόματί σου τοῦς¹⁵ ἐξ-
 world I was keeping them in thy name: whom thou
 δίδωκας μοι ἰφίλασαι, καὶ οὐδεὶς ἐξ αὐτῶν ἀπώλετο, εἰ μὴ ὁ
 hast given me I guarded, and no one of them perished, except the
 υἱὸς τῆς ἀπωλείας, ἵνα ἡ γραφὴ πληρωθῇ. 13 νῦν δέ,
 son of perdition, that the scripture might be fulfilled. And now,
 πρὸς σε ἔρχομαι, καὶ τὰ πάντα λαλῶ ἐν τῷ κόσμῳ ἵνα ἔχω-
 to thee I come; and those things I speak in the world that they may
 σιν τὴν χαρὰν τὴν ἡμῖν πεπληρωμένην ἐν αὐτοῖς. 14 ἐγὼ
 have joy may fulfilled in them. I
 ἔδωκα αὐτοῖς τὸν λόγον σου, καὶ ὁ κόσμος ἠμίσησεν αὐτοὺς,
 have given them thy word, and the world hated them,
 ὅτι οὐκ εἰσὶν ἐκ τοῦ κόσμου, καθὼς ἐγὼ οὐκ εἰμι ἐκ τοῦ
 because they are not of the world, as I am not of the
 κόσμου. 15 οὐκ ἐρωτῶ ἵνα ἄρῃς αὐτοὺς ἐκ τοῦ
 world. I do not make request that thou shouldst take them out of the
 κόσμου, ἀλλ' ἵνα τηρήσῃς αὐτοὺς ἐκ τοῦ πονηροῦ:
 world, but that thou shouldst keep them out of the evil.
 16 ἐκ τοῦ κόσμου οὐκ εἰσίν, καθὼς ἐγὼ ἐκ τοῦ κόσμου οὐκ
 Of the world they are not, as I of the world not
 εἰμι. 17 ἁγιάσων αὐτοὺς ἐν τῇ ἀληθείᾳ σου. 18 ὁ λόγος ὁ σὸς
 am. Sanctify them by thy truth; word
 ἀληθεὶς ἐστίν. 18 καθὼς ἐμέ ἀπέστειλας εἰς τὸν κόσμον,
 truth is. As me thou didst send into the world,
 κατὰ ἀπέστειλα αὐτοὺς εἰς τὸν κόσμον. 19 καὶ ὑπὲρ αὐτῶν
 I also sent them into the world; and for them
 ἡγίζω ἑαυτόν, ἵνα καὶ αὐτοὶ ὡσιν ἡγιασμένοι ἐν
 I sanctify myself, that also they may be sanctified in
 ἀληθείᾳ. 20 Οὐ περὶ τούτων δὲ ἐρωτῶ μόνον, ἀλλὰ
 truth. Not for these and make I request only, but
 καὶ περὶ τῶν πιστευουσάντων διὰ τοῦ λόγου αὐτῶν εἰς
 and for those who shall believe through their word
 ἐμέ. 21 ἵνα πάντες ἐν ὡσιν, καθὼς σὺ, πᾶτερ, ἐν ἐμοί,
 me; that all one may be, as thou, Father, [art] in me,
 ἐγὼ ἐν σοί, ἵνα καὶ αὐτοὶ ἐν ἡμῖν βῇ ὡσιν ἵνα ὁ κόσμος
 and I in thee, that also they in us one may be, that the world
 πιστεύσῃ. 22 ὅτι σὺ με ἀπέστειλας. 22 καὶ ἐγὼ τὴν δόξαν
 may believe that thou me didst send. And I the glory
 ἣν δίδωκας μοι δίδωκα αὐτοῖς, ἵνα ὡσιν ἔν, καθὼς
 which thou hast given me have given them, that they may be one, as
 ἡμεῖς ἐν ἡμέρᾳ. 23 ἐγὼ ἐν αὐτοῖς, καὶ σὺ ἐν ἐμοί, ἵνα
 we one are: I in them, and thou in me, that
 ὡσιν τετελειωμένοι εἰς ἓν, καὶ ἵνα γινώσκῃ ὁ κόσμος
 they may be perfected into one, and that may know the world

these are in the world, and I am coming to You. Holy Father, keep them in Your name, all those You have given to Me, so that they may be one, as We are.

¹² While I was with them in the world I kept them in Your name. I watched over those You have given to Me and not one of them is lost except the son of perdition, in order that the Scripture might be fulfilled.

¹³ And now I come to You and I speak these things in the world so that they may have My joy fulfilled in them.

¹⁴ I have given them Your word, and the world hated them because they are not of the world, even as I am not of the world.

¹⁵ I do not pray for You to take them out of the world, but for You to keep them from evil.

¹⁶ They are not of the world, even as I am not of the world.

¹⁷ Sanctify them by Your truth. Your word is truth.

¹⁸ As You sent Me into the world, I also sent them into the world.

¹⁹ And I sanctify Myself for them so that they also may be sanctified in truth.

²⁰ Neither do I pray for these alone, but for those who shall believe on Me through their word—

²¹ that they also may be one, as You, Father, are in Me and I am in You, so that they also may be one in Us, so that the world may believe that You sent Me.

²² And the glory which You have given Me, I have given them, so that they may be one even as We are one:

²³ I in them, and You in Me, so that they may be made perfect in one and that the

⁹ καὶ ὡς LITTA. ¹⁰ ὅτε which GILTTAW. ¹¹ καὶ also Tr. ¹² ἐν τῷ κόσμῳ LITTA. ¹³ ὅτε which Tr. A. ¹⁴ + and (read I was keeping them in thy name which thou hast given me, and I guarded [them]) LITTA. ¹⁵ εἰς τοὺς Tr. A. ¹⁶ οὐκ εἰμι ἐκ τοῦ κόσμου LITTA. W. ¹⁷ σου (read the truth) LITTA. ¹⁸ ἐγὼ (read ag. I sanctify) [L]tr. ¹⁹ ὡσιν καὶ αὐτοὶ LITTA. W. ²⁰ πιστευουσάντων believe GILTTAW. ²¹ πατὴρ Tr. A. ²² ἐν [L]ITTA. ²³ πιστεύῃ Tr. ²⁴ καὶ ὡς LITTA. ²⁵ ἔδωκας thou gavest L. ²⁶ ἐσμεν (read [are]) Tr. A. ²⁷ καὶ also LITTA.

world may know that You have sent Me and that You love them as You have loved Me.

²⁴Father, I desire that those whom You have given Me may be with Me where I am, so that they may see My glory which You gave to Me, because You have loved Me, before the foundation of the world.

²⁵O righteous Father! The world did not know You, but I knew You, and these have come to know that You have sent Me.

²⁶And I made Your name known to them and I will make it known, so that the love with which You loved Me may be in them and I in them.

CHAPTER 18

¹When Jesus had spoken these words, He went out with His disciples beyond the brook of Kidron, where there was a garden into which He and His disciples entered.

²And Judas, who was betraying Him, also knew the place, because Jesus often went there to meet with His disciples.

³Then taking the band and officers from the chief priests and Pharisees, Judas came there with torches and lamps and weapons.

⁴Then, knowing all things that were coming on Him, Jesus went forward and said to them, Whom do you seek?

⁵They answered Him, Jesus the Naz-a-re-an. Jesus said to them, I am He. And Judas, who betrayed Him, was standing with them also.

⁶Then when He said to them, I am He, they went backward and fell to the ground.

⁷Then He asked them again, Whom do you seek? And they said, Jesus the Naz-a-re-an.

⁸Jesus answered, I told you that I am He. Then if it is Me you seek, let these go

ὅτι σύ με ἀπέστειλας, καὶ ἠγάπησας αὐτοὺς καθὼς ἐμὲ ἠγά-
that thou me didst send, and lovedst them as me thou
πῆσας. 24 Ὁ πατήρ, ὃς ἡ δέωκάς μοι θέλω ἵνα ὅπου εἰμι
lovest. Father, whom thou hast given me I desire that where I am
ἐγὼ καθεύω ὦσιν μετ' ἐμοῦ, ἵνα θεωρῶσιν τὴν δόξαν τὴν
I they also may be with me, that they may behold the glory
ἐμὴν ἣν ἔδωκάς μοι, ὅτι ἠγάπησάς με πρὸ καταβολῆς
my which thou gavest me, for thou lovedst me before [the] foundation
κόσμου 25 Ὁ πατήρ ὁ δίκαιος, καὶ ὁ κόσμος σε οὐκ ἔγνω,
of [the] world. Father righteous, and the world thee knew not,
ἐγὼ δὲ σε ἔγνω, καὶ οὗτοι ἐγνωσαν ὅτι σύ με ἀπέστειλας.
I thee knew, and these knew that thou me didst send.
26 καὶ ἐγνώρισά αὐτοῖς τὸ ὄνομά σου, καὶ γνωρίσω
And I made known to them thy name, and will make [it] known;
ἵνα ἡ ἀγάπη ἣν ἠγάπησάς με ἐν αὐτοῖς ᾖ, καὶ ἡ
that the love with which thou lovedst me in them may be; and I
ἐν αὐτοῖς.
in them.

18 Ταῦτα εἰπὼν ἦλθεν Ἰησοῦς ἐξῆλθεν σὺν τοῖς μαθηταῖς
These things having said Jesus went out with the disciples
αὐτοῦ πέραν τοῦ χειμάρρου τῶν Κεδρῶν, ὅπου ἦν κήπος,
his beyond the winter stream of Kedron, where was a garden.
εἰς ὃν εἰσῆλθεν αὐτὸς καὶ οἱ μαθηταὶ αὐτοῦ. 2 ὅδε δὲ καὶ
into which entered he and his disciples. And knew also
Ἰούδας ὁ παραδίδους αὐτὸν τὸν τόπον ὅτι πολλὰκις
Judas who was delivering up him the place, because often
συνήχθη ὁ Ἰησοῦς ἐκεῖ μετὰ τῶν μαθητῶν αὐτοῦ. 3 ὁ οὖν
was gathered Jesus there with his disciples. Therefore
Ἰούδας λαβὼν τὴν σπεῖραν, καὶ ἐκ τῶν ἀρχιερέων καὶ
Judas having received the band, and from the chief priests and
Φαρισαίων ὑπηρέτας, ἔρχεται ἐκεῖ μετὰ φανῶν καὶ λαμπάδων
Pharisees officers, comes there with torches and lamps
καὶ ὅπλων. 4 Ἰησοῦς οὖν εἶδὼς πάντα τὰ ἐρχόμενα
and weapons. Jesus therefore knowing all things that were coming
ἐπ' αὐτόν, ἐξελθὼν εἶπεν αὐτοῖς, τίνα ζητεῖτε; 5 Ἀπε-
upon him, having gone forth said to them. Whom seek ye? They
κρίθησαν αὐτῷ, Ἰησοῦν τὸν Ναζωραῖον. λέγει αὐτοῖς ὁ
answered him, Jesus the Nazarean. Says to them
Ἰησοῦς, Ἐγὼ εἰμι. Εἰστήκει δὲ καὶ Ἰούδας ὁ παρα-
Jesus, I am [he]. And was standing also Judas who was de-
διδούς αὐτὸν μετ' αὐτῶν. 6 Ὡς οὖν εἶπεν αὐτοῖς, Ὅτι
delivering up him with them. When therefore he said to them,
ἐγὼ εἰμι, ἀπήλθον εἰς τὰ ὀπίσω καὶ ἔπεσαν χαμαί.
I am [he], they went backward and fell to [the] ground.
7 πάλιν οὖν αὐτοὺς ἐπηρώτησεν, τίνα ζητεῖτε; Οἱ δὲ
Again therefore them he questioned, Whom seek ye? And they
εἶπον, Ἰησοῦν τὸν Ναζωραῖον. 8 Ἀπεκρίθη ὁ Ἰησοῦς, εἰπὼν
said, Jesus the Nazarean. Answered Jesus, I told
αὐτὸν ὅτι ἐγὼ εἰμι. εἰ οὖν ἐμὲ ζητεῖτε, ἀφετε τοὺς ὑπά-
you that I am [he]. If therefore me ye seek, suffer these to go

^h πατήρ LITTA. ⁱ ὃ what TTA. ^j δέωκάς thou gavest L. ^k δέωκάς thou hast given LITTA.W. ^l πατήρ LITTA. ^m — ὁ TTA. ⁿ τοῦ Κεδρῶν GL; τοῦ Κεδρῶν T. ^o — ὁ TTA. ^p + τῶν LIT[A]; + ἐκ τῶν from the T. ^q δὲ and (Jesus) T. ^r ἐξῆλθεν καὶ λέγει went forth and says LITTA. ^s — ὁ T; — ὁ Ἰησοῦς (read he says) TTA. ^t — ὁ LIT. ^u ἀπήλθον LITTA. ^v ἔπεσαν LITTA. ^w ἐπηρώτησεν αὐτοὺς LITTA; αὐτοὺς ἐπηρώτησεν W. ^x — ὁ LITTA.W.

γεν'. 9 ἵνα πληρωθῇ ὁ λόγος ὃν εἶπεν. "Ὅτι οὗς δέ-
away; that might be fulfilled the word which he said, Whom thou
δωκὰς μοι οὐκ ἀπώλεσα ἐξ αὐτῶν οὐδένα. 10 Σίμων οὖν
hast given me I lost of them not one. Simon therefore
Πέτρος ἔχων μάχαιραν, εἰκνευσεν αὐτήν, καὶ ἐπαῖσεν τὸν
'Peter having a sword, drew it, and smote the
τοῦ ἀρχιερέως δοῦλον, καὶ ἀπέκοψεν αὐτοῦ τὸ ὠτίον¹ τὸ
'of the high priest's bondman, and cut off his ear
δεξιόν. ἦν δὲ ὄνομα τῷ δούλῳ Μάλχος. 11 Εἶπεν οὖν
'right. And 'was 'name the bondman's Malchus. Said therefore
ὁ Ἰησοῦς τῷ Πέτρῳ, Βάλε τὴν μάχαιράν σου² εἰς τὴν θήκην.
'Jesus to Peter, Put thy sword into the sheath;
τὸ ποτήριον ὃ δέδωκέν μοι ὁ πατήρ οὐ μὴ πῖω αὐτό;
the cup which 'has 'given me the Father should I not drink it?

12 Ἡ οὖν σπεῖρα καὶ ὁ χιλιάρχος καὶ οἱ ὑπηρέται τῶν
The therefore band and the chief captain and the officers of the
Ιουδαίων συνέλαβον τὸν Ἰησοῦν, καὶ ἐξησαν αὐτόν, 13 καὶ
Jews took hold of Jesus, and bound him; and
ἠπάγαγον αὐτὸν³ πρὸς Ἀνναν πρῶτον ἢ γὰρ πενθερός
they led away him to Annas first; for he was father-in-law
τοῦ Καϊάφα, ὅς ἦν ἀρχιερεὺς τοῦ ἐνιαυτοῦ ἐκείνου. 14 ἦν δὲ
of Caiaphas, who was high priest that year. And it was
Καϊάφας ὁ συμβουλευσας τοῖς Ἰουδαίοις, ὅτι συμφέρι
Caiaphas who gave counsel to the Jews, that it is profitable
ἓνα ἄνθρωπον ἀπολλίσθαι⁴ ὑπὲρ τοῦ λαοῦ. 15 Ἠκολούθει δὲ
for one man to perish for the people. Now there followed
τῷ Ἰησοῦ Σίμων Πέτρος καὶ ὁ⁵ ἄλλος μαθητής. ὁ δὲ μαθητής
Jesus Simon Peter and the other disciple. And disciple
ἐκεῖνος ἦν γνωστὸς τῷ ἀρχιερεῖ, καὶ συνεισῆλθεν τῷ Ἰησοῦ
'that was known to the high priest, and entered with Jesus
εἰς τὴν αὐλὴν τοῦ ἀρχιερέως. 16 ὁ δὲ Πέτρος εἰστέκει πρὸς
into the court of the high priest, but Peter stood at
τῇ θύρᾳ ἔξω. ἐξηλθεν οὖν ὁ μαθητής ὁ ἄλλος ὅς ἦν⁶
the door without. Went out therefore the disciple other who was
γνωστὸς τῷ ἀρχιερεῖ, καὶ εἶπεν τῇ θυρωρῷ καὶ εἰσήγα-
known to the high priest, and spoke to the door-keeper and brought
γεν τὸν Πέτρον. 17 λέγει οὖν ἡ παιδίσκη ἡ θυρωρὸς τῷ
in Peter. Says therefore the maid the door-keeper

Πέτρῳ, Μὴ καὶ σὺ ἐκ τῶν μαθητῶν εἶ τοῦ ἀνθρώπου
to Peter, 'not 'also 'thou of the disciples art of 'man
τούτου; λέγει ἐκεῖνος, Οὐκ εἰμί. 18 Εἰστέκισαν δὲ οἱ δούλοι
'this? Says he, I am not. But 'were 'standing the bondmen
καὶ οἱ ὑπηρέται ἀνθρακῖν πεποιηκότες, ὅτι ψύχος ἦν,
'and the officers, a fire of coals having made, for cold it was,
καὶ ἐθερμαίνοντο⁷ ἦν δὲ μετ' αὐτῶν ὁ Πέτρος⁸ ἐστὼς
and were warming themselves; and 'was 'with them Peter standing
καὶ θερμαινόμενος. 19 Ὁ οὖν ἀρχιερεὺς ῥώτωσεν τὸν Ἰη-
and warming himself. The high priest therefore questioned Je-
σοῦν περὶ τῶν μαθητῶν αὐτοῦ, καὶ περὶ τῆς διδασχῆς
sus concerning his disciples, and concerning teaching
αὐτοῦ. 20 ἀπεκρίθη αὐτῷ⁹ ὁ Ἰησοῦς, Ἐγὼ παρέσιγα
'he answered him I Jesus, openly

⁹ (so that the Word might be fulfilled, "Of those whom You have given Me, I did not lose one").

¹⁰ Then Simon Peter drew the sword he had and struck the servant of the high priest and cut off his right ear. And the servant's name was Malchus.

¹¹ Then Jesus said to Peter, Put your sword into the sheath. Should I not drink the cup which the Father has given Me?

¹² Then the band, and the chief captain, and the officers of the Jews took hold of Jesus and tied Him up.

¹³ And they led Him away to Annas first, for he was father-in-law to Cai-a-phas, who was high priest that year.

¹⁴ And it was Cai-a-phas who advised the Jews that it is good for one man to die for the people.

¹⁵ And Simon Peter was following Jesus, and the other disciple too. And that disciple was known to the high priest. And he entered with Jesus into the court of the high priest

¹⁶—but Peter stood at the door outside.

Then the other disciple who was known to the high priest went out and spoke to the doorkeeper and brought Peter inside.

¹⁷ Then the girl who kept the door said to Peter, Are you not of the disciples of this man too? He said, I am not.

¹⁸ And the servants and the officers were standing and were warming themselves, for they had made a fire of coals because it was cold. And Peter was standing with them and warmed himself.

¹⁹ Then the high priest asked Jesus about His disciples and about His teaching.

²⁰ Jesus answered him, I spoke openly to

¹ ὠτίον. ΤΡΑ. — σου (read the sword) ΟΙΤΤΑ. ² ἠγαγον [αὐτόν] they led him
L.; ἠγαγον ΤΤ.; [ἀπ]ἠγαγον αὐτόν A. ³ ἀπολλίσθαι to die LΤΙΛ. — ὁ (read another
LΤΙΛ. A.). ⁴ οἱ ΤΡΑ.; ⁵ τοῦ ἀρχιερέως of the high priest ΤΡΑ. ⁶ τῷ Πέτρῳ ἡ παιδίσκη
ἡ θυρωρὸς LΤΤΑ. ⁷ καὶ [αὐτοὶ] οἱ Πέτρος μετ' αὐτῶν LΤΤΑ. ⁸ [αὐτῷ] L. — οἱ ΤΤΙ.

the world. I always taught in the synagogue and in the Temple, where the Jews always come together. And I said nothing in secret.

²¹ Why do you ask Me? Ask those who have heard what I said to them. See! They know what I said.

²² But as He said these things, one of the officers standing beside Jesus gave Him a blow with the palm of the hand, saying, Do not answer the high priest that way.

²³ Jesus answered him, If I spoke evil, bear witness of the evil; but if well, why do you strike Me?

²⁴ Now Annas had sent Him bound to Cai-a-phas the high priest.

²⁵ And Simon Peter was standing and warming himself. Then they said to him, Are you not of his disciples too? He denied and said, I am not.

²⁶ One of the servants of the high priest (who was a relative of the one whose ear Peter cut off) said, Did I not see you in the garden with him?

²⁷ Again, then, Peter denied it. And immediately a cock crew.

²⁸ Then they led Jesus from Cai-a-phas to the judgment hall, and it was early. And they did not go into the judgment hall so that they might not be made unclean, and so that they might eat the passover.

²⁹ So Pilate came out to them and said, What charge do you bring against this man?

³⁰ They answered and said to him, If he were not a criminal we would not have delivered him to you.

³¹ Pilate then said to them, You take him and judge him according to your law. Then

¹ Ἰελάλησα¹ τῷ κόσμῳ² ἡγώ³ πάντοτε⁴ ἐδίδαξα⁵ ἐν τῇ⁶ συνα-
spoke to the world; I always taught in the syna-
γωγῇ⁷ καὶ ἐν τῇ⁸ ἱερῷ⁹, ὅπου¹⁰ πάντοτε¹¹ οἱ¹² Ἰουδαῖοι¹³ συνέρχον-
gogue and in the temple, where always the Jews come to-
ται, καὶ ἐν¹⁴ κρυπτῇ¹⁵ Ἰελάλησα¹⁶ οὐδέν¹⁷. 21 τί¹⁸ με¹⁹ ὁ²⁰ ἱερωτάτης²¹;
gether, and in secret I spoke nothing. Why dost thou question?

ἐπερώτησον²² τοὺς²³ ἀκηκοτάς²⁴ τί²⁵ Ἰελάλησα²⁶ αὐτοῖς²⁷; ἰδε²⁸ οὗτοι²⁹
question those who have heard what I spoke to them; lo, they
οἰδᾶσιν³⁰ ὃ³¹ εἶπον³² ἡγώ³³. 22 Ταῦτα³⁴ δὲ³⁵ αὐτοῦ³⁶ εἰπόντος³⁷ εἰς³⁸ τῶν³⁹
know what I said. I. But these things on his saying one of the
ὑπηρέτων⁴⁰ παρεστηκώς⁴¹ ἔδωκεν⁴² ῥάπισμα⁴³ τῷ⁴⁴
officers standing by gave a blow with the palm of the hand

Ἰησοῦ⁴⁵, εἰπών⁴⁶, Οὕτως⁴⁷ ἀποκριθὲν⁴⁸ τῷ⁴⁹ ἀρχιερεῖ⁵⁰; 23 Ἀπεκρίθη⁵¹
to Jesus, saying, Thus answeredst thou the high priest? Answered

αὐτῷ⁵² ὁ⁵³ Ἰησοῦς⁵⁴, Εἰ⁵⁵ κακῶς⁵⁶ Ἰελάλησα⁵⁷, μαρτύρησον⁵⁸ περὶ⁵⁹ τοῦ⁶⁰
him Jesus, If evil I spoke, bear witness concerning the
κακοῦ⁶¹; εἰ⁶² δὲ⁶³ καλῶς⁶⁴, τί⁶⁵ με⁶⁶ ὀρέεις⁶⁷; 24 Ἀπίστευτε⁶⁸ αὐτόν⁶⁹
evil; but if well, why dost thou strike him? Sent him

ὃς⁷⁰ Ἄννας⁷¹ δεδεμένον⁷² πρὸς⁷³ Καϊάφαν⁷⁴ τὸν⁷⁵ ἀρχιερέα⁷⁶.
Annas bound to Caiaphas the high priest.

²⁵ Ἦν⁷⁷ δὲ⁷⁸ Σίμων⁷⁹ Πέτρος⁸⁰ ἰστῶς⁸¹ καὶ⁸² θερμαινόμενος⁸³.
Now was Simon Peter standing and warming himself.

εἶπον⁸⁴ οὖν⁸⁵ αὐτῷ⁸⁶, Μὴ⁸⁷ καὶ⁸⁸ σὺ⁸⁹ ἐκ⁹⁰ τῶν⁹¹ μαθητῶν⁹² αὐτοῦ⁹³
They said therefore to him, Not also thou of his disciples

εἶ⁹⁴; Ἡρνήσατο⁹⁵ ἱκεῖνος⁹⁶, καὶ⁹⁷ εἶπεν⁹⁸, Οὐκ⁹⁹ εἰμί¹⁰⁰. 26 Λέγει¹⁰¹ εἰς¹⁰²
I; He denied, and said, I am not. Says one

ἐκ¹⁰³ τῶν¹⁰⁴ δούλων¹⁰⁵ τοῦ¹⁰⁶ ἀρχιερέως¹⁰⁷, συγγενὴς¹⁰⁸ ὡς¹⁰⁹ οὗ¹¹⁰
of the bondmen of the high priest, kinsman being [of him] of whom

ἀπέκοψεν¹¹¹ Πέτρος¹¹² τὸ¹¹³ ὠτίον¹¹⁴, Οὐκ¹¹⁵ ἡγώ¹¹⁶ σε¹¹⁷ εἶδον¹¹⁸ ἐν¹¹⁹ τῇ¹²⁰ κήπῳ¹²¹
cutt off Peter the ear, I not thee saw in the garden

μετ'¹²² αὐτοῦ¹²³; 27 Πάλιν¹²⁴ οὖν¹²⁵ ἡρνήσατο¹²⁶ ὁ¹²⁷ Πέτρος¹²⁸, καὶ¹²⁹ εὐθέως¹³⁰
with him? Again therefore denied Peter, and immediately

ἀλέκτωρ¹³¹ ἐφώνησεν¹³².
a cock crew.

²⁸ Ἄγουσιν¹³³ οὖν¹³⁴ τὸν¹³⁵ Ἰησοῦν¹³⁶ ἀπὸ¹³⁷ τοῦ¹³⁸ Καϊάφα¹³⁹ εἰς¹⁴⁰ τὸ¹⁴¹
They lead therefore Jesus from Caiaphas into the

πραιτώριον¹⁴² ἥν¹⁴³ δὲ¹⁴⁴ πρωΐα¹⁴⁵ καὶ¹⁴⁶ αὐτοὶ¹⁴⁷ οὐκ¹⁴⁸ εἰσῆλθον¹⁴⁹ εἰς¹⁵⁰ τὸ¹⁵¹
praetorium, and it was early. And they entered not into the

πραιτώριον¹⁵², ἵνα¹⁵³ μὴ¹⁵⁴ μιανθῶσιν¹⁵⁵, ἀλλ'¹⁵⁶ ἵνα¹⁵⁷ φάγωσιν¹⁵⁸ τὸ¹⁵⁹
praetorium, that they might not be defiled, but that they might eat the

πάσχα¹⁶⁰. 29 ἐξῆλθεν¹⁶¹ οὖν¹⁶² ὁ¹⁶³ Πιλάτος¹⁶⁴ πρὸς¹⁶⁵ αὐτούς¹⁶⁶, καὶ¹⁶⁷
passover. Went forth therefore Pilate to them, and

εἶπεν¹⁶⁸, Τίνα¹⁶⁹ κατηγορίαν¹⁷⁰ φέρετε¹⁷¹ κατὰ¹⁷² τοῦ¹⁷³ ἀνθρώπου¹⁷⁴ τούτου¹⁷⁵;
said, What accusation bring ye against this man?

³⁰ Ἀπεκρίθησαν¹⁷⁶ καὶ¹⁷⁷ εἶπον¹⁷⁸ αὐτῷ¹⁷⁹, Εἰ¹⁸⁰ μὴ¹⁸¹ ἦν¹⁸² οὗτος¹⁸³ κακο-
They answered and said to him, If were not he an evil

ποιός¹⁸⁴, οὐκ¹⁸⁵ ἂν¹⁸⁶ σοι¹⁸⁷ παρεδώκαμεν¹⁸⁸ αὐτόν¹⁸⁹. 31 Εἶπεν¹⁹⁰
doer, not to thee we would have delivered up him. Said

οὖν¹⁹¹ αὐτοῖς¹⁹² ὁ¹⁹³ Πιλάτος¹⁹⁴, Λάβετε¹⁹⁵ αὐτὸν¹⁹⁶ ὑμεῖς¹⁹⁷, καὶ¹⁹⁸
therefore to them Pilate, Take him ye, and

κατὰ¹⁹⁹ τὸν²⁰⁰ νόμον²⁰¹ ὑμῶν²⁰² κρίνατε²⁰³ αὐτόν²⁰⁴. Εἶπον²⁰⁵ οὖν²⁰⁶
according to your law judge him. Said therefore

¹ Ἰελάλησα have spoken LITTAW. ² — τῇ (read a) GLITTAW. ³ πάντοτε & πάντες
all GLITTAW. ⁴ ἡγώ; ἐρώτησον (ἐπερ. w) LITTAW. ⁵ παρεστηκώς τῶν ὑπηρέτων LITTAW.
⁶ — ὃ LITTAW. ⁷ + οὖν (therefore) GLITTAW. ⁸ — ὃ LITTAW. ⁹ πρωΐα GLITTAW. ¹⁰ ἀλλὰ LITTAW.
¹¹ Πιλάτος T. ¹² + ἔξω οὐ LITTAW. ¹³ φησὶν says TITLA. ¹⁴ — κατὰ T. ¹⁵ εἶπαν LITTAW.
¹⁶ κακὸν ποιῶν TITLA. ¹⁷ [οὖν] L. ¹⁸ — ὃ TITLA. ¹⁹ — αὐτόν T. ²⁰ — οὖν LITTAW.

αὐτῷ οἱ Ἰουδαῖοι, Ἡμῖν οὐκ ἐξεστὶν ἀποκτεῖναι οὐδένα·
 32 ἵνα ὁ λόγος τοῦ Ἰησοῦ πληρωθῇ ὃν εἶπεν σημαίνων
 ποίῳ θανάτῳ ἡμελλεν ἀποθνήσκειν. 33 Εἰσῆλθεν οὖν
 εἰς τὸ πραιτώριον πάλιν· ὁ Πιλάτος, καὶ ἰφώνησεν τὸν
 Ἰησοῦν, καὶ εἶπεν αὐτῷ, Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων;
 34 Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, Ἄφ' ἐαυτοῦ· σὺ τοῦτο
 λέγεις, ἢ ἄλλοι σοι εἶπον· περὶ ἐμοῦ; 35 Ἀπεκρίθη
 ὁ Πιλάτος, Μῆτι ἐγὼ Ἰουδαῖός εἰμι; τὸ ἔθνος τὸ σὺν καὶ
 οἱ ἀρχιερεῖς παρέδωκάν σε ἐμοί· τί ἐποίησας; 36 Ἀπεκρίθη
 ὁ Ἰησοῦς, Ἡ βασιλεία ἡ ἐμὴ οὐκ ἐστὶν ἐκ τοῦ κόσμου· τοῦτον
 εἶ ἐκ τοῦ κόσμου· τοῦτον ἦν ἡ βασιλεία ἡ ἐμὴ, οἱ ὑπηρέται· ἂν
 οἱ ἐμοὶ ἡγωνίζοντο· ἵνα μὴ παραδοθῶ τοῖς Ἰουδαίοις·
 νυνὲν δὲ ἡ βασιλεία ἡ ἐμὴ οὐκ ἐστὶν ἐντεῦθεν. 37 Εἶπεν οὖν
 αὐτῷ ὁ Πιλάτος, Οὐκοῦν βασιλεὺς εἶ σὺ; Ἀπεκρίθη ὁ
 Ἰησοῦς, Σὺ λέγεις, ὅτι βασιλεὺς εἰμι· ἡ γὰρ ἐγὼ εἰς τοῦτο
 γεγέννημαι καὶ εἰς τοῦτο ἐλθὼν εἰς τὸν κόσμον, ἵνα
 μαρτυρήσω τῇ ἀληθείᾳ. πᾶς ὁ ὢν ἐκ τῆς ἀληθείας
 ἀκούει μου τῆς φωνῆς. 38 Λέγει αὐτῷ ὁ Πιλάτος, Τί ἐστὶν
 ἀλήθεια; Καὶ τοῦτο εἰπὼν, πάλιν ἐξῆλθεν πρὸς τοὺς
 Ἰουδαίους, καὶ λέγει αὐτοῖς, Ἐγὼ οὐδεμίαν αἰτίαν εὗρισκω ἐν
 αὐτῷ. 39 Ἔστιν δὲ συνήθεια ὑμῖν ἵνα ἑνὶ ἀπολύσω
 ἐν τῷ πάσχα· βούλεσθε οὖν ἵνα ἀπολύσω τὸν βασιλέα
 τῶν Ἰουδαίων; 40 Ἐκραύγασαν οὖν πάλιν πάντες, λέ-
 γοντες, Μὴ τοῦτον, ἀλλὰ τὸν Βαραββᾶν· ἦν δὲ ὁ Βαραβ-
 βᾶς ληστής. 19 Τότε οὖν ἔλαβεν ὁ Πιλάτος τὸν Ἰησοῦν
 καὶ ἐμαρτύρησεν. 2 καὶ οἱ στρατιῶται πλέξαντες στέφανον

the Jews said to him, It is not permitted to us to put anyone to death—

32 (so that the word of Jesus might be fulfilled, which He spoke to show what kind of death He was going to die).

33 Then Pilate went into the judgment hall again and called Jesus and said to Him, Are you the king of the Jews?

34 Jesus answered him, Do you say this of yourself or did others say it to you about Me?

35 Pilate answered, Am I a Jew? Your own nation and the chief priests delivered you up to me. What did you do?

36 Jesus answered, My kingdom is not of this world. If My kingdom was of this world, My servants would fight so that I might not be delivered up to the Jews. But now My kingdom is not from here.

37 Then Pilate said to Him, Then, are you a king? Jesus answered, You say it, because I am a king. For this I have been born, and for this I have come into the world, that I may witness to the truth. Everyone that is of the truth hears My voice.

38 Pilate said to Him, What is truth? And saying this, he went out to the Jews again and said to them, I do not find any fault at all in him.

39 But it is a custom with you that I should release one to you at the Passover. So do you desire that I should release to you the king of the Jews?

40 Then they all cried out again, saying, Not this one, but Bar-ab-bas! Now Bar-ab-bas was a robber.

CHAPTER 19

1 So Pilate then took Jesus and whipped Him.

2 And after they had plaited a crown of

ε πάλιν εἰς τὸ πραιτώριον ΛΤΓΑ W. β Πιλάτος T. 1 — αὐτῷ δὲ ΛΤΓΑ; — αὐτῷ W.
 1 ἀπὸ σεαυτοῦ ΛΤΓΑ. 1 εἰπόν σοι T. A. — οὐ δὲ ΛΤΓΑ W. οἱ ἐμοὶ ἡγωνίζοντο ἂν T.
 ο — ο [A] W. P — ἐγὼ (read εἰμι I am) T T [A]. 9 [ἐγὼ] L. ε κύριός ἐστιν ἐν αὐτῷ αἰτίαν
 ΛΤΓΑ. 10 ἀπολύσω ὑμῖν ΛΤΓΑ. 11 ἀπολύσω ὑμῖν ΛΤΓ W. — πάντες, T.

thorns, the soldiers put it on His head. And they put a purple robe around Him

³and said, Hail! King of the Jews! And struck Him with the palm of the hand.

⁴Pilate then went out again and said to them, See, I bring him out to you so that you may know that I do not find any fault in him.

⁵Then Jesus came out wearing the crown of thorns and the purple robe. And he said to them, Behold! The man!

⁶When the chief priests and the officers saw Him, then they cried out, saying, Crucify! Crucify! Pilate said to them, You take and crucify him, for I do not find any fault in him.

⁷The Jews answered him, We have a law, and according to our law he ought to die, because he made himself Son of God.

⁸Then when Pilate heard this saying, he was more afraid.

⁹And he went again into the judgment hall. And he said to Jesus, Where are you from? But Jesus did not answer him.

¹⁰Then Pilate said to Him, Do you refuse to speak to me? Do you not know that I have authority to crucify you and I have authority to let you go?

¹¹Jesus answered, You would have no authority against Me if it were not given to you from above. Because of this, he who delivers Me up to you has the greater sin.

¹²From then on Pilate wanted to let Him go, but the Jews cried out, saying, If you let this one go you are not Caesar's friend. Everyone

ἐξ ἀκανθῶν ἐπέθηκαν αὐτοῦ τῇ κεφαλῇ, καὶ ἱμάτιον πορφυροῦν περιέβαλον αὐτόν, ³ καὶ ἔλεγον, Χαίρε, ὁ βασιλεὺς τοῦ Ἰουδαίου· καὶ ἰδιόθουν αὐτῷ ραπίσματα.

⁴ καὶ ἔξῃ αὐτὸν πάλιν ἔξω ὁ Πιλάτος, καὶ λέγει αὐτοῖς, Ἴδε, ἄγω ὑμῖν αὐτόν ἔξω, ἵνα γινῶτε ὅτι ἐν αὐτῷ οὐδεμίαν αἰτίαν εὑρίσκω. ⁵ Ἐξῆλθεν οὖν ὁ Ἰησοῦς ἔξω, φορῶν τὸν ἀκάνθινον στίφανον καὶ τὸ πορφυροῦν ἱμάτιον.

⁶ ὁ δὲ Πιλάτος, ὁ ἀνθρώπος, ὁ δὲ Πιλάτος, καὶ λέγει αὐτοῖς, Ἴδε ὁ ἀνθρώπος. ⁶ Ὅτε οὖν ἔειδον αὐτόν οἱ ἀρχιερεῖς καὶ οἱ ὑπηρέται ἐκραύγασαν λέγοντες, Σταύρωσον, σταύρωσον. Λέγει αὐτοῖς ὁ Πιλάτος, Λάβετε αὐτόν ὑμεῖς καὶ σταυρώσατε. ἐγὼ γὰρ οὐκ εὑρίσκω ἐν αὐτῷ αἰτίαν.

⁷ Ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι, Ἡμεῖς νόμον ἔχομεν, καὶ κατὰ τὸν νόμον ἡμῶν ὀφείλει ἀποθανεῖν, ὅτι ἐβούλετο υἱὸν θεοῦ ἐπιοῖσιν. ⁸ Ὅτε οὖν ἤκουσαν οὗτος ὁ Πιλάτος τούτον τὸν λόγον, μᾶλλον ἐφοβήθη, ⁹ καὶ εἰσήλθεν εἰς τὸ πραιτώριον πάλιν, καὶ λέγει τῷ Ἰησοῦ, Πόθεν εἰ σὺ; Ὁ δὲ Ἰησοῦς ἀποκρίσιν οὐκ ἔδωκεν αὐτῷ. ¹⁰ λέγει αὐτῷ, Ὁ δὲ Ἰησοῦς ἀποκρίσιν οὐκ ἔδωκεν αὐτῷ. ¹⁰ λέγει αὐτῷ, Ὁ δὲ Ἰησοῦς ἀποκρίσιν οὐκ ἔδωκεν αὐτῷ.

¹¹ ὁ δὲ Ἰησοῦς ἀποκρίσιν οὐκ ἔδωκεν αὐτῷ. ¹¹ ὁ δὲ Ἰησοῦς ἀποκρίσιν οὐκ ἔδωκεν αὐτῷ. ¹¹ ὁ δὲ Ἰησοῦς ἀποκρίσιν οὐκ ἔδωκεν αὐτῷ.

¹² ὁ δὲ Ἰησοῦς ἀποκρίσιν οὐκ ἔδωκεν αὐτῷ. ¹² ὁ δὲ Ἰησοῦς ἀποκρίσιν οὐκ ἔδωκεν αὐτῷ. ¹² ὁ δὲ Ἰησοῦς ἀποκρίσιν οὐκ ἔδωκεν αὐτῷ.

¹³ ὁ δὲ Ἰησοῦς ἀποκρίσιν οὐκ ἔδωκεν αὐτῷ. ¹³ ὁ δὲ Ἰησοῦς ἀποκρίσιν οὐκ ἔδωκεν αὐτῷ. ¹³ ὁ δὲ Ἰησοῦς ἀποκρίσιν οὐκ ἔδωκεν αὐτῷ.

¹⁴ ὁ δὲ Ἰησοῦς ἀποκρίσιν οὐκ ἔδωκεν αὐτῷ. ¹⁴ ὁ δὲ Ἰησοῦς ἀποκρίσιν οὐκ ἔδωκεν αὐτῷ. ¹⁴ ὁ δὲ Ἰησοῦς ἀποκρίσιν οὐκ ἔδωκεν αὐτῷ.

¹⁵ ὁ δὲ Ἰησοῦς ἀποκρίσιν οὐκ ἔδωκεν αὐτῷ. ¹⁵ ὁ δὲ Ἰησοῦς ἀποκρίσιν οὐκ ἔδωκεν αὐτῷ. ¹⁵ ὁ δὲ Ἰησοῦς ἀποκρίσιν οὐκ ἔδωκεν αὐτῷ.

¹⁶ ὁ δὲ Ἰησοῦς ἀποκρίσιν οὐκ ἔδωκεν αὐτῷ. ¹⁶ ὁ δὲ Ἰησοῦς ἀποκρίσιν οὐκ ἔδωκεν αὐτῷ. ¹⁶ ὁ δὲ Ἰησοῦς ἀποκρίσιν οὐκ ἔδωκεν αὐτῷ.

¹⁷ ὁ δὲ Ἰησοῦς ἀποκρίσιν οὐκ ἔδωκεν αὐτῷ. ¹⁷ ὁ δὲ Ἰησοῦς ἀποκρίσιν οὐκ ἔδωκεν αὐτῷ. ¹⁷ ὁ δὲ Ἰησοῦς ἀποκρίσιν οὐκ ἔδωκεν αὐτῷ.

¹⁸ ὁ δὲ Ἰησοῦς ἀποκρίσιν οὐκ ἔδωκεν αὐτῷ. ¹⁸ ὁ δὲ Ἰησοῦς ἀποκρίσιν οὐκ ἔδωκεν αὐτῷ. ¹⁸ ὁ δὲ Ἰησοῦς ἀποκρίσιν οὐκ ἔδωκεν αὐτῷ.

¹⁹ ὁ δὲ Ἰησοῦς ἀποκρίσιν οὐκ ἔδωκεν αὐτῷ. ¹⁹ ὁ δὲ Ἰησοῦς ἀποκρίσιν οὐκ ἔδωκεν αὐτῷ. ¹⁹ ὁ δὲ Ἰησοῦς ἀποκρίσιν οὐκ ἔδωκεν αὐτῷ.

²⁰ ὁ δὲ Ἰησοῦς ἀποκρίσιν οὐκ ἔδωκεν αὐτῷ. ²⁰ ὁ δὲ Ἰησοῦς ἀποκρίσιν οὐκ ἔδωκεν αὐτῷ. ²⁰ ὁ δὲ Ἰησοῦς ἀποκρίσιν οὐκ ἔδωκεν αὐτῷ.

* + καὶ ἤρχοντο πρὸς αὐτόν and came to him LITTA. * εἰδούσαν LITTA. * + καὶ αὐτὸν LITTA. * + οὖν OLTITTA. * ὁ Πιλάτος ἔξω τ. * οὐδεμίαν αἰτίαν εὑρίσκω ἐν αὐτῷ LITTA. αἰτίαν ἐν αὐτῷ οὐδεμίαν εὑρίσκω A; αἰτίαν οὐκ εὑρίσκω B [δ] TI. * Ἰδού TI. * ἰδού T. * — λέγοντες T. * + αὐτόν him GLW. * Πιλάτος T. * — αὐτῷ T. * — ἡμῶν (read the law) LITTA. * ἐαυτὸν υἱὸν τοῦ θεοῦ E; υἱὸν θεοῦ ἐαυτὸν LITTA. * — οὖν TI. * ἀπολύσαι σε, καὶ ἐξουσίαν ἔχω σταυρώσαι σε LITTA. * + αὐτῷ him [LITTA]. * — ὁ OLTITTA. * ἔχεις thou has T. * κατ' ἐμοῦ οὐδεμίαν LITTA. * δεδομένον σοι LITTA. * παραδούς delivered up LT. * ὁ Πιλάτος (Πιλάτος T) ἰζήτει LITTA. * ἐκραύγασαν LT; ἐκραύγασαν TI.

λέγεις οὐκ εἶ φίλος τοῦ Καίσαρος. πᾶς ὁ βασιλεὺς
 lease thou art not a friend of Caesar. Everyone the 'king'
 "αὐτὸν" ποιῶν ἀντιλέγει τῷ Καίσαρι. 13 Ὁ οὖν Πιλάτος
 'himself' 'making speaks against Caesar. Pilate therefore
 ἀκούσας τούτων τὸν λόγον, ἤγαγεν ἔξω τὸν Ἰησοῦν, καὶ
 having heard this word, led out Jesus, and
 ἐκάθισεν ἐπὶ τοῦ βήματος, εἰς τόπον λεγόμενον Λιθά-
 sat down upon the judgment-seat, at a place called Pav-
 στρωτον, Ἑβραϊστί. δὲ Γαββαθᾶ. 14 ἦν δὲ παρασκευή
 ment, but in Hebrew Gabbatha: (and it was [the] preparation
 τοῦ πάσχα, ὥρα ἥδε ὡσεὶ ἕκτη) καὶ λέγει τοῖς Ἰου-
 of the passover, [the] hour 'and about the sixth' and he says to the Jews,
 δαίοις, Ἴδε ὁ βασιλεὺς ὑμῶν. 15 οἱ δὲ ἐκραύησαν, Ἄρον
 Behold your king! But they cried out, Away,
 ἄρον, σταύρωσον αὐτόν. λέγει αὐτοῖς ὁ Πιλάτος, Τὸν
 away, crucify him. Says to them Pilate,
 βασιλεὺς ὑμῶν σταυρώσω; Ἀπεκρίθησαν οἱ ἀρχιερεῖς, Οὐκ
 Your king shall I crucify? Answered the 'chief' priests, Not
 ἔχουμε βασιλεῖα εἰμὴ Καίσαρα. 16 Τότε οὖν παρέδωκεν
 'we have a king except Caesar. Then therefore he delivered up
 αὐτὸν αὐτοῖς ἵνα σταυρωθῇ. Παρέλαβον ἑξὶ τὸν Ἰη-
 him to them that he might be crucified. They took and Je-
 σοῦν καὶ ἀπήγαγον. 17 καὶ βαστάζων τὸν σταυρὸν αὐτοῦ
 sus and led [him] away. And bearing his cross
 ἐξῆλθεν εἰς τὸν λεγόμενον κρανίου τοπον, ἧς λέγεται
 he went out to the 'called of a skull' place, which is called
 Ἑβραϊστί Τολγοθᾶ. 18 ὅπου αὐτὸν ἐσταύρωσαν, καὶ μετ'
 in Hebrew Golgotha: where him they crucified, and with
 αὐτοῦ ἄλλους δύο ἐντεῖθεν καὶ ἐντεῖθεν, μέσον δὲ
 him 'others' two on this side and on that side [one], and in the middle
 τὸν Ἰησοῦν. 19 Ἐγραψεν δὲ καὶ τίτλον ὁ Πιλάτος καὶ
 Jesus. And wrote also a title Pilate καὶ
 ἐθηκεν ἐπὶ τοῦ σταυροῦ ἦν δὲ γεγραμμένος. Ἰησοῦς ὁ
 put on the cross. And it was written, Jesus the
 Ναζωραῖος, ὁ βασιλεὺς τῶν Ἰουδαίων. 20 Τοῦτον οὖν
 Nazarene, the king of the Jews. This therefore
 τὸν τίτλον πολλοὶ ἀνέγνωσαν τῶν Ἰουδαίων, ὅτι ἰγγὺς ἦν
 title 'many' read of the Jews, for near 'was
 τῆς πόλεως ὁ τόπος, ὅπου ἐσταυρώθη ὁ Ἰησοῦς, καὶ ἦν
 the city the place, where was crucified Jesus; and it was
 γεγραμμένος Ἑβραϊστί, Ἑλληνιστί, Ῥωμαϊστί. 21 ἔλεγον
 written in Hebrew, in Greek, in Latin. Said
 οὖν τῷ Πιλάτῳ οἱ ἀρχιερεῖς τῶν Ἰουδαίων, Μὴ γράφῃς,
 therefore to Pilate the 'chief' priests of the Jews, Write not,
 Ὁ βασιλεὺς τῶν Ἰουδαίων, ἀλλ' ὅτι ἐκεῖνος εἶπεν, Βασιλεὺς
 The king of the Jews, but that he said, King
 εἰμι τῶν Ἰουδαίων. 22 Ἀπεκρίθη ὁ Πιλάτος, Ὁ γέ-
 I am of the Jews. Answered Pilate, What I have
 γραφα γέγραφα. 23 Οἱ οὖν στρατιῶται, ὅτε ἐσταύρωσαν
 written I have written. The therefore soldiers, when they crucified
 τὸν Ἰησοῦν ἐλαβον τὰ ἱμάτια αὐτοῦ, καὶ ἐποίησαν τέσσαρα
 Jesus took his garments, and made four

who makes himself king speaks against Caesar.

¹³ Then, hearing these words, Pilate led Jesus out. And he sat down on the judgment seat at a place called Pavement (but in Hebrew, Gab-bath-a).

¹⁴ And it was the time to prepare the Passover, and about the sixth hour. And he said to the Jews, Behold! Your king!

¹⁵ But they cried out, Away! Away! Crucify him! Pilate said to them, Shall I crucify your king? The chief priests answered, We have no king except Caesar.

¹⁶ Then he turned Him over to them so that He might be crucified. And they took Jesus and led Him away.

¹⁷ And bearing His cross, He went out to the place called Place of a Skull (which is called in Hebrew, Gol-goth-a).

¹⁸ There they crucified Him, and two others with Him, on this side and on that side, and Jesus in the middle.

¹⁹ And Pilate also wrote a sign and put it on the cross. And it was inscribed, JESUS THE NAZARENE, THE KING OF THE JEWS.

²⁰ So many of the Jews read this title, for the place where Jesus was crucified was near the city. And it was written in Hebrew, in Greek and in Latin.

²¹ Then the chief priests of the Jews said to Pilate, Do not write, The king of the Jews, but that he said, I am king of the Jews.

²² Pilate answered, What I have written, I have written.

²³ Then when they crucified Jesus, the soldiers took His clothes and made four

"αὐτὸν" ΟΛΤΙΤΑΥ. "Πιλάτος" Τ. "τὸν λόγον" τούτων these words ΛΤΤΑΥ. "— τοῦ (read a judgment seat) ΛΤΤΑΥ. "ἦν ὡς was about ΛΤΤΑΥ. "ἐκραύησαν οὖν ἐκεῖνοι they therefore cried out ΤΤΑΥ. "οὖν (therefore) ΛΤΤΑΥ. "καὶ ἤγαγον Ο; — καὶ ἀπήγαγον ΛΤΤΑΥ. "αὐτῶ (ἐαυτῷ) τὸν σταυρὸν ΛΤΤΑΥ. "ὁ ἸΤΤΑΥ. "ὁ τόπος τῆς πόλεως ΟΙ.ΤΤΑΥ. "Ῥωμαϊστί, Ἑλληνιστί ΤΤΑΥ. "Πιλάτῳ Τ. "τῶν Ἰουδαίων εἰμὶ ΤΑΥ. "τέσσαρα ΤΤΑΥ.

parts, one part to each soldier—also the coat, but the coat was seamless, woven from the top throughout.

²⁴ So, they said to one another, Let us not tear it, but let us throw dice for it to see whose it shall be—so that the Scripture might be fulfilled which says, "They divided My clothes among them and they threw lots for My robe." So the soldiers did these things.

μέρη, ἐκάστω στρατιώτῃ μέρος, καὶ τὸν χιτῶνα. ἦν δὲ ὁ parts, to each soldier a part, and the tunic; but 'was 'the χιτῶν ἀράφος, ἡ ἐκ τῶν ἀνωθεν ὑφαντὸς δι' ὅλου. 24 εἰ- tunic seamless, from the top woven throughout. They παν¹ οὖν πρὸς ἀλλήλους, Μὴ σχίσωμεν αὐτόν, ἀλλὰ and therefore to one another, Let us not read it, but λάχωμεν περὶ αὐτοῦ τίνος ἔσται· ἵνα ἡ γραφὴ πλη- let us cast lots for it whose it shall be; that the scripture 'might be ρωθῇ. ἣ λέγουσα, Διεμέρισαντο τὰ ἱμάτιά μου ἐαυτοῖς. fulfilled which says, They divided my garments among them, καὶ ἐπὶ τὸν ἱματισμόν μου ἔβαλον κλῆρον. Οἱ μὲν οὖν and for my vesture they cast a lot. The therefore στρατιῶται ταῦτα ἐποίησαν. soldiers these things did.

²⁵ And His mother stood by the cross of Jesus, also the sister of His mother, Mary the wife of Clopas and Mary Magdalene.

²⁶ Then seeing His mother and the disciple whom He loved standing there, Jesus said to His mother, Woman, look! Your son!

²⁷ Then He said to the disciple, Look! Your mother! And from that hour that disciple took her into his own home.

²⁸ After this, knowing that all things had been completed, Jesus said, I am thirsty! (so that the Scripture might be fulfilled).

²⁹ Now a vessel full of vinegar was put there. And filling a sponge with vinegar and putting it on hyssop, they brought it to His mouth.

³⁰ Then when Jesus received the vinegar, He said, It has been finished! And bowing His head, He gave up His spirit.

³¹ Then the Jews asked Pilate that their legs might be broken and that they be taken away (so that the bodies might not stay on the cross on the sabbath, because it was the time to prepare the Passover—for that sabbath was an important day).

³² So the soldiers came and broke the legs of the first and of the other who was crucified with Him.

25 Εἰστήκεισαν δὲ παρὰ τῷ σταυρῷ τοῦ Ἰησοῦ ἡ μήτηρ αὐ- And stood by the cross of Jesus his mother, τοῦ, καὶ ἡ ἀδελφὴ τῆς μητρὸς αὐτοῦ, Ῥαρία¹ ἡ τοῦ the and the sister of his mother, Mary the [wife] Κλωπᾶ, καὶ Ῥαρία² ἡ Μαγδαληνῇ. 26 Ἰησοὺς οὖν ἰδὼν of Clopas, and Mary the Magdalene. Jesus therefore seeing τὴν μητέρα, καὶ τὸν μαθητὴν παρὰ τὸν ὃν ἠγάπα. λέγει [his] mother, and the disciple standing by whom he loved, says τῇ μητρί· αὐτοῦ, Ὦ γυναι, ἰδοὺ ὁ υἱός σου. 27 Εἰτα λέγει τῷ to his mother, Woman, behold thy son. Then he says, Ὡ the μαθητῇ, ἰδοὺ ἡ μήτηρ σου. Καὶ ἀπ' ἐκείνης τῆς ὥρας disciple, Behold thy mother. And from that hour ἔλαβεν αὐτὴν ὁ μαθητὴς εἰς τὰ ἴδια. 28 Μετὰ τοῦτο 'took 'her 'the 'disciple to 'his own [home]. After this, εἰδὼς ὅ Ἰησοὺς ὅτι πάντα ἤδη τετέλεστα, ἵνα τελειωθῇ 'knowing 'Jesus that all things now have been finished, that might be fulfilled ἡ γραφὴ λέγει, Διψῶ. 29 Σκεὺς ὅν³ ἐκεῖτο ὄξους the scripture he says, I thirst. A vessel therefore was set 'of 'vinegar μεστόν· οἱ δὲ πλησαντες σπύγγον ὄξους, καὶ ὑσσώπῳ⁴ 'full, and they having filled a sponge with vinegar, and 'hyssop περιθέντες προσέθηκαν αὐτοῦ τῷ στόματι. 30 ὅτε 'having 'put [sic] on they brought it to [his] mouth. When οὖν ἔλαβεν τὸ ὄξος ὁ Ἰησοῦς εἶπεν, Τετέλεστα· καὶ therefore 'took 'the 'vinegar Jesus he said, It has been finished; and κλινὰς τὴν κεφαλὴν παρέδωκεν τὸ πνεῦμα. 31 Οἱ having bowed the head he yielded up [his] spirit. The οὖν Ἰουδαῖοι, ἵνα μὴ μείνῃ ἐπὶ τοῦ σταυροῦ τὰ therefore 'Jews, that might not remain on the cross the σώματα ἐν τῷ σαββάτῳ, ἵππει παρασκευὴν ἡν⁵ ἦν γὰρ bodies on the sabbath, because [the] preparation it was, [for] 'was μεγάλη ἡ ἡμέρα 'εἰκείνου' τοῦ σαββάτου, ἠρώτησαν τὸν 'Πι- 'great 'day 'that 'sabbath, requested the Πι- λάτον· ἵνα κατεγνώσιν αὐτὸν τὰ σκέλη, καὶ ἀρθώσιν. late that 'might 'be 'broken 'their 'legs, and taken away. 32 ἦλθον οὖν οἱ στρατιῶται, καὶ τοῦ μὲν πρώτου κατέεξαν Came therefore the soldiers, and of the first broke τὰ σκέλη καὶ τοῦ ἄλλου τοῦ συσταυρωθέντος αὐτῷ· 33 ἐπὶ δὲ the legs and of the other who was crucified with him; but to

¹ ἀραφος TTrA.

² ἰδε GLTTA.

³ οὖν LTrA.W.

⁴ σπύγγον οὖν μεστόν τοῦ (— τοῦ τὸ ὄξους ὑσσώπῳ (ὑσσώπῳ L) α ἐροῖσι therefore full of the vinegar: hyssop LTrA.

⁵ ἡν γὰρ TTrA.

¹ εἶπαν T.

² ὡς λέγουσα L.

³ Ῥαρία T.

⁴ ἡν γὰρ TTrA.W.

⁵ ἐκεῖνη T.

¹ Ῥαρία T.

² ὡς λέγουσα L.

³ Ῥαρία T.

⁴ ἡν γὰρ TTrA.W.

⁵ ἐκεῖνη T.

⁶ αὐτοῦ TTrA.

⁷ συσταυρωθέντος LTrA.

τὸν Ἰησοῦν ἰθὺς ἐλθόντες, ὃς εἶδον αὐτὸν ἤδη³³ τεθνηκότα,
 Jesus having come, when they saw he already was dead,
 οὐ κατέβησαν αὐτοῦ τὰ σκέλη· ³⁴ ἀλλ' εἰς τῶν στρατιωτῶν
 they did not break his legs, but one of the soldiers
 λόγχῃ αὐτοῦ τὴν πλευρὰν ἐνυξεν, καὶ ἐξῆλθεν³⁵
 with a spear his side pierced, and immediately came out
 αἷμα καὶ ὕδωρ. ³⁵ καὶ ὁ ἑωρακὴς μεμαρτύρηκεν, καὶ
 blood and water. And he who has seen has borne witness, and
 ἀληθινὴ ἡ ἀντιλογία ἐστὶν ἡ μαρτυρία, ὅτι οὐδεὶς ὅτι ἀληθῆ
 true 'this 'is witness, and he knows that true
 λέγει, ἵνα ὑμεῖς πιστεύσῃτε.³⁶ ³⁶ ἐγένετο γὰρ ταῦτα ἵνα
 he says, that ye may believe. For took place these things that
 ἡ γραφὴ πληρωθῇ, ὅσπου οὐ συντριβήσεται αὐτοῦ.
 the scripture might be fulfilled, Not a bone shall be broken of him.
³⁷ καὶ πάλιν ἑτέρα γραφὴ λέγει, Ὅψονται εἰς ὃν
 And again another scripture says, They shall look on him whom
 ἐξεκέντησαν.
 they pierced.

³⁸ Μετὰ δὲ ταῦτα ᾠρώτησεν τὸν Πιλάτον· ὁ Ἰωσήφ
 And after these things asked Pilate Joseph
 ὁ ἀπὸ Ἀριμαθαίας, ὃν μαθητὴς τοῦ Ἰησοῦ, κεκρυμμένος δὲ
 (from Arimathea, being a disciple of Jesus, but concealed
 διὰ τὸν φόβον τῶν Ἰουδαίων, ἵνα ἄρῃ τὸ σῶμα
 through fear of the Jews,) that he might take away the body
 τοῦ Ἰησοῦ· καὶ ἐπέτρεψεν ὁ Πιλάτος. ἦλθεν οὖν καὶ
 of Jesus: and gave leave Pilate. He came therefore and
 ᾤρην· ὅτ' οὕτως τοῦ Ἰησοῦ. ³⁹ ἦλθεν δὲ καὶ Νικόδημος,
 took away the body of Jesus. And came also Nicodemus,
 ὁ ἑλθὼν πρὸς τὸν Ἰησοῦν νυκτὸς τὸ πρῶτον, φέρων μίγμα
 who came to Jesus by night at first, bearing a mixture
 σμύρνης καὶ ἀλόης ὡσεὶ λίτρας ἑκατόν. ⁴⁰ ἔλαβον οὖν
 of myrrh and aloes about pounds a hundred. They took therefore
 τὸ σῶμα τοῦ Ἰησοῦ, καὶ ἔδωκαν αὐτὸ ὀθονίοις μετὰ τῶν
 the body of Jesus, and bound it in linen cloths with the
 ἀρωμάτων, καθὼς ἔθος ἐστὶν τοῖς Ἰουδαίοις ἐντα-
 aromatics, as a custom is among the Jews to prepare for
 φάειν. ⁴¹ ἦν δὲ ἐν τῷ τόπῳ ὅπου ἱσταυρώθη κήπος,
 burial. Now there was in the place where he was crucified a garden,
 καὶ ἐν τῷ κήπῳ μνημεῖον καινόν, ἐν ᾧ οὐδεὶς ὅτι ἐτίθη.
 and in the garden a tomb new, in which no one ever was laid.
⁴² ἐκεῖ οὖν διὰ τὴν παρασκευὴν τῶν Ἰουδαίων, ὅτι
 There therefore on account of the preparation of the Jews, because
 ἑγγὺς ἦν τὸ μνημεῖον, ἔθηκαν τὸν Ἰησοῦν.
 near was the tomb, they laid Jesus.

²⁰ Τῇ δὲ μιᾷ τῶν σαββάτων Μαρία ἡ Μαγδαληνὴ
 But on the first [day] of the week Mary the Magdalene
 ἔρχεται πρῶτ' σκοτίας ἐτι οὐσῃς εἰς τὸ μνημεῖον, καὶ βλέπει
 comes early 'dark 'till 'it being to the tomb, and sees
 τὸν λίθον ῥημένον ἐκ τοῦ μνημείου. ² τρέχει οὖν καὶ
 the stone taken away from the tomb. She runs therefore and
 ἔρχεται πρὸς Σίμωνα Πέτρον καὶ πρὸς τὸν ἄλλον μαθητὴν
 comes to Simon Peter and to the other disciple

³³ But coming to Jesus, when they saw He
 was already dead, they did not break His legs.

³⁴ But one of the soldiers pierced His side
 with a spear. And immediately there came
 out blood and water.

³⁵ And he who has seen this has testified,
 and his witness is true. And he knows that he
 speaks true things, so that you may believe.

³⁶ For these things were done so that the
 Scripture might be fulfilled, "Not a bone of
 Him shall be broken."

³⁷ And again another Scripture says, "They
 shall look upon Him whom they pierced."

³⁸ And after these things Joseph of Ar-
 imathea (a disciple of Jesus, but secretly
 through fear of the Jews) asked Pilate for
 permission to take away the body of Jesus.
 And Pilate gave permission. So he came and
 took away the body of Jesus.

³⁹ And Nicodemus also came (the one
 who at first came to Jesus by night) bearing
 a mixture of myrrh and aloes, about a
 hundred pounds.

⁴⁰ Then they took Jesus' body and bound
 it in linen clothes with the spices, as it was the
 custom among the Jews in preparing to bury.

⁴¹ Now there was a garden in the place
 where He was crucified, and a new tomb in
 the garden, in which no one was ever laid.

⁴² So, because it was the Jews' time to
 make ready, because the tomb was near,
 they laid Jesus there.

CHAPTER 20

¹ And on the first of the sabbaths, Mary
 Magdalene came early to the tomb, while it
 was still dark. And she saw the stone already
 taken away from the tomb.

² Then she ran and came to Simon Peter and
 to the other disciple whom Jesus loved and

³³ ἢ δὲ αὐτὸν πτω. ³⁴ ἐξῆλθεν εὐθὺς πτω. ³⁵ καὶ ἐκεῖνος λτ. ³⁶ + καὶ αἰσὸ ολττω. ³⁷ ³⁸ πιστεύετε τ. ³⁹ Πιλάτον τ. ⁴⁰ — ὁ λττω. ⁴¹ — ὁ λττω. ⁴² Πιλάτος τ. ¹ ἦλθον they came τ. ² ἦσαν τ. ³ — τὸ σῶμα τ. ⁴ αὐτοῦ of him λττω; αὐτός τ. ⁵ αὐτὸν him λττω. ⁶ ὡς ολττω. ⁷ + ἐν τ. ⁸ Μαριάμ τ.

said to them, They took away the Lord out of the tomb. And we do not know where they laid Him.

³So Peter and the other disciple hurriedly left and came to the tomb,

⁴and the two were running together. And the other disciple ran forward faster than Peter and came first to the tomb.

⁵And stooping down he saw the linen clothes there. Yet he did not go in.

⁶Then Simon Peter came following him and went into the tomb. And he saw the linen clothes lying there,

⁷and the handkerchief which was on His head was not lying with the linen clothes but folded up in a place by itself.

⁸So, then, the other disciple who came to the tomb first also went in. And he saw and believed

⁹(for they did not yet know the Scripture, that it was necessary for Him to rise again from among the dead).

¹⁰Then the disciples returned to their home.

¹¹But Mary was standing at the tomb, weeping outside. As she was crying, then, she stooped down into the tomb.

¹²And she saw two angels in white, one sitting at the head and one at the feet where the body of Jesus was laid.

¹³And they said to her, Woman, why are you crying? She said to them, Because they took away my Lord and I do not know where they laid Him.

¹⁴And as she said these things, she turned around and saw Jesus standing there (but she did not know that it was Jesus).

¹⁵Jesus said to her, Woman, why are you crying? For whom are you searching? Thinking it was the gardener, she said to Him, Sir, if you carried Him away, tell me where you laid Him and I will take Him away.

¹⁶Jesus said to her, Mary! Turning around,

ὃν ἐφίλει ὁ Ἰησοῦς, καὶ λέγει αὐτοῖς, Ἦραν τὸν κύριον whom ¹loved ²Jesus, and says to them, They took away the Lord.

ἐκ τοῦ μνημείου, καὶ οὐκ οἶδαν ποῦ ἔθηκαν αὐτόν. out of the tomb, and we know not where they laid him.

Ἦν ἔξωθεν οὖν ὁ Πέτρος καὶ ὁ ἄλλος μαθητὴς, καὶ ἦρχοντο ³Went ⁴forth ⁵therefore ⁶Peter and the other ⁷disciple, and came

εἰς τὸ μνημεῖον. ⁴ ἔτρεχον. δὲ οἱ δύο ὁμοῦ· ⁵ καὶ ὁ ἄλλος to the tomb. And ran ⁶the two together, and the other

μαθητὴς προέδραμεν τάχιον τοῦ Πέτρου, καὶ ἦλθεν πρῶτος disciple ran forward faster than Peter, and came first

εἰς τὸ μνημεῖον, ⁵ καὶ παρακύψας βλέπει ⁶ κείμενα τὰ ὀθόνια, ⁷ to the tomb, and stooping down he sees lying the linen cloths, ⁸

οὐ μέντοι εἰσῆλθεν. ⁶ ἔρχεται οὖν ⁷ Σίμων Πέτρος ἀκολου- ⁸ not ⁹ however ¹⁰ the entered. Comes then Simon Peter follow-

θῶν αὐτῷ, καὶ εἰσῆλθεν εἰς τὸ μνημεῖον, καὶ θεωρεῖ τὰ ing him, and entered into the tomb, and sees the

ὀθόνια κείμενα, ⁷ καὶ τὸ σουδάριον ὃ ἦν ἐπὶ τῆς κεφαλῆς linen cloths lying, and the handkerchief which was upon ⁸ head

αὐτοῦ, οὐ μετὰ τῶν ὀθονίων κείμενον, ἀλλὰ χωρὶς ἐν- ⁹ his, not with the linen cloths lying, but ¹⁰ by ¹¹ itself

τετυλιμένον εἰς ἓνα τόπον. ⁸ τότε οὖν εἰσῆλθεν καὶ ὁ ⁹ folded ¹⁰ up ¹¹ is ¹² a ¹³ place. Then therefore entered also the

ἄλλος μαθητὴς ὁ ἐλθὼν πρῶτος εἰς τὸ μνημεῖον, καὶ εἶδεν other disciple who came first to the tomb, and saw

καὶ ἐπίστευσεν· ⁹ οὐδέπω γὰρ ᾔδεισαν τὴν γραφὴν, ὅτι and believed; for not yet knew they the scripture, that

δεῖ αὐτὸν ἐκ νεκρῶν ἀναστῆναι. ¹⁰ ἀπῆλθον it behoves him from among [the] dead to rise. Went away

οὖν πάλιν πρὸς ἑαυτοῦς· ¹¹ οἱ μαθηταί. ¹² Μαρία ¹³ δὲ therefore again to their [home] the disciples. But Mary

εἰστήκει πρὸς ¹⁴ τὸ μνημεῖον ¹⁵ κλαίουσα ἔξω· ¹⁶ ὥς οὖν stood at the tomb ¹⁷ weeping ¹⁸ outside. ¹⁹ As therefore

ἔκλαιεν, παρέκλυεν εἰς τὸ μνημεῖον, ²⁰ καὶ θεωρεῖ δύο ἀγ- she wept, she stooped down into the tomb, and beholds two an-

γέλους ἐν λευκοῖς καθέζομένους, ἓνα πρὸς τῇ κεφαλῇ καὶ ἓνα gels in white sitting, one at the head and one

πρὸς τοῖς ποσίν, ὅπου ἔκειτο τὸ σῶμα τοῦ Ἰησοῦ. ²¹ καὶ ²² at the feet, where was laid the body of Jesus. And

λέγουσιν αὐτῇ ἐκεῖνοι, Γύναι, τί κλαίεις; ²³ Λέγει αὐτοῖς, say ²⁴ to her ²⁵ they, Woman, why weepest thou? She says to them,

Ὅτι ἦραν τὸν κύριόν μου, καὶ οὐκ οἶδα ποῦ ἔθηκαν Because they took away my Lord, and I know not where they laid

αὐτόν. ²⁶ Καὶ ²⁷ ταῦτα εἰπούσα ἰσθράφη εἰς τὰ ὀπίσω, καὶ him. And these things having said she turned backward, and

θεωρεῖ τὸν Ἰησοῦν ἐστῶτα· καὶ οὐκ ᾔδει ὅτι ὁ Ἰησοῦς ἐστιν. beholds Jesus standing, and knew not that Jesus is it.

²⁸ λέγει αὐτῇ ὁ Ἰησοῦς, Γύναι, τί κλαίεις; τίνα ζητεῖς; ²⁹ Says ³⁰ to her ³¹ Jesus, Woman, why weepest thou? Whom seekest thou?

Ἐκείνη δοκοῦσα ὅτι ὁ κηπουρὸς ἐστιν, λέγει αὐτῷ, Κύριε, εἰ She thinking that the gardener it is, says to him, Sir, if

σύ ἐβάστασας αὐτόν, εἰπέ μοι ποῦ αὐτὸν ἔθηκαν· καὶ γὰρ thou didst carry off him, tell me where him thou didst lay, and I

αὐτὸν ἀρῶ. ³² λέγει αὐτῇ ὁ Ἰησοῦς, ³³ Μαρία· ³⁴ Στρα- him will take away. ³⁵ Says ³⁶ to her ³⁷ Jesus, Mary. Turn-

¹ ὁ δὲ L. ² τὰ ὀθόνια κείμενα L. ³ + καὶ also T. ⁴ αὐτοῦς T. ⁵ Μαρία T. ⁶ τῷ μνημείῳ OLIT:AW. ⁷ ἐξω κλαίουσα TTA; — ἔξω L. ⁸ — καὶ T. ⁹ — OLIT:AW. ¹⁰ — ὁ LIT:AW. ¹¹ ἔθηκεν αὐτόν OLIT:AW. ¹² — ὁ LIT:AW. ¹³ Μαρία T. ¹⁴ TTA.

φείσα ἑκίνη λέγει αὐτῇ¹, 'Ραββουνί²· δλεγεταί, διδάσκαλε.
 ing round she says to him, Rabbouni, that is to say, Teacher.
 17 λέγει αὐτῇ³ ὁ⁴ Ἰησοῦς, Μὴ μου ἅπτου, οὕτω· γὰρ ἀναβέ-
 "Says 'to her 'Jesus, 'Not 'me 'touch, for not yet have I
 βηκα πρὸς τὸν πατέρα· μου⁵ πορεύου· δὲ πρὸς τοὺς ἀδελφούς
 ascended to my Father; but go to 'brethren
 μου, καὶ εἰπὲ αὐτοῖς, Ἀναβαίνω πρὸς τὸν πατέρα· μου καὶ
 'my, and say to them, I ascend to my Father and
 πατέρα ὑμῶν, καὶ θεόν μου καὶ θεόν ὑμῶν. 18 Ἔρχεται
 your Father, and my God and your God. 18 "Comes
 "Μαρία⁶ ἡ Μαγδαληνὴ ἁπαγγέλλουσα⁷ τοῖς μαθηταῖς ὅτι
 "Mary 'the 'Magdalene bringing word to the disciples
 ὅτι ὥρακεν⁸ τὸν κύριον, καὶ ταῦτα εἶπεν αὐτῇ. 19 Οὕσης οὖν
 she has seen the Lord, and these things he said to her. It being therefore
 ὀψίας τῇ ἡμέρᾳ ἐκίνη, τῇ μιᾷ⁹ πρῶν¹⁰ σαββάτων, καὶ τῶν
 evening on that day, the first [day] of the week, and the
 θυρῶν κεκλεισμένων ὅπου ἦσαν οἱ μαθηταὶ¹¹ συνιγγιμένοι,¹² διὰ
 doors having been shut where 'were 'the 'disciples assembled, through
 τὸν φόβον τῶν Ἰουδαίων, ἦλθεν ὁ Ἰησοῦς καὶ ἑστη εἰς τὸ
 fear of the Jews, 'came 'Jesus: and stood 'in the
 μέσον, καὶ λέγει αὐτοῖς, Εἰρήνη ὑμῖν. 20 Καὶ ταῦτο εἰπὼν
 midst, and says to them, Peace to you. And this having said
 ἰδεῖξεν¹³ αὐτοῖς τὰς χεῖρας καὶ τὴν πλευρὰν αὐτοῦ.¹⁴ Ἐχάρη-
 he shewed to them the hands and the side of himself. 'Rejoiced
 σαν οὖν οἱ μαθηταὶ ἰδόντες τὸν κύριον. 21 εἶπεν οὖν
 'therefore 'the 'disciples having seen the Lord. 21 'Said 'therefore
 αὐτοῖς ὁ Ἰησοῦς¹⁵ πάλιν, Εἰρήνη ὑμῖν¹⁶ καθὼς ἀπέσταλκέν
 'to 'them 'Jesus again, Peace to you: as 'has 'sent 'forth
 με ὁ πατὴρ, καθὼς πέμψω ὑμᾶς.¹⁷ 22 Καὶ τοῦτο εἰπὼν
 'me 'the 'Father, I also send you. And this having said
 ἐνεφύσησεν, καὶ λέγει αὐτοῖς, Λάβετε πνεῦμα ἅγιον.
 he breathed into [them], and says to them, Receive [the] 'Spirit 'Holy:
 23 ἂν¹⁸ τινων ἀφῆτε τὰς ἁμαρτίας, ἀφίενται¹⁹ αὐτοῖς;
 of whomsoever ye may remit the sins, they are remitted to them;
 ἂν²⁰ τινων κρατῆτε, κεκρατήνται. 24 Θωμᾶς δὲ, εἰς ἐκ
 of whomsoever ye may retain, they have been retained. But Thomas, one of
 τῶν δώδεκα ὁ λεγόμενος Δίδυμος, οὐκ ἦν μετ' αὐτῶν ὅτε
 the twelve called Didymus, was not with them when
 ἦλθεν²¹ ὁ Ἰησοῦς. 25 εἶπον οὖν αὐτῷ οἱ ἄλλοι μαθηταί,
 'came 'Jesus. 25 'Said 'therefore 'to 'him 'the 'other 'disciples,
 Ἐώρακαμεν τὸν κύριον. Ὁ δὲ εἶπεν αὐτοῖς, Ἐάν μὴ ἰδῶ ἐν
 We have seen the Lord. But he said to them, Unless I see in
 ταῖς χερσίν αὐτοῦ τὸν τύπον τῶν ἡλων, καὶ βάλω τὸν δάκτυ-
 his hands the mark of the nails, and put 'finger
 λόν μου²² εἰς τὸν τύπον²³ τῶν ἡλων, καὶ βάλω τὴν χεῖρά μου²⁴
 'my into the mark of the nails, and put my hand
 εἰς τὴν πλευρὰν αὐτοῦ, οὐ μὴ πιστεύσω. 26 Καὶ μεθ' ἡμέρας
 into his side, not at all will I believe. And after 'days
 ὀκτὶ πάλιν ἦσαν ἐσω οἱ μαθηταὶ αὐτοῦ, καὶ Θωμᾶς μετ'
 'eight again were 'within 'his 'disciples, and Thomas with
 αὐτῶν. ἔρχεται ὁ Ἰησοῦς, τῶν θυρῶν κεκλεισμένων, καὶ ἑστη
 them. Comes Jesus, the doors having been shut, and stood

she said to Him, Rab-bo-ni! (that is to say, Master!)

¹⁷ Jesus said to her, Do not touch Me, for I have not yet gone up to My Father. But go to My brothers and say to them, I am going up to My Father and your Father and My God and your God.

¹⁸ Mary Magdalene came bringing word to the disciples that she had seen the Lord, and that He had said these things to her.

¹⁹ Then, it being evening on that day, the first of the sabbaths, and the doors having been shut where the disciples were gathered together (through fear of the Jews,) Jesus came and stood in the middle of them. And He said to them, Peace be on you!

²⁰ And having said this, He showed them His hands and His side. Then the disciples rejoiced when they saw the Lord.

²¹ Jesus then said to them again, Peace be on you! As the Father has sent Me, I also send you.

²² And having said this He breathed on them and said to them, Receive the Holy Spirit!

²³ If you forgive the sins of any, they are forgiven to them. If you retain any, they have been retained.

²⁴ But Thomas, called Did-y-mus, one of the twelve, was not with them when Jesus came.

²⁵ Then the other disciples said to him, We have seen the Lord. But he said to them, Unless I see the mark of the nails in His hands, and put my finger into the mark of the nails, and put my hand into His side, I will not believe.

²⁶ And after eight days, again His disciples were inside, and Thomas with them. The door was shut, but Jesus came in and stood

¹ + Ἐβραϊστί in Hebrew [ΛΗΤΤΑ. k — ὁ ΛΕΥΤΑ. l — μου (read the Father) [ΛΗΤΤΑ.
² Μαρία ΠΤΑ. ³ ἀγγέλλουσα ΛΕΥΤΑ. ⁴ ὥρακα I have seen ΠΤΑ. ⁵ — τὸν ΛΕΥΤΑ. ⁶ — τὸν ΛΕΥΤΑ. ⁷ — τὸν ΛΕΥΤΑ. ⁸ — τὸν ΛΕΥΤΑ. ⁹ — τὸν ΛΕΥΤΑ. ¹⁰ — τὸν ΛΕΥΤΑ. ¹¹ — τὸν ΛΕΥΤΑ. ¹² — τὸν ΛΕΥΤΑ. ¹³ — τὸν ΛΕΥΤΑ. ¹⁴ — τὸν ΛΕΥΤΑ. ¹⁵ — τὸν ΛΕΥΤΑ. ¹⁶ — τὸν ΛΕΥΤΑ. ¹⁷ — τὸν ΛΕΥΤΑ. ¹⁸ — τὸν ΛΕΥΤΑ. ¹⁹ — τὸν ΛΕΥΤΑ. ²⁰ — τὸν ΛΕΥΤΑ. ²¹ — τὸν ΛΕΥΤΑ. ²² — τὸν ΛΕΥΤΑ. ²³ — τὸν ΛΕΥΤΑ. ²⁴ — τὸν ΛΕΥΤΑ.

among them, saying, Peace to you!

²⁷ Then He said to Thomas, Bring your finger here and see My hands. And bring your hand and put it into My side, and be no longer unbelieving but believing.

²⁸ And Thomas answered and said to Him, My Lord and my God!

²⁹ Jesus said to him, Have you believed because you have seen Me, Thomas? Blessed are the ones who have not seen and have believed.

³⁰ Then Jesus did many other miracles also in the presence of His disciples, which are not written in this book.

³¹ But these have been written that you may believe that Jesus is the Christ, the Son of God, and that believing you might have life in His name.

εἰς τὸ μέσον καὶ εἶπεν, Εἰρήνῃ ὑμῖν. ²⁷ Εἶτα λέγει τῷ Θωμᾷ, Φέρε τὸν δάκτυλόν σου ὧδε, καὶ ἴδε τὰς χεῖράς μου· καὶ φέρε τὴν χειρά σου, καὶ βάλε εἰς τὴν πλευράν μου· καὶ μὴ γίνου ἀπιστος, ἀλλὰ πιστός. ²⁸ *Καὶ ἠπεκρίθη βὸς ὁ θωμᾶς καὶ εἶπεν αὐτῷ, Ὁ κύριός μου καὶ ὁ θεός μου. ²⁹ Λέγει αὐτῷ ὁ Ἰησοῦς, Ὅτι ἰωρακάς ἔμε, ὦ θωμᾶ, πεπίστευκας. ³⁰ Πολλὰ μὲν οὖν καὶ ἄλλα σημεῖα ἐποίησεν ὁ Ἰησοῦς ἐνώπιον τῶν μαθητῶν· αὐτοὶ δὲ οὐκ ἔστιν γεγραμμένα ἐν τῷ βιβλίῳ τούτῳ. ³¹ Ταῦτα δὲ ἔγραπται ἵνα πιστεύσητε ὅτι ὁ Ἰησοῦς ἐστὶν ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ, καὶ ἵνα πιστεύοντες ζωὴν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ.

CHAPTER 21

¹ After these things Jesus showed Himself again to the disciples at the sea of Tiberias. Now He revealed Himself in this way:

² There were together Simon Peter and Thomas called Did-y-mus and Na-than-a-el from Cana of Galilee and the sons of Zeb-e-dee and two others of His disciples.

³ Simon Peter said to them, I am going fishing. They said to him, We will come with you.

too. They went out and entered the boat at once. And they caught nothing all that night.

⁴ But when morning had come, Jesus stood on the shore. However, the disciples did not know that it was Jesus.

⁵ Jesus then said to them, Little children, do you have any food? They answered Him, No.

⁶ And He said to them, Throw the net to

²¹ Μετὰ ταῦτα ἐφάνηρσεν ἑαυτὸν πάλιν ὁ Ἰησοῦς τοῖς μαθηταῖς ἐπὶ τῆς θαλάσσης τῆς Τιβεριάδος· ἐφάνηρσεν δὲ οὕτως· ² ἦσαν ὁμοῦ Σίμων Πέτρος, καὶ Θωμᾶς ὁ λεγόμενος Δίδυμος, καὶ Ναθαναὴλ ὁ ἀπὸ Κανᾶ τῆς Γαλιλαίας, καὶ οἱ τοῦ Ζεβεδαίου, καὶ ἄλλοι ἐκ τῶν μαθητῶν αὐτοῦ δύο. ³ Λέγει αὐτοῖς Σίμων Πέτρος, Ὑπάγω ἀλιεύειν. Λέγουσιν αὐτῷ, Ἐρχόμεθα καὶ ἡμεῖς σὺν σοί. καὶ ἠνέβησαν· εἰς τὸ πλοῖον ἐβόθυσ· καὶ ἐν ἐκείνῃ τῇ νυκτὶ ἐπίασαν οὐδέν. ⁴ Πρωῖας δὲ ἦδη ἔγεγονε ὁ Ἰησοῦς· εἰς τὸν αἰγιαλὸν οὐ μὲντοι ᾔδεισαν οἱ μαθηταὶ ὅτι Ἰησοῦς ἐστίν. ⁵ Λέγει οὖν αὐτοῖς ὁ Ἰησοῦς, Παιδιά, μή τι προσφάγιον ἔχετε; Ἀπεκρίθησαν αὐτῷ, Οὐ. ⁶ Ὁ δὲ εἶπεν αὐτοῖς, Βάλετε εἰς τὰ δεξιὰ μέρη τοῦ πλοίου τοῦ δικτύου,

* — καὶ GLITTAW. b — ὁ GLITTAW. c [ὁ] Tr. d — Θωμᾶ GLITTAW. e — αὐτοὶ (read the disciples) LITTA. f πιστεύετε T. g — ὁ GLITTAW. h + [αἰώνιον] eternal L. i — ὁ Ἰησοῦς (read he manifested) A; — ὁ TIT. k + [καὶ] and L. l ἐνέβησαν entered GLITTAW. m — εἰς GLITTAW. n γινόμενης breaking TITTAW. o — ὁ LITTA. p εἰς LITTA. q [ὁ] Ἰησοῦς L; [ὁ] Ἰησοῦς Tr; — ὁ TA. r λέγει he says X.

καὶ εὕρετε. Ἔβαλον οὖν, καὶ οὐκ ἔτι αὐτὸ ἐλκύσαι
 and ye shall find. They cast therefore, and no longer it to draw
 ἔσχυσαν¹ ἀπὸ τοῦ πλήθους τῶν ἰχθύων. 7 λέγει οὖν
 were they able from the multitudes of the fishes. Says therefore
 ὁ μαθητὴς ἐκείνος ὃν ἠγάπα ὁ Ἰησοῦς τῷ Πέτρῳ, Ὁ κύριός
 that disciple whom loved Jesus to Peter, The Lord
 ἐστίν. Σίμων οὖν Πέτρος, ἀκούσας ὅτι ὁ κύριός ἐστιν,
 it is. Simon therefore Peter, having heard that the Lord it is,
 τὸν ἐπενδύτην διεζώσατο· ἦν γὰρ γυμνός· καὶ ἔβαλεν
 [the] upper garment he girded on, for he was naked, and cast
 ἑαυτὸν εἰς τὴν θάλασσαν. 8 οἱ δὲ ἄλλοι μαθηταὶ τῷ
 himself into the sea. And the other disciples in the
 πλοιαρίῳ ἦλθον· οὐ γὰρ ἦσαν μακρὰν ἀπὸ τῆς γῆς, ἄλλ'²
 small ship, came, for not were they far from the land, but
 ὡς ἀπὸ πηγῶν³ διακοσίων, σύροντες τὸ δίκτυον τῶν
 somewhere about cubits two hundred, dragging the net
 ἰχθύων. 9 Ὃς οὖν ἀπέβησαν εἰς τὴν γῆν βλέπουσιν
 of fishes. When therefore they went up on the land they see
 ἀνθρακίαν κειμένην καὶ ὀψάριον ἐπικείμενον, καὶ ἄρτον.
 a fire of coals lying and fish lying on (it), and bread.
 10 λέγει αὐτοῖς ὁ Ἰησοῦς, Ἐνέγκατε ἀπὸ τῶν ὀψαρίων ὧν
 Says to them Jesus, Bring of the fishes which
 ἐπίσαστε νῦν. 11 Ἀνέβη· Σίμων Πέτρος, καὶ ἔλκυσεν τὸ
 ye took just now. Went up Simon Peter, and drew the
 δίκτυον ἐπὶ τῆς γῆς, μεσθὼν ἰχθύων μεγάλων⁴ ἑκατὸν
 net to the land, full of fishes large a hundred [and]
 πεντηκοντατρίων⁵· καὶ τοσούτων θνιγνὼν οὐκ ἐσχίσθη τὸ
 fifty three; and [though] so many there were was not rent the
 δίκτυον. 12 λέγει αὐτοῖς ὁ Ἰησοῦς, Δεῦτε ἀριστήσατε.
 net. Says to them Jesus, Come ye, dine.
 οὐδεὶς δὲ ἐτόλμα τῶν μαθητῶν ἐξετάσαι αὐτόν, σὺ τίς
 But none ventured of the disciples to ask him, Thou who
 εἶ; εἰδότες ὅτι ὁ κύριός ἐστιν. 13 ἔρχεται οὖν ὁ Ἰησοῦς
 art? knowing that the Lord it is. Comes therefore Jesus
 καὶ λαμβάνει τὸν ἄρτον καὶ δίδωσιν αὐτοῖς, καὶ τὸ ὀψάριον
 and takes the bread and gives to them, and the fish
 ὁμοίως. 14 τοῦτο ἦδη τρίτον ἐφανερώθη ὅτι Ἰησοῦς
 in like manner. This [is] now the third time was manifested Jesus
 τοῖς μαθηταῖς αὐτοῦ⁶· ἐγερθεὶς ἐκ νεκρῶν.
 to his disciples having been raised from among [the] dead.
 15 Ὃτε οὖν ἤριστῃσαν, λέγει τῷ Σίμωνι Πέτρῳ ὁ Ἰησοῦς,
 When therefore they had dined, says to Simon Peter Jesus,
 Σίμων· Ἰωανᾶ ἀγαπᾷς με πλεῖον⁷ τούτων; λέγει αὐτῷ,
 Simon [son] of Jonas, lovest thou me more than these? He says to him,
 Ναι, κύριε· σὺ οἶδας ὅτι φιλῶ σε. λέγει αὐτῷ,
 Yea, Lord; thou knowest that I have affection for thee. He says to him,
 Βόσκει τὰ ἀρνία μου. 16 λέγει αὐτῷ πάλιν δεύτερον, Σίμων
 Feed my lambs. He says to him again a second time, Simon
 Ἰωανᾶ ἀγαπᾷς με; λέγει αὐτῷ, Ναι κύριε· σὺ οἶδας
 [son] of Jonas, lovest thou me? He says to him, Yea, Lord; thou knowest
 ὅτι φιλῶ σε. λέγει αὐτῷ, Ποίμαινε τὰ πρόβατά⁸
 that I have affection for thee. He says to him, Shepherd sheep

the right side of the boat and you will find — so they cast, and they were no longer able to draw it because of the abundance of fish.

⁷ Then that disciple whom Jesus loved said to Peter, It is the Lord. Then, hearing that it was the Lord, Simon Peter put on his outer coat, for he was naked, and threw himself into the sea.

⁸ And the other disciples came dragging the net of fish in the small ship, for they were not far from the land, only somewhere around three hundred feet off.

⁹ Then when they went up on the land, they saw a fire of coals lying, and fish lying on it, and bread.

¹⁰ Jesus then said to them, Bring some of the fish which you just now caught.

¹¹ Simon Peter went up and drew the net full of large fish to land, a hundred and fifty three—although there were so many, the net was not torn

¹² Jesus said to them, Come and eat. But none of the disciples dared to ask Him, Who are You? For they knew that it was the Lord.

¹³ Then Jesus came and took the bread and gave some to them, and some of the fish too.

¹⁴ This is now the third time Jesus was revealed to His disciples after being raised from among the dead.

¹⁵ Then when they had eaten, Jesus said to Simon Peter, Simon, son of Jonas, do you love Me more than these? Peter said to Him, Yes, Lord, You know that I love You. He said to him, Feed My lambs!

¹⁶ Again He said to him a second time, Simon, son of Jonas, do you love Me? He said to Him, Yes, Lord, You know that I love You. Jesus said to Him, Nurture My sheep!

¹ οὐκέτι GLTW. ² ἔσχυσαν LITTA. ³ ἀλλὰ TITTA. ⁴ [δ] Tr. ⁵ + οὖν therefore TRA.
⁶ + εἰς τὴν γῆν LITTA. ⁷ — ἐπὶ τῇ γῇ LITTA. ⁸ — οὖν α; — οὖν ὁ LITTA. ⁹ — ὁ LITTA. ¹⁰ — αὐτοῦ (read the disciples) LITTA. ¹¹ Ἰωάννου John LIT; Ἰωάννου TA. ¹² πλεον LITTA. ¹³ προβάτια little sheep L.

¹⁷ He said to him the third time, Simon, son of Jonas, do you have love for Me? Peter was grieved because He said to him the third time. Do you love Me? And he said to Him, Lord, You know all things, You know that I love You! Jesus said to him, Feed My sheep.

¹⁸ Indeed, I tell you truly, when you were younger you dressed yourself and went where you chose. But when you are old, you shall stretch out your hands and another shall dress you and bring you where you do not choose.

¹⁹ And He said this to show by what death he should glorify God. And having said this, He said to him, Follow Me!

²⁰ But turning around, Peter saw the disciple whom Jesus loved following (who had rested on His breast at the Supper, saying, Lord, who is it who is betraying You?).

²¹ Peter saw him and said to Jesus, Lord, but what about this one?

²² Jesus said to him, If I desire for him to remain until I come, what is that to you? You follow Me!

²³ Then this saying went out among the brothers that that disciple would not die. But Jesus did not say to him that he would not die, but, If I desire for him to remain until I come, what is that to you?

²⁴ This is the disciple who bears witness concerning these things and who wrote these things. And we know that his witness is true.

²⁵ And there are many other things, as many things as Jesus did, which if they should be written one by one, I suppose not even the world itself would have place for the books written. Amen.

μου. 17 Λέγει αὐτῷ τὸ τρίτον, Σίμων υἱὸν Ἰωνᾶ, φι-
"my. He says to him the third time, Simon (son) of Jonas, hast thou
λεῖς με; Ἐλυπήθη ὁ Πέτρος ὅτι εἶπεν αὐτῷ τὸ
affection for me? "Was 'grieved . 'Peter because he said to him the
τρίτον, Φιλεῖς με; καὶ ἔειπεν αὐτῷ, Κύριε, σὺ
third time, Hast thou affection for me? and said to him, Lord, thou
πάντα οἶδας· σὺ γινώσκεις ὅτι φιλῶ σε. Λέγει
all things knowest; thou knowest that I have affection for thee. "Says
αὐτῷ ὁ Ἰησοῦς, Βόσκει τὰ πρόβατά μου. 18 ἀμὴν ἀμὴν
"to him 'Jesus, Feed my sheep. Verily verily
λέγω σοι, ὅτε ἡς νεώτερος ἐζώνωνες σεαυτὸν, καὶ
I say to thee, When thou wast younger thou girdedst thyself, and
περιεπάτεις ὅπου ἠθέλες· ὅταν δὲ γηράσῃς ἐκ-
walkedst where thou didst desire; but when thou shalt be old thou shalt
τενεῖς τὰς χεῖράς σου, καὶ ἄλλος ἔσται ζῶν, καὶ οἷσι
stretch forth thy hands, and another these shall gird, and bring [thee]
ὅπου οὐ θέλεις. 19 Τοῦτο δὲ εἶπεν σημαίνων ποῖν
where thou dost not desire. But this he said signifying by what
θανάτῳ δοξάσει τὸν θεόν. καὶ τοῦτο εἰπὼν λέγει αὐτῷ,
death he should glorify God. And this having said he says to him,
Ἀκολουθε μοι. 20 Ἐπιστράφεις· δὲ ὁ Πέτρος βλῆπει τὸν
Follow me. But having turned Peter sees the
μαθητὴν ὃν ἠγάπα ὁ Ἰησοῦς ἀκολουθοῦντα, ὃς καὶ ἀνέπεσε
disciple whom 'loved 'Jesus following, who also reclined
ἐν τῷ δείπνῳ ἐπὶ τὸ στήθος αὐτοῦ καὶ εἶπεν, Κύριε, τίς ἐστίν
at the supper on his breast and said, Lord, who is it
ὁ παραδιδούς σε; 21 Τοῦτον ἰδὼν ὁ Πέτρος λέγει τῷ Ἰη-
who is delivering up thee? "Him 'seeing 'Peter says to Je-
σοῦ, Κύριε, οὗτος δὲ τίς; 22 Λέγει αὐτῷ ὁ Ἰησοῦς, Ἐάν
sus, Lord, but of this one what? "Says 'to him 'Jesus, If
ἐγὼν θέλω μένειν ἕως ἐρχομαι, τί πρὸς σε; σὺ
"him 'I desire to abide till I come, what [is it] to thee? "Thou
ἀκολουθεῖ μοι. 23 Ἐξῆλθεν οὖν ὁ λόγος οὗτος εἰς
"follow me. Went out therefore this word among
τοὺς ἀδελφούς, ὅτι ὁ μαθητὴς ἐκεῖνος οὐκ ἀποθνήσκει· καὶ
the brethren, That that disciple does not die. However
οὐκ εἶπεν αὐτῷ ὁ Ἰησοῦς, ὅτι οὐκ ἀποθνήσκει· ἀλλ', Ἐάν
"not "said "to him 'Jesus, That he does not die; but, If
αὐτὸν θέλω μένειν ἕως ἐρχομαι, τί πρὸς σε;
"him 'I desire to abide till I come, what [is it] to thee?
24 Οὗτός ἐστιν ὁ μαθητὴς ὁ μαρτυρῶν περὶ τούτων,
This is the disciple who bears witness concerning these things,
καὶ ἡ γράψας ταῦτα· καὶ οἶδμεν ὅτι ἀληθὴς ἐστίν ὃ
and [who] wrote these things: and we know that true is
μαρτυρία αὐτοῦ. 25 Ἔστιν δὲ καὶ ἄλλα πολλὰ ἔσθαι
his witness. And there are also 'other things 'many whatsoever
ἐποίησεν ὁ Ἰησοῦς, ἅτινα ἐὰν γράφῃται καθ' ἓν, οὐδεὶς
"did "Jesus, which if they should be written one by one, 'not 'even
αὐτὸν οἶμαι τὸν κόσμον χωρῆσαι τὰ γραφόμενα βιβλία.
"itself 'I suppose 'the 'world would contain the 'written 'books.
Ἄμην. ἡ ε
Amen.

* Ἰωάννη John LIT; Ἰωάννου PA. 1 [καὶ] L. m λέγει says T. * πάντα σὺ LITPA. * — ὁ LITPA; — Ἰησοῦς (read he says) TITJ. P πρόβατά little sheep TPA. q ζῶνεις σε TA. * + [σε] thee L. * — ἐγὼ but LITPAW. * + οὖν therefore LITPA. * μοι ἀκολουθεῖ LITPAW. * οὗτος ὁ λόγος LITPA. * οὐκ εἶπεν δὲ T. * — τί πρὸς σε T. * + ὁ who LIT[A]. * αὐτοῦ ὃ μαρτυρία ἐστίν LITPA. b — verse 25 T. * & which LITPA. * οὐδὲ LITPA. * χωρῆσεν TA. f — Ἀμὴν OLTFA. g + κατὰ Ἰωάννην (Ἰωάννην Δ) according to John TFA.

ΠΡΑΞΕΙΣ ὉΤΩΝ ἈΓΙΩΝ ἈΠΟΣΤΟΛΩΝ.¹
ACTS OF THE HOLY APOSTLES.

KING JAMES VERSION —
TWENTIETH CENTURY EDITION
CHAPTER I

ΤΟΝ μὲν πρῶτον λόγον ἔποισάμην περὶ πάντων, ὧς
The ¹indeed ²first ³account I made concerning all things, O
Θεόφιλε, ὃν ἤρξατο ἰς Ἰησοῦς ποιεῖν τε καὶ διδάσκειν,
Theophilus, which ²began ¹Jesus both to do and to teach,
2 ἄχρι ἧς ἡμέρας ἐντειλάμενος τοῖς ἀποστόλοις διὰ
until the day in which, having given command ²to ¹the ²apostles ³by
πνεύματος ἁγίου οὓς ἐξελέξατο, ⁴ἀνελήφθη. 3 οἷς
[¹the] ²Spirit ³Holy whom he chose, he was taken up: to whom
καὶ παρέστησεν ἑαυτὸν ζῶντα μετὰ τὸ παθεῖν αὐτόν, ἐν
also he presented himself living after he had suffered, with
πολλοῖς τεκμηρίοις, δι' ἡμερῶν τεσσαράκοντα ὁπτανόμενος
many proofs, ²during ¹days ²forty being seen
αὐτοῖς, καὶ λέγων τὰ περὶ τῆς βασιλείας τοῦ θεοῦ.
by them, and speaking the things concerning the kingdom of God:
4 καὶ συναλιζόμενος ³παρήγγειλεν αὐτοῖς ἀπὸ Ἱερο-
and being assembled with [him] he charged them from Jeru-
σαλὴμ μὴ χωρίζεσθαι, ἀλλὰ περιμένειν τὴν ἐπαγγελίαν
salem not to depart, but to await the promise
τοῦ πατρὸς, ἣν ἠκούσατέ μου· 5 ὅτι Ἰωάννης ²μὲν
of the Father, which [said he] ye heard of me. For John indeed
ἐβάπτισεν ὕδατι, ὑμεῖς δὲ ³βαπτισθήσεσθε ἐν πνεύμα-
baptized with water, but ye shall be baptized with [the] ²Spirit
τι ²ἁγίῳ οὐ μετὰ πολλὰς ταύτας ἡμέρας. 6 Οἱ μὲν οὖν
[¹Holy] ²not ³after many days. They indeed therefore
συνελθόντες ³ῥηρώτων αὐτὸν λέγοντες, Κύριε, εἰ ἐν
having come together asked him, saying, Lord, ²at
τῷ χρόνῳ τοῦτ' ἀποκαθιστάνεις τὴν βασιλείαν τῷ Ἰσραὴλ;
[¹this] ²time ³restorest ¹thou the kingdom to Israel?
7 Ἐπεὶν ²οὕτως αὐτοῖς, Οὐχ ὑμῶν ἐστιν γινῶναι χρόνους
And he said to them, ²Not ³yours ¹it is to know times
ἢ καιροὺς οὓς ὁ πατὴρ ἔθετο ἐν τῇ ἰδίᾳ ἐξουσίᾳ· 8 ἀλλὰ
or seasons which the Father placed in his own authority; but
ἡλψέσθε ²δύναμιν, ἐπελθόντος τοῦ ἁγίου πνεύματος ἐφ'
ye will receive power, ²having ¹come ³the ²Holy ³Spirit upon
ὑμᾶς, καὶ ἰσισθε ²μοι ³μάρτυρες ἐν τῇ Ἱερουσαλὴμ καὶ ἐν
you, and ye shall be to me witnesses both in Jerusalem and in
πάσῃ ²τῇ Ἰουδαίᾳ καὶ ³Σαμαρείᾳ καὶ ἕως ἐσχάτου
all Judea and Samaria and to [the] uttermost part
τῆς γῆς. 9 Καὶ ταῦτα εἰπὼν, βλέπόντων αὐτῶν
of the earth. And these things having said, ²beholding [him] ¹they
ἐπὶ ῥῆθι, καὶ νεφίλην ὑπέλαβεν αὐτὸν ἀπὸ τῶν ὀφθαλμῶν
he was taken up, and a cloud withdrew him from ²eyes
αὐτῶν.
[¹their].

10 Καὶ ὡς ἀτενίζοντες ἦσαν εἰς τὸν οὐρανὸν πορευομένου
And as ²looking ¹intently ³they ²were into the ¹heaven as ²was ¹going

¹ — ἁγίῳ σ; — τῶν ἁγίων (read of [the]) LITTAW. ² — ἀποστόλων τ. ³ — ὁ LITAW.
⁴ ἀνελήφθη LITTA. ⁵ τεσσαράκοντα LITTA. ⁶ αὐτοῖς παρήγγειλεν ΛW. ⁷ Ἰωάννης ττ.
⁸ ἐν πνεύματι βαπτισθήσεσθε LITTA. ⁹ ῥηρώτων LITTA. ¹⁰ — δε and τττ. ¹¹ ἡλψέσθε
LITTA. ¹² μου οὐ σὺ LITAW. ¹³ — ἐν LITTA. ¹⁴ — τῇ Δ. ¹⁵ Σαμαρείᾳ τ.

looked up into the heavens, then, behold! Two men stood beside them in white clothing.

¹¹ And they said, Men! Galileans! Why do you stand looking up into the heavens? This Jesus who was taken up from you into Heaven will come as you saw Him going up into Heaven.

¹² Then they returned to Jerusalem from the Mount of Olives, which is near Jerusalem—being a sabbath day's journey away.

¹³ And when they came in they went up to the upper room where both Peter and James and John and Andrew and Philip and Thomas and Bar-thol-o-mew and Matthew and James of Alphaeus and Simon Zelotes and James, James' brother, were staying.

¹⁴ All of these were standing together in prayer and looking to God, with the women and Mary the mother of Jesus, and with His brothers.

αὐτοῦ, καὶ ἰδοὺ ἄνδρες δύο παριστήκεισαν αὐτοὺς ἐν ἱσθῆτι
'he, 'also·'behold 'men 'two stood by them in 'apparel
λευκῇ, ¹¹ οἱ καὶ εἶπον, "Ἄνδρες Γαλιλαῖοι, τί ἐσθίκατε ἱμ-
'white, who also said, Men Galileans, why do ye stand look-
βλέποντες" εἰς τὸν οὐρανόν; οὗτος ὁ Ἰησοῦς ὁ ἀναληφθεὶς"
ing into the heaven? This Jesus who was taken up
ἀφ' ὑμῶν εἰς τὸν οὐρανὸν οὕτως ἐλεύσεται ὁν τρόπον
from you into the heaven thus will come in the manner
ἐθεάσασθε αὐτὸν πορευόμενον εἰς τὸν οὐρανόν. ¹² Τότε
ye beheld him going into the heaven. Then
ὑπέστρεψαν εἰς Ἱερουσαλὴμ ἀπὸ ὄρους τοῦ καλουμένου
they returned to Jerusalem from [the] mount called
ἐλαιῶνος, ὃ ἐστὶν ἐγγὺς Ἱερουσαλὴμ, σαββάτου ἔχον
of Olives, which is near Jerusalem, 'a sabbath's being distant
ὁδόν. ¹³ Καὶ ὅτε εἰσῆλθον ἠνέβησαν εἰς τὸ ὑπερφύλον,
journey. And when they had entered they went up to the upper chamber,
οὗ ἦσαν καταμένοντες ὅ.τε. Πέτρος καὶ Ἰάκωβος καὶ Ἰωάν-
where were staying both Peter and James and John
νης⁵ καὶ Ἀνδρίας, Φίλιππος καὶ Θωμᾶς, Βαρθολομαῖος καὶ
and Andrew, Philip and Thomas, Bartholomew and
⁴ Ματθαῖος, Ἰάκωβος Ἀλφαιῶν καὶ Σίμων ὁ Ζηλωτής,
Matthew, James [son] of Alphaeus and Simon the Zealot,
καὶ Ἰουδᾶς Ἰακώβου. ¹⁴ οὗτοι πάντες ἦσαν προσκαρ-
and Jude [brother] of James. These all were steadfastly
τεροῦντες ὁμοθυμαδὸν τῇ προσευχῇ καὶ τῇ δεήσει⁶ σὺν
'continuing 'with 'one accord in prayer and supplication, 'with [the]
γυναῖξιν καὶ Μαρίᾳ⁷ τῇ μητρὶ τοῦ Ἰησοῦ, καὶ ἑσὺν⁸ τοῖς
women and Mary the mother of Jesus, and with
ἀδελφοῖς αὐτοῦ.
his brethren.

¹⁵ And in those days, after he stood up in the midst of the disciples (the group of people in all were about a hundred and twenty,) Peter said,

¹⁶ Men! Brothers! It was necessary that this Scripture should be fulfilled, which the Holy Spirit spoke before by David's mouth, as to Judas, who guided those who took Jesus.

¹⁷ For he was counted with us and was given a part in this ministry.

¹⁸ Now, then, this one bought a field out of the reward of unrighteousness—falling face down. He broke open in the middle and all his bowels gushed out.

¹⁵ Καὶ ἐν ταῖς ἡμέραις ταύταις ἀναστὰς Πέτρος ἐν
And in those days 'having stood up Peter in
μέσῳ τῶν μαθητῶν⁹ εἶπεν¹⁰ ἦν τε ὁλος ὁνομάτων
[the] midst of the disciples said, ('was and [the] number of names
ἐπὶ τὸ αὐτὸ ὥς¹¹ ἑκατὸν ἑικοσίν¹². ¹⁶ Ἄνδρες ἀδελφοί, εἶδει
'together about a hundred and twenty.) Men brethren, it was neces-
πληρωθῆναι τὴν γραφὴν ταύτην, ἣν προείπεν τὸ
sary to 'have been fulfilled this scripture, which spoke before the
πνεῦμα τὸ ἅγιον διὰ στόματος Δαβὶδ¹³ περὶ Ἰουδᾶ τοῦ
'Spirit 'the Holy by [the] mouth of David concerning Judas who
γενομένου ὁδηγοῦ τοῖς συλλαβούσιν τὸν Ἰησοῦν¹⁴. ¹⁷ ὅτι
became guide to those who took Jesus; for
κατηριθμημένος ἦν ὁ σὺν¹⁵ ἡμῖν, καὶ ἔλαχεν τὸν κλῆρον τῆς
numbered he was with us, and obtained a part
διακονίας ταύτης. ¹⁸ Οὗτος μὲν οὖν ἐκτήσατο χωρίον
in this service. This [man] indeed then got
ἐκ τοῦ¹⁶ μισθοῦ τῆς ἀδικίας, καὶ προνής γενόμενος
out of the reward of unrighteousness, and headlong having fallen
ἐλίκησεν¹⁷ μέσος, καὶ ἐξέχυθη πάντα τὰ σπλάγχνα αὐτοῦ.
burst in [the] midst, and gushed out all 'his bowels.

¹ ἐσθίκατε (ν α) λευκαῖς LITTA. ² εἶπαν LITTA. ³ βλέποντες TT. ⁴ ἀναληφθεὶς LITTA. ⁵ εἰς τὸ ὑπερφύλον ἀνέβησαν LITTA. ⁶ Ἰωάννης (Ἰωάνης Tr) καὶ Ἰάκωβος LITTA. ⁷ Ματθαῖος LITTA. ⁸ — καὶ τῇ δεήσει OLTITAW. ⁹ Μαρίᾳ TT. ¹⁰ — σὺν LITTA. ¹¹ ἀδελφῶν brethren LITTA. ¹² ὥς τε L. ¹³ εἰκοσι LTA. ¹⁴ — ταύτην (read the scripture) LITTA. ¹⁵ Δαυεὶδ LITTA; Δαυὶδ GW. ¹⁶ — τὸν LITTA ¹⁷ ἐν σπλῶγγα OLTITAW. ¹⁸ — τοῦ (read a reward) OLTITAW

19 ¹ καὶ γνωστὸν ἐγένετο πᾶσιν τοῖς κατοικοῦσιν Ἱερουσαλήμ,
And known it became to all those dwelling in Jerusalem,
ὥστε κληθῆναι τὸ χωρίον ἰκεῖνο τῇ ἰδίᾳ διαλέκτῳ αὐτῶν
so that was called that field in their own language

Ἀκελδαμά,¹ ² τ' οὐτίστιν³ χωρίον αἵματος. 20 γέγραπται γὰρ
Aceldama; that is, field of blood. For it has been written
ἐν βιβλῳ ψαλμῶν, Γενθήτω ἡ ἐπαυλις αὐτοῦ ἔρημος,
in [the] book of Psalms, Let 'become 'his 'homestead desolate,
καὶ μὴ ἔστω ὁ κατοικῶν ἐν αὐτῇ. καὶ, Τὴν ἐπισκοπήν
and let there not be [one] dwelling in it; and, 'Overseership
αὐτοῦ ἡ λάβει⁴ ἕτερος. 21 Δεῖ οὖν τῶν συνελθόντων
'his 'let 'take 'another. It behooves therefore of those 'consorting

ἡμῖν ἀνδρῶν ἐν παντὶ χρόνῳ ἵεν⁵ ὃ εἰσῆλθεν καὶ
'with 'us 'men during all [the] time in which came in and
ἐξῆλθεν ἐφ' ἡμᾶς ὁ κύριος Ἰησοῦς, 22 ἀρξάμενος ἀπὸ τοῦ
went out among us the Lord Jesus, beginning from the
βαπτίσματος Ἰωάννου⁶ ἕως⁷ τῆς ἡμέρας ἧς ἀνελήφθη⁸
baptism of John until the day in which he was taken up
ἀφ' ἡμῶν, μάρτυρα τῆς ἀναστάσεως αὐτοῦ. ⁹ γενέσθαι σὺν
from 'us, 'a witness 'for 'his 'resurrection. 'to 'become 'with
ἡμῖν ἕνα τούτων. 23 Καὶ ἔστησαν δύο, Ἰωσήφ τὸν καλοῦ-
'us 'one 'of 'these. And they set forth two, Joseph call-
μενον Βαρσαβάν,¹⁰ ὃς ἐπεκλήθη Ἰούστος, καὶ Μαθθίαν,¹¹
ed Barabbas, who was surnamed Justus, and Matthisas.

24 καὶ προσεζήμενοι εἶπον,¹² Σὺ κύριε, καρδιογνώστα
And praying they said, Thou Lord, knower of the hearts
πάντων, ἀνέδεικον ἐκ τούτων τῶν δύο ἕνα ὃν ἐξελέξω¹³
of all, shew of these two 'one 'which thou didst choose

25 λαβεῖν τὸν κλήρον¹⁴ τῆς διακονίας ταύτης καὶ ἀποστολῆς,
to receive the part of this service and apostleship,

εἰς¹⁵ ἧς παρέβη Ἰούδας, πορευθῆναι εἰς τὸν τόπον
from which 'transgressing 'fell 'Judas, to go to his 'place
τὸν ἴδιον. 26 Καὶ ἔδωκαν κλήρους αὐτῶν,¹⁶ καὶ ἔπεσεν ὁ
'own. And they gave 'lots 'their, and 'fell 'the

κλήρος ἐπὶ Μαθθίαν,¹⁷ καὶ συγκατεψηφίσθη¹⁸ μετὰ τῶν ἑνδεκά
'lot on Matthisas, and he was numbered with the eleven
ἀποστόλων.
apostles.

2 Καὶ ἐν τῷ συμπληροῦσθαι¹⁹ τὴν ἡμέραν τῆς πεντη-
And during the accomplishing of the day of Pente-
κοστῆς ἦσαν ἕκαστοι ὁμοθυμαδὸν²⁰ ἐπὶ τὸ αὐτό. 2 καὶ
cost they were all with one accord in the same place. And

ἐγένετο ἄφνω ἐκ τοῦ οὐρανοῦ ἦχος ὥσπερ φερομένης
'came 'suddenly out of the heaven a sound as 'rushing
πνοῆς βιαίας, καὶ ἐπλήρωσεν ὅλον τὸν οἶκον οὃ ἦσαν
'of a 'breath 'violent, and 'filled 'whole 'the house where they were

καθήμενοι.²¹ 3 καὶ ὥφθησαν αὐτοῖς διαμεριζόμεναι γλῶσσαι
sitting. And there appeared to them divided tongues
ὥστε πυρός,²² ἐκάθισεν.τ.ε²³ ἐφ' ἕνα ἕκαστον αὐτῶν. 4 καὶ
as of fire, and sat upon 'one 'each of them. 4 And

19 And it became known to all those living in Jerusalem, so that the field was called in their language, A-kel-da-ma (which means, Field of Blood).

20 For it has been written in the book of Psalms, "Let his home become forsaken and let there be no one living in it," and, "let another take his office."

21 Then it is right that one of those men who have been with us all the time during which the Lord Jesus came and went among us—

22 beginning from the baptism of John, until the day in which He was taken up from us—should become a witness of His resurrection with us.

23 And they chose out two, Joseph called Bar-sa-bas (whose last name was Justus,) and Mat-thi-as.

24 And praying they said, Lord, You know all hearts, reveal which one of these two You have chosen

25 to receive a share of this ministry and apostleship, from which Judas fell away by sin, to go to his own place.

26 And they gave their lots, and the lot fell on Mat-thi-as. And he was counted with the eleven apostles.

CHAPTER 2

And when the day of Pentecost was being fulfilled, they were all together in one place.

2 And suddenly a sound came out of the sky, like a rushing violent wind! And it filled the whole house where they were sitting.

3 And forked tongues, like fire, appeared to them and sat on each one of them.

4 And they were all filled with the Holy

1 + δ T. 1 [ιδίᾳ] TTA. 2 Ἀκελδαμάχ Aceldamach LA; Ἀχελδαμάχ Acheldamach
τ.τ. 1 τούτ' ἴστιν OTT. 3 λαβέτω LTTA.W. 4 ἐν (read ὃ in which) LTTA.
5 Ἰωάννου T. 6 ἔχει T. 7 ἀνεληφθῆ LTTA. 8 σὺν ἡμῖν γενέσθαι LTTA.W. 9 Βαρ-
σαββάν LTTA. 10 Μαθθίαν TTA. 11 εἶπαν LTTA.W. 12 ὃν ἐξελέξω ἐκ τούτων τῶν δύο
ἕνα GLTTA.W. 13 τούτων place LTTA. 14 ἐφ' LTTA.W. 15 αὐτοῖς οὐ θεοὶ LTTA.
16 συν- T. 17 συν- TA. 18 πάντες ὁμοῦ all together LTTA. 19 καθεζόμενοι L 20 καὶ
ἐκάθισεν LTTA.

Spirit and began to speak other languages-- as the Spirit gave to them *ability* to speak.

⁵Now there were Jews living in Jerusalem, God-fearing men from every nation under the sky.

⁶And when this sound had come, the crowd came together and were bewildered because they were each one hearing them speak in his own language.

⁷And they were all amazed and wondered, saying to each other, Listen! Are these not all Galileans who are speaking?

⁸And, How do we each hear in our own language in which we were born?

⁹Par-thi-ans and Medes and E-lam-ites and those who live in Mes-o-po-ta-mi-a and Judea and Cap-pa-do-ci-a, Pontus and Asia,

¹⁰Both Phryg-i-a and Pam-phy-l-i-a, Egypt and that part of Libya around Cy-re-ne, and strangers from Rome, Jews and proselytes.

¹¹Cretes and Arabians -- we hear them speaking the great things of God in our own languages.

¹²And they were all amazed and were in doubt, saying to each other, What does this mean?

¹³But others, making fun of them said, They are full of new wine.

¹⁴But standing with the eleven, Peter lifted his voice and spoke to them, Men! Jews! All of you who live in Jerusalem! Let this become known to you and listen to my words.

¹⁵For these men are not drunk, as you suppose, for it is only the third hour of the day.

¹⁶But this is that which the prophet Joel has spoken,

¹⁷"And it shall happen in the last days,

ἐπλήσθησαν ὅτι πάντες^a πνεύματος ἁγίου, καὶ ἤρξαντο λαλεῖν^b they were^c filled^d all^e with [the]^f Spirit^g Holy, and began to speak^h ἐτέραις γλώτταις, καθὼς τὸ πνεῦμα ἰδίῳ αὐτοῖς ἀποφθίγ- with other tongues, as the Spirit gave to them to utter γεσθαι.ⁱ 5 Ἦσαν δὲ ἄνθρωποι^j Ἱερουσαλὴμ κατοικοῦντες Ἰουδαῖοι, forth. Now were in Jerusalem dwellers Jews,

ἄνδρες εἰλαβεῖς ἀπὸ παντὸς ἔθνους τῶν ὑπὸ τὸν οὐρανόν. men plous from every nation of those under the heaven.

6 γενομένης δὲ τῆς φωνῆς ταύτης, συνήλθεν τὸ πλῆθος^k But having arisen the rumour of this, came together the multitude καὶ συνεχύθη^l ὅτι ἤκουον εἰς ἕκαστος τῇ ἰδίᾳ διαλέκτῳ and were confounded, because heard one each in his own language λαλούντων αὐτῶν. 7 ἕξιταντο δὲ πάντες^m καὶ ἐθαύμαζον, speaking them. And were amazed all and wondered,

λέγοντες· πρὸς ἀλλήλους· Ὅυκ' ἰδοὺ πάντεςⁿ οὗτοι εἰσιν οἱ saying to one another, Not lo those are who

λαλοῦντες Γαλιλαῖοι; 8 καὶ πῶς ἡμεῖς ἀκούομεν ἕκαστος arc speaking Galileans? and how we hear each τῇ ἰδίᾳ διαλέκτῳ ἡμῶν ἐν ᾗ ἐγεννηθήμεν, 9 Παρθοὶ καὶ is our own language in which we were born, Parthians and

Μήδοι καὶ Ἑλαμίται, καὶ οἱ κατοικοῦντες τὴν Μεσοπο- Medes and Elamites, and those who inhabit Mesopo- ταμίαν, Ἰουδαῖοι τε καὶ Καππαδοκίαν, Πόντον καὶ τὴν Ἀσίαν, tania, and Judea and Cappadocia, Pontus and the parts Asia,

10 Φρυγίαν τε καὶ Παμφυλίαν, Αἴγυπτον καὶ τὰ μέρη τῆς both Phrygia and Pamphylia, Egypt and the parts Λιβύης τῆς κατὰ Κυρήνην, καὶ οἱ ἐπιδημοῦντες of Libya which [is] about Cyrene, and the sojourning [there];

Ῥωμαῖοι, Ἰουδαῖοι τε καὶ προσήλυτοι, 11 Κρήτες καὶ Ἀραβες, Romans, both Jews and proselytes, Cretians and Arabians, ἀκούομεν λαλούντων αὐτῶν ταῖς ἡμετέραις γλώτταις τὰ we hear speaking them in our own tongues the

μεγαλεῖα τοῦ θεοῦ; 12 Ἐξίσταντο δὲ πάντες καὶ διηπόρουν, great things of God? And were amazed all and were in perplexity,

ἄλλος πρὸς ἄλλον λέγοντες, Τί ἀντίθιλον τοῦτο εἶναι; one to another saying, What would this be?

13 Ἐτεροὶ δὲ χλευάζοντες^o ἔλεγον, Ὅτι γλεύκους μεμῆστω- But others mocking said, Of new wine full

μένοι εἰσιν. 14 Σταθείς δὲ ὁ Πέτρος σὺν τοῖς ἐνδεκα ἐπήρην^p they were. But standing up Peter with the eleven lifted up

τὴν φωνὴν αὐτοῦ καὶ ἀπεφθίγγετο αὐτοῖς, Ἄνδρες Ἰουδαῖοι, his voice and spoke forth to them, Men Jews,

καὶ οἱ κατοικοῦντες Ἱερουσαλὴμ ὅτι πάντες, τοῦτο ὑμῖν and ye who inhabit Jerusalem, all, this is to you

γνωστὸν ἔστιν, καὶ ἐνωτίσασθε τὰ ῥήματά μου. 15 οὐ γὰρ ὡς known let be, and give heed to my words: for not as

ὑμεῖς ὑπολαμβάνετε, οὗτοι μεθύουσιν· ἐστὶν γὰρ ὥρα ye take it, these are drunken, for it is [the] hour

τρίτῃ τῆς ἡμέρας· 16 ἀλλὰ τοῦτο ἔστιν τὸ εἰρημένον third of the day; but this is that which has been spoken

διὰ τοῦ προφήτου Ἰωήλ, 17 Καὶ ἔσται ἐν ταῖς ἑσχαταῖς by the prophet Joel, And it shall be in the last

^a πάντες LTT. ^b ἀποφθίγγεσθαι αὐτοῖς LTT+W. ^c εἰς T. ^d — πάντες (read they were amazed) I(Te)A. ^e — πρὸς ἀλλήλους LTT+L. ^f Οὐκ LT; Οὐχί T+A. ^g ἅπαντες LTA. ^h Ἑλαμίται 2. ⁱ διηπόρουν TTTA. ^j θέλει LTT. ^k διαχλευάζοντες OLT+T+A. ^l φ. ὁ LTTA. ^m — ἰωήλ A. ⁿ — καὶ A.

ἡμέραις, λέγει ὁ θεός, ἐκχεῶ ἀπὸ τοῦ πνεύματός μου ἐπὶ
days, says God, I will pour out of my Spirit upon
πάνσαν σάρκα, καὶ προφητεῖουσιν οἱ υἱοὶ ἡμῶν καὶ αἱ θυγα-
all flesh; and shall prophecy your sons and daughters
τέρες ὑμῶν καὶ οἱ νεανίσκοι ὑμῶν ὁράσεις ὕφονται, καὶ οἱ
your young men and your young men visions shall see, and
πρεσβύτεροι ὑμῶν ἐκύπνια¹ ἐνυπνιασθήσονται² 18 καὶ γε³
your elders dreams shall dream; and even

ἐπὶ τοὺς δούλους μου καὶ ἐπὶ τὰς δούλαις μου ἐν ταῖς ἡμέραις
upon my bondmen and upon my bondwomen in days
ἐκείναις ἐκχεῶ ἀπὸ τοῦ πνεύματός μου, καὶ προφητεῖ-
those will I pour out of my Spirit, and they shall pro-
σουσιν. 19 καὶ δώσω τέρατα ἐν τῇ οὐρανῷ ἄνω καὶ σημεῖα
phesy; and I will give wonders in the heaven above and signs

ἐπὶ τῆς γῆς κάτω, αἶμα καὶ πῦρ καὶ ἀτμίδα καπνοῦ. 20 ὁ
on the earth below, blood and fire and vapour of smoke. The
ἥλιος μεταστροφῆσεται εἰς σκότος καὶ ἡ σελήνη εἰς αἶμα,
sun shall be turned into darkness and the moon into blood,
πρὶν ἢ⁴ ἐλθεῖν ἡμέραν κυρίου τὴν μεγάλην καὶ
before come day of [the] Lord the great and
ἐπιφανῆ⁵. 21 καὶ ἔσται, πᾶς ὅς ἐάν⁶ ἐπικαλίσσεται τὸ
manifest. And it shall be, everyone who shall call upon the
ὄνομα κυρίου σωθήσεται. 22 Ἄνδρες Ἰσραηλῖται, ἀκούσατε
name of [the] Lord shall be saved. Men Israelites, hear

τοὺς λόγους τούτους· Ἰησοῦν τὸν Ναζωραῖον, ἄνδρα ἀπὸ
these words: Jesus the Nazarene, a man from
τοῦ θεοῦ ἀποδείξιμνον⁷ εἰς ὑμᾶς δυνάμειν καὶ τέρασιν
God set forth to you by works of power and wonders
καὶ σημείοις, οἷς ἐποίησεν δι' αὐτοῦ ὁ θεός ἐν μέσῳ ὑμῶν,
and signs, which wrought by him God in midst your,
καθὼς καὶ⁸ αὐτοὶ οἴδατε, 23 τοῦτον τῇ ὀρισμένῃ βουλῇ
as also yourselves know: him, by the determined counsel

καὶ προγνώσει τοῦ θεοῦ ἐκδοτὸν ὀλαβόντες⁹ διὰ χειρῶν¹⁰
and foreknowledge of God given up, having taken by hands
ἀνόμων προσπήξαντες ἀνείλετε¹¹ 24 ὃν ὁ θεός ἀνίστησεν,
lawless, having crucified ye put to death. Whom God raised up,
λύσας τὰς ὥδinas τοῦ θανάτου, καθότι οὐκ ἦν δυνατόν
having loosed the throes of death, inasmuch as it was not possible

κρατεῖσθαι αὐτὸν ὑπ' αὐτοῦ. 25 Ἀδαβιδ¹² γὰρ λέγει εἰς
[for] to be held him by it; for David says as to
αὐτόν, Προωρώμην¹³ τὸν κύριον ἐνώπιόν μου διὰ παντός,¹⁴
him, I foresaw the Lord before me continually,
ὅτι ἐκ δεξιῶν μου ἐστίν, ἵνα μὴ σαλευθῶ. 26 διὰ τοῦτο
because at my right hand he is, that I may not be shaken. Therefore
εὐφράνθη¹⁵ ἡ καρδία μου καὶ ἠγαλλίασας ἡ γλῶσσά μου¹⁶
rejoiced my heart and exulted my tongue;

ἐτι δε καὶ ἡ σὰρξ μου κατασκηνώσει ἐπ' ἐλπίδι 27 ὅτι οὐκ
yea more, also my flesh shall rest in hope, for not
ἐγκαταλείψεις¹⁷ τὴν ψυχὴν μου εἰς ᾄδου, οὐδὲ δώσεις τὸν
thou wilt leave my soul in hades, nor wilt thou give

God says, I will pour out of My Spirit on all flesh. And your sons and daughters shall prophecy, and your young men shall see visions, and your old men shall dream dreams.

18 And also I will pour out of My Spirit on My slaves and slave-girls in those days, and they shall prophesy.

19 And I will give wonders in the heavens above and miracles on the earth below—blood and fire and vapor of smoke.

20 The sun shall be turned into darkness and the moon into blood, before the coming of the great and glorious day of the Lord.

21 And it shall be that everyone who shall call on the name of the Lord will be saved.

22 Men! Israelites! Hear these words. Jesus the Nazarene was a man approved of God among you by mighty works and wonders

and miracles, which God worked by Him among you, as you yourselves know.

23 This One who was delivered to you by the before-determined counsel and foreknowledge of God, you laid your wicked hands on and killed Him, crucifying Him.

24 God has raised Him up, loosing Him from the pains of death because it was not possible for Him to be held by it.

25 For David said of Him, "I always saw the Lord before Me, because He is at My right hand, that I may not be moved.

26 For this reason My heart rejoiced and My tongue was glad. Yes, more, My flesh shall rest in hope.

27 because You will not leave My soul in

¹ ἐνυπνίους with dreams OLTITAW.

² καί γε OT.

³ ε — ἡ LTT.

⁴ — τὴν LTTA.

⁵ — καὶ ἐπιφανῆ T. ⁶ ἐάν T.A. ⁷ Ἰσραηλῖται T. ⁸ ἀποδείξιμνον ἀπὸ τοῦ θεοῦ T.T.

⁹ — καὶ LTTA. ¹⁰ — λαβόντες LTTA. ¹¹ χειρὸς hand (read by [the] hand of lawless

[ones]) LTTA. ¹² ἀνείλετε OLTITAW. ¹³ Δαυεὶδ LTTA; Δαυὶδ OW. ¹⁴ Προωρώμην LTTA.

¹⁵ + μου (read my Lord) T. ¹⁶ διαπαντός OT. ¹⁷ ὑφ' ἑαυτὴν LTTA.W. ¹⁸ μου ἡ καρδία TTA.

¹⁹ ἐφ' LT. ²⁰ ἐγκαταλείψεις T. ²¹ ᾄδην LTTA.W.

³⁶ Then let all the house of Israel certainly acknowledge that God made Him both Lord and Christ, this same Jesus that you have crucified.

men brethren? And Peter said to them, Repent,
 σαρε^α, καὶ βαπτισθήτω ἕκαστος ὑμῶν ἐπὶ τῷ ὀνόματι Ἰησοῦ

ὁ Δαυείδ ΛΕΙΤΑ: Δαυείδ GW. ὁ — τὸ κατὰ σάρκα ἀναστήσειν τὸν χριστὸν ΟΛΙΤΑ. ὁ
 ὁρόνων ΛΕΙΤΑ. οὐτε ΛΕΙΤΑ. ἔγκρατελῶν ΛΕΙΤΑ: ἔγκ-ΤΑ. ὁ — ὁ ψυχὴ αὐτοῦ
 ΟΛΙΤΑ. ὁ ὄντ Τ. οὐτε ΛΕΙΤΑ. κ' πνευματος τοῦ ἀγίου ΛΕΙΤΑ. ἰ — ὦν ΛΕΙΤΑ.
 = + και αἰ also [Τ.Α.]. ὁ — ὁ (read [the]) ΛΕΙΤΑ. ὁ — ὁ the Λ. P — και Ε. ὁ αὐτὸν και
 χριστὸν ΟΛΙΤΑ. ὁ — ὁ ποῖσιν ὁ θεός Τ. ὁ τὴν καρδίαν ΛΕΙΤΑ. ὁ ποιήσωμεν should we
 ὁ — ὁ ΛΕΙΤΑ. ὁ — ὁ φωνὴ αὐτοῦ Τ. ὁ — ὁ ΛΕΙΤΑ.

χριστοῦ, εἰς ἄφσιν ἁμαρτιῶν,¹ καὶ ἠλψεσθε² τὴν δωρεάν
Christ, for remission of sins, and ye will receive the gift
τοῦ ἁγίου πνεύματος. 39 ὑμῖν γὰρ ἐστὶν ἡ ἐπαγγελία καὶ
of the Holy Spirit. For to you is the promise and
τοῖς τέκνοις ὑμῶν, καὶ πᾶσιν τοῖς εἰς μακράν, ὅσους³ ἂν
to your children, and to all those at a distance, as many as
προσκαλέσεται κύριος ὁ θεὸς ἡμῶν. 40 Ἐτέροις τε λόγοις
may call [the] Lord our God. And with other words
πλείοσιν ὑδιεμαρτύρετο⁴ καὶ παρεκάλει⁵ λέγων, Σώθητε ἀπὸ
many he earnestly testified and exhorted, saying, Be saved from
τῆς γενεᾶς τῆς σκολιᾶς ταύτης. 41 Οἱ μὲν οὖν ἁσμένως⁶
generation this crooked. Those therefore who gladly
ἀποδέχόμενοι τὸν λόγον αὐτοῦ ἐβαπτίσθησαν⁷ καὶ προσετίθη-
had welcomed his word were baptized; and were added
σαν⁸ τῇ ἡμέρᾳ ἐκείνῃ ψυχαὶ ὥσπερ τρισχίλιαι. 42 Ἦσαν δὲ
that day souls about three thousand. And they were
προσκαρτεροῦντες⁹ τῇ διδασκῇ τῶν ἀποστόλων καὶ τῇ κοινωνίᾳ
steadfastly continuing in the teaching of the apostles and in fellowship,
καὶ¹⁰ τῇ κλάσει τοῦ ἄρτου καὶ ταῖς προσευχαῖς. 43 Ἦγένετο¹¹
and the breaking of bread and in prayers. 43 There came
δὲ πάσῃ ψυχῇ φόβος, πολλὰ¹² τε τέρατα καὶ σημεῖα διὰ
and upon every soul fear, and many wonders and signs through
τῶν ἀποστόλων ἐγένετο. 44 πάντες δὲ οἱ πιστεύοντες¹³ ἦσαν
the apostles took place. And all who believed were
ἐπὶ τὸ αὐτὸ καὶ εἶχον ἅπαντα κοινὰ, 45 καὶ τὰ κτήματα
together and had all things common, and [their] possessions
καὶ τὰς ὑπάρξεις ἐκίπρασκον, καὶ διεμερίζον αὐτὰ πᾶσιν,
and goods they sold, and divided them to all,
καθότι ἂν τις χρεῖαν εἶχεν. 46 καθ' ἡμέραν τε προσκαρ-
according as anyone need had. And every day steadfastly
τεροῦντες ὁμοθυμαδὸν ἐν τῷ ἱερῷ, κλώντες τε κατ' οἶκον
continuing with one accord in the temple, and breaking in [their] houses
ἄρτον, μετελάμβανον τροφῆς ἐν ἀγαλλιάσει καὶ ἀφελότητι
bread, they partook of food with gladness and simplicity
καρδίας, 47 αἰνοῦντες τὸν θεόν, καὶ ἔχοντες χάριν πρὸς ὅλον
of heart, praising God, and having favour with whole
τὸν λαόν. ὁ δὲ κύριος προσετίθει τοὺς σωζομένους¹⁴
the people; and the Lord added those who were being saved
καθ' ἡμέραν τῇ ἐκκλησίᾳ.¹⁵

3 Ἐπὶ τὸ αὐτὸ ὁ δὲ Πέτρος¹⁶ καὶ Ἰωάννης¹⁷ ἀνέβαινον
Together and Peter and John went up
εἰς τὸ ἱερόν ἐπὶ τὴν ὥραν τῆς προσευχῆς τὴν ἐννάτην.¹⁸
into the temple at the hour of prayer, the ninth;
2 καὶ τις ἀνὴρ χωλὸς ἐκ κοιλίας μητρὸς αὐτοῦ ὑπάρχων
and a certain man lame from womb mother's his being
ἐβαστάζετο¹⁹ ὃν ἐτίθουν καθ' ἡμέραν πρὸς τὴν θύραν τοῦ
was being carried, whom they placed daily at the door of the
ἱεροῦ τὴν λεγομένην Ὠραίαν, τοῦ αἰτεῖν ἐλεημοσύνην παρὰ
temple called Beautiful, to ask alms from

must repent and be baptized in the name of Jesus Christ for remission of sins, and you will receive the gift of the Holy Spirit.

39 For the promise is to you and to your children and to all those that are afar off, as many as the Lord our God shall call.

40 And with many other words he earnestly testified and pleaded, saying, Be saved from this wicked generation!

41 Then those who gladly welcomed his word were baptized. And there were about three thousand souls added on that day.

42 And they were firmly devoted to the teaching of the apostles, and in fellowship, and in breaking of bread and in prayers.

43 And fear came on every soul; also many wonders and miracles were being done through the apostles.

44 And all who believed were together. And all had things in common.

45 And they sold their valuables and goods and divided them to all as anyone had need.

46 And with one heart they faithfully continued daily in the Temple. And breaking bread in houses, they took their food with gladness and purity of heart,

47 praising God and having favor with all the people. And the Lord added those who were being saved day by day to the church.

CHAPTER 3

1 Now about this time Peter and John went up to the Temple at the ninth hour, the hour of prayer.

2 And a certain man who was lame from his mother's womb was being carried, whom they put down daily at the gate of the Temple called Beautiful, so as to beg alms

¹ τῶν ἁμαρτιῶν ὑμῶν of your sins LITTY. ² ἠλψεσθε LITTYA. ³ ὅσους whom L. ⁴ διεμαρτύρετο LITTYAW. ⁵ + αὐτοὺς them LITTYAW. ⁶ ἁσμένως LITTYA. ⁷ + ἐν in LITTYA. ⁸ + [ἐν] L. ⁹ — καὶ LITTYA. ¹⁰ ἐγένετο LITTYA. ¹¹ δὲ T. ¹² + ἐν ἱερουσαλὴμ, φόβος τε ἦν μέγας ἐπὶ πάντας. in Jerusalem, and great fear was upon all. T. ¹³ + καὶ [read And all also] T. ¹⁴ πιστεύοντες T. ¹⁵ — τῇ ἐκκλησίᾳ LITTYA. ¹⁶ ἐπὶ τὸ αὐτὸ jointly LITTYA. ¹⁷ Πέτρος δὲ LITTYA. ¹⁸ Ἰωάννης T. ¹⁹ ἐνάτην LITTYAW.

from those who were entering into the Temple.

³ Seeing Peter and John about to go into the Temple, he begged to receive a gift.

⁴ And Peter and John looked at him and said, Look toward us!

⁵ And he watched them eagerly, expecting to get something from them.

⁶ But Peter said, Of silver and gold I have none, but what I have I give to you; In the name of Jesus Christ the Nazarene, get up and walk!

⁷ And taking him by the right hand, he lifted him up. And instantly his feet and ankle-bones were strengthened.

⁸ And leaping up, he stood and walked and went into the Temple with them, walking and leaping and praising God.

⁹ And all the people saw him walking and praising God.

¹⁰ And they recognized him, that it was he who was sitting at the Beautiful Gate of the Temple for alms. And they were filled with

wonder and amazement at that which had happened to him.

¹¹ And as the lame man who had been healed hugged Peter and John, the people all ran together to them in Solomon's Porch, greatly wondering.

¹² And seeing it, Peter answered the people, Men! Israelites! Why do you wonder at this? Or why do you look so intently at us, as if we had made him walk by our own power or goodness?

¹³ The God of Abraham and Isaac and Jacob, the God of our fathers, glorified His Son, Jesus, whom you betrayed. And you denied Him in the presence of Pilate, after he had decided to let Him go.

τῶν εἰσπορευομένων εἰς τὸ ἱερόν. 3 ὃς ἰδὼν Πέτρον καὶ
those who were going into the temple; who seeing Peter and
Ἰωάννην¹ μίλλοντας εἰσέναι εἰς τὸ ἱερόν, ἠρώτα ἱλεημοσύ-
John being about to enter into the temple, asked alms
νην λαβεῖν. 4 ἀτενίσας δὲ Πέτρος εἰς αὐτὸν σὺν τῷ Ἰωάν-
to receive. And looking intently Peter upon him with
νῳ² εἶπεν, Βλέψον εἰς ἡμᾶς. 5 Ὁ δὲ ἐπέειχεν αὐτοῖς, προσδοκῶν
said, Look on us. And he gave heed to them, expecting
τι παρ' αὐτῶν λαβεῖν. 6 εἶπεν δὲ Πέτρος, Ἀργύριον καὶ
something from them to receive. But said Peter, Silver and
χρυσίον οὐκ ὑπάρχει μοι· ὃ δὲ ἔχω, τοῦτό σοι δίδωμι.
gold there is not to me, but what I have, this to thee I give:
ἐν τῷ ὀνόματι Ἰησοῦ χριστοῦ τοῦ Ναζωραίου ἐγειραι καὶ³
In the name of Jesus Christ the Nazarene rise up and
περιπάτει. 7 Καὶ ἰάσας αὐτὸν τῆς δεξιᾶς χειρὸς ἤγειρεν·
walk. And having taken him by the right hand he raised up
παραχρῆμα δὲ ἰσπερώθησαν αὐτοῦ αἱ βάσεις⁴ καὶ τὰ
(him), and immediately were strengthened his feet and
σφυρά· 8 καὶ ἐξαλλόμενος ἕστη καὶ περιπάτει, καὶ εἰσῆλ-
ankle bones. And leaping up he stood and walked, and entered
θεν σὺν αὐτοῖς εἰς τὸ ἱερόν, περιπατῶν καὶ ἀλλότμενος καὶ⁵
with them into the temple, walking and leaping and
αἰνῶν τὸν θεόν. 9 καὶ εἶδεν αὐτὸν πᾶς ὁ λαὸς⁶ περιπα-
praising God. And saw him all the people walk-
τοῦντα καὶ αἰνούντα τὸν θεόν· 10 ἐπεγίνωσκόν τε⁷ αὐτὸν
ing and praising God. And they recognized him
ὅτι ὁ αὐτός⁸ ἦν ὁ πρὸς τὴν ἱλεημοσύνην καθήμενος ἐπὶ
that he it was who for alms [was] sitting at
τῇ Ὠραίᾳ πύλῃ τοῦ ἱεροῦ⁹ καὶ ἐπλήσθησαν θαύματος καὶ
the Beautiful gate of the temple, and they were filled with wonder and
ἐκστάσεως ἐπὶ τῷ συμβεβηκότι αὐτῷ. 11 Κρατοῦντος δὲ
amazement at that which had happened to him, And as he held
τῷ ἰαθέντι¹⁰ χωλοῦ¹¹ τὸν Πέτρον καὶ¹² Ἰωάννην,¹³
the who had been healed lame [man] Peter and John,
συνέδραμεν¹⁴ πρὸς αὐτοὺς πᾶς ὁ λαός¹⁵ ἐπὶ τῷ στοᾷ τῇ
ran together to them all the people in the porch
καλουμένῃ Σολομῶντος,¹⁶ ἔκθαμβοι. 12 ἰδὼν δὲ¹⁷ Πέτρος
called Solomon's, greatly amazed. And seeing [it] Peter
ἀπεκρίνατο πρὸς τὸν λαόν, Ἄνδρες Ἰσραηλίται, τί θαν-
answered to the people, Men Israelites, why won-
μάζετε ἐπὶ τούτῳ, ἢ ἡμῖν τί ἀτενίζετε ὡς ἰδίᾳ δυνάμει
der ye at this? or on us why look intently as if by [our] own power
ἢ εὐσεβείᾳ πεποιηκόσιν τοῦ περιπατεῖν αὐτὸν; 13 ὁ θεὸς
or piety [we] had made to walk him? The God
Ἀβραάμ καὶ¹⁸ Ἰσαὰκ καὶ¹⁹ Ἰακώβ, ὁ θεὸς τῶν πατέρων ἡμῶν,
of Abraham and Isaac and Jacob, the God of our fathers,
ἐδόξασεν τὸν παῖδα αὐτοῦ Ἰησοῦν· ὃν ὑμεῖς²⁰ παρέδωκατε,
glorified his servant Jesus, whom ye delivered up,
καὶ ἠρνήσασθε αὐτὸν²¹ κατὰ πρόσωπον Πιλάτου,²² κρίναντος
and denied him in the presence of Pilate, having adjudged

¹ Ἰωάννην Tr. ² Ἰωάννη Tr. ³ ἐγειρε καὶ [τῇ]; — ἐγειραι καὶ [τῇ]. ⁴ αὐτὸν
him LITTA. ⁵ αὐτὸν LITTA. ⁶ αὐτὸν LITTA. ⁷ αὐτὸν LITTA. ⁸ αὐτὸν LITTA. ⁹ αὐτὸν LITTA.
LITTA. ¹⁰ αὐτὸν LITTA. ¹¹ αὐτὸν LITTA. ¹² αὐτὸν LITTA. ¹³ αὐτὸν LITTA.
LITTA. ¹⁴ αὐτὸν LITTA. ¹⁵ αὐτὸν LITTA. ¹⁶ αὐτὸν LITTA. ¹⁷ αὐτὸν LITTA.
LITTA. ¹⁸ αὐτὸν LITTA. ¹⁹ αὐτὸν LITTA. ²⁰ αὐτὸν LITTA. ²¹ αὐτὸν LITTA.
LITTA. ²² αὐτὸν LITTA.

ἰκέεινον ἀπολύειν. 14 ὑμεῖς δὲ τὸν ἅγιον καὶ δίκαιον
 ἡρνήσασθε, καὶ ᾤησασθε ἄνδρα φονία χάρισθῆναι ὑμῖν,
 15 τὸν δὲ ἀρχηγὸν τῆς ζωῆς ἀπέκτειναν· ὃν ὁ θεὸς ἤγειρεν
 ἐκ νεκρῶν, οὗ ἡμεῖς μάρτυρές ἐσμεν. 16 καὶ ἐπὶ

τῇ πίστει τοῦ ὀνόματος αὐτοῦ τοῦτον ὃν θεωρεῖτε καὶ
 οἰδατε ἰσπερίωσεν τὸ ὄνομα αὐτοῦ· καὶ ἡ πίστις ἣ δι'
 αὐτοῦ ἐζωκεν αὐτῷ τὴν ὑλοκληρίαν ταύτην ἀπέναντι πάντων

ὑμῶν. 17 καὶ νῦν, ἀδελφοί, οἶδα ὅτι κατὰ ἀγνοίαν ἐπράξατε,
 ὥστε καὶ οἱ ἀρχοντες ὑμῶν 18 ὁ δὲ θεὸς ἃ προκητύγγειλεν

διὰ στόματος πάντων τῶν προφητῶν· αὐτοῦ παθεῖν
 τὸν χριστὸν, ἐπληρώσεν οὕτως. 19 μετανοήσατε οὖν καὶ

ἐπιστρέψατε, ἵνα ἡμεῖς ἐξαλειφθῶμεν ὑμῶν τὰς ἁμαρτίας, ὥπως
 ἂν ἐλθῶσιν καιροὶ ἀναψύξεως ἀπὸ προσώπου τοῦ κυρίου,

20 καὶ ἀποστείλῃ τὸν προκεκρυμμένον ὑμῖν, Ἰησοῦν
 χριστόν, 21 ὃν δεῖ οὐρανὸν μὲν δεῖξασθαι ἄχρι χρόνων

ἀποκαταστάσεως πάντων, ὧν ἐλάλησεν ὁ θεὸς διὰ
 στόματος πάντων ἁγίων αὐτοῦ προφητῶν ἀπ' αἰῶνος.

22 Ὁ Μωσῆς μὲν γὰρ ἵπρος τοὺς πατέρας εἶπεν, ὅτι
 προφητὸν ὑμῖν ἀναστήσει κύριος ὁ θεὸς ὑμῶν ἐκ

τῶν ἀδελφῶν ὑμῶν, ὡς ἐμέ· αὐτοῦ ἀκούσεσθε κατὰ πάντα
 ὅσα ἂν λαλήσῃ πρὸς ὑμᾶς. 23 ἔστι δὲ πᾶσα ψυχὴ

ἣτις ἂν μὴ ἀκούσῃ τοῦ προφήτου ἐκείνου βιβλοθετηθήσεται
 ἐκ τοῦ λαοῦ. 24 Καὶ πάντες δὲ οἱ προφῆται ἀπὸ

Σαμουὴλ καὶ τῶν καθεξῆς, ὅσοι ἐλάλησαν καὶ πρακτικῶς
 γελῶνται τὰς ἡμέρας ταύτας. 25 ὑμεῖς ἐστε υἱοὶ τῶν προφητῶν

καὶ τῆς διαθήκης ἧς ὁρίετο ὁ θεὸς πρὸς τοὺς πατέρας

καὶ τῆς διαθήκης ἧς ὁρίετο ὁ θεὸς πρὸς τοὺς πατέρας

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καὶ τῆς διαθήκης ἧς ὁρίετο ὁ θεὸς πρὸς τοὺς πατέρας

14 But you denied the holy and righteous One and demanded that a man who was a murderer be given to you instead.

15 And you killed the Author of life, whom God raised up from among the dead, of which we are witnesses.

16 And by faith in His name, this one whom you see and know has been made strong by His name. And the faith which is through Him has given him this perfect soundness in the presence of all of you.

17 And now, brothers, I know that you did this without knowing what you did, as is also true of your rulers.

18 But what God had before proclaimed by the mouth of all His prophets, that Christ should suffer, He fulfilled in this way.

19 Then repent and be converted, for the blotting out of your sins, so that the times of refreshing from the presence of the Lord may come,

20 and that He may send Him who was before preached to you, Jesus Christ,

21 whom Heaven must indeed receive until the times when all things shall be restored, of which God spoke by the mouth of all His holy prophets since the world began.

22 For Moses indeed said to the fathers, "The Lord your God will raise up a Prophet to you from among your brothers, One like me. You shall hear Him in all things, whatever He may say to you."

23 And it shall be true that every soul who will not listen to that Prophet shall be destroyed from among the people."

24 Yes, and all the prophets from Samuel, and those following, as many as spoke, also told of these days beforehand.

25 You are sons of the prophets and of the covenant which God made with our fathers,

ο — αὐτοῦ (read the prophets) LITTA. P + αὐτοῦ (read his Christ) LITTA. P. 9 πρὸς τ.
 1 προκεκρυμμένον was (foreordained) OLTTAW. 2 χριστὸν Ἰησοῦν LITTA. 3 τῶν (omit all)
 OLTTAW. 4 ἀπ' αἰῶνος αὐτοῦ προφητῶν LITTA. 5 Μωσῆς OLTTAW. 6 — γὰρ OLTTAW.
 7 — πρὸς τοὺς πατέρας LITTA. 8 ἡμῶν OLTTAW. 9 ἐάν τα. 10 ἐξαλειφθήσεται LITTA.
 11 κατήγγειλεν announced OLTTAW. 12 + οἱ the OLTTAW. 13 ὁ θεὸς διέθετο L.

saying to Abraham, "And in your Seed shall all the families of the earth be blessed."

²⁶When He had raised up His Son Jesus, God sent Him to you first, blessing you in turning each one away from your sins.

ἡμῶν,¹ λέγων πρὸς Ἀβραάμ, Καὶ ὁ γὰρ σπέρματί σου ἐνευλό-
our, saying to Abraham, And in thy seed shall be
γηθήσονται πᾶσαι αἱ πατρίαι τῆς γῆς. ²⁶ ὑμῖν πρῶτον
blessed all the families of the earth. To you first
ὁ θεὸς ἀναστήσας² τὸν παῖδα αὐτοῦ Ἰησοῦν,³ ἀπέστειλεν
God, having raised up his servant Jesus, sent
αὐτὸν εὐλογοῦντα ὑμᾶς ἐν τῷ ἀποστρέφειν ἕκαστον ἀπὸ
him, blessing you in turning each from
τῶν πονηριῶν ὑμῶν.⁴
wickednesses your.

CHAPTER 4

¹And as they were speaking to the people, the priests and the captain of the Temple and the Sad-du-cees came on them,

²being much disturbed because they were teaching the people and preaching the resurrection which is from among the dead by Jesus.

³And they seized them and put them under guard until the next day, for it was evening already.

⁴But many of those who had heard the word believed. And the number of the men was about five thousand.

⁵And on the next day their rulers and elders and scribes were gathered at Jerusalem.

⁶And Annas the high priest, and Cai-a-phas and John and Alexander, and as many as were of the high-priestly family were there.

⁷And when they had put them in the middle, they asked, By what power or by what name did you do this?

⁸Then being filled with the Holy Spirit, Peter said to them, Rulers of the people and elders of Israel,

⁹if we are tried today as to the good work to the lame man, by what he has been cured,

¹⁰let it be known to you all and to all the people of Israel that in the name of Jesus Christ the Nazarene, whom you crucified, whom God raised from the dead—it is by Him that this one stands before you sound.

4 Λαλοῦντων δὲ αὐτὸν πρὸς τὸν λαόν, ἐπίστησάν αὐτοῖς
And as were speaking they to the people, came upon them
οἱ ἱερεῖς καὶ ὁ στρατηγὸς τοῦ ἱεροῦ καὶ οἱ Σαδδουκαῖοι,
the priests and captain of the temple and the Sadducees,

2 διαπονούμενοι διὰ τὸ διδάσκειν αὐτοὺς τὸν λαόν, καὶ
being distressed because teach they the people, and
καταγγέλλειν ἐν τῷ Ἰησοῦ τὴν ἀνάστασιν τὴν ἐκ
announce in Jesus the resurrection which [is] from among

νεκρῶν.³ 3 καὶ ἐπέβαλον αὐτοῖς τὰς χεῖρας καὶ ἔθεντο¹
[the] dead; and they laid on them hands and put
εἰς τήρησιν εἰς τὴν αὔριον ἦν γὰρ ἑσπέρα ἤδη.
[them] in hold till the morning; for it was evening already.

4 πολλοὶ δὲ τῶν ἀκούσαντων τὸν λόγον ἐπίστευσαν,
But many of those who had heard the word believed,

καὶ ἐγενήθη ὁ ἀριθμὸς τῶν ἀνδρῶν ὥστε² χιλιάδες πέντε.
and became the number of the men about thousand five.

5 Ἐγένετο δὲ ἐπὶ τὴν αὔριον συναχθῆναι αὐτὸν
And it came to pass on the morning were gathered together their

τοὺς ἀρχοντας καὶ ᾠερσβυτέρους καὶ γραμματεῖς³ ῥεῖς Ἰε-
rulers and elders and scribes at Je-
ρουσαλὴμ, 6 καὶ Ἄνναν τὸν ἀρχιερέα καὶ Καϊάφας καὶ
rusalem, and Annas the high priest and Caiaphas and

Ἰωάννην καὶ Ἀλέξανδρον, καὶ ὅσοι ἦσαν ἐκ γένους
John and Alexander, and as many as were of family

ἀρχιερατικοῦ. 7 καὶ στήσαντες αὐτοὺς ἐν τῷ μέσῳ ἐπυν-
high-priestly. And having placed them in the midst they

θάνοντο, Ἐν ποίᾳ δυνάμει ἢ ἐν ποίῳ ὀνόματι ἐποιήσατε
inquired, In what power or in what name did

τοῦτο¹ ὑμεῖς; 8 Τότε Πέτρος πλησθεὶς πνεύματος ἁγίου
this ye? Then Peter, filled with [the] Spirit Holy,

εἶπεν πρὸς αὐτούς, Ἀρχόντες τοῦ λαοῦ καὶ πρεσβύτεροι
said to them, Rulers of the people and elders

τοῦ Ἰσραὴλ, 9 εἰ ἡμεῖς σήμερον ἀνακρινόμεθα ἐπὶ εὐεργεσίᾳ
of Israel, If we this day are examined as to a good work

ἀνθρώπου ἀσθενοῦς, ἐν τίνι ὁδῷ σέσωσται,² 10 γνωστὸν
[to the] infirm man, by what he has been cured, known

ἔστω πᾶσιν ὑμῖν καὶ παντὶ τῷ λαῷ Ἰσραὴλ, ὅτι ἐν τῷ
be it to all you and to all the people of Israel, that in the

ὀνόματι Ἰησοῦ χριστοῦ τοῦ Ναζωραίου, ὃν ὑμεῖς ἐσταυ-
name of Jesus Christ the Nazarene, whom ye cruci-
ρωσατε, ὃν ὁ θεὸς ἤγειρεν ἐκ νεκρῶν, ἐν τούτῳ
Red, whom God raised from among [the] dead, by him

¹ ὑμῶν your ΤΥΑ.
² αὐτῶν their Λ.
³ οὗ τοῦς ΛΙΤΤΑ.
⁴ Ἀλέξανδρος ΛΙΤΤΑ.
⁵ σέσωσται Τ.

8 + ἐν ΟΛΙΤΤΑΩ.
1 + αὐτοὺς them Υ.
2 ἐν ΕΛΤΑΩ.
3 — τῷ Θ[Α],

2 ἀναστήσας ὁ θεὸς ΤΑ.
3 — ὁ ΠΙΤΙΛ.
4 Ἄννας ὁ ἀρχιερεὺς καὶ Καϊάφας καὶ Ἰωάννης καὶ
5 τοῦτο ἐποιήσατε Τ.

1 — Ἰησοῦν ΟΛΙΤΤΑ.
2 [ὡς] ΛΙΤΤΑ; — ὥστε Τ.
3 τοῦ Ἰσραὴλ ΛΙΤΤΑ.

οὗτος ¹παρεστηκεν ²ἐνώπιον ³ἡμῶν ⁴ὕψους. 11 οὗτος ⁵ἐστιν ⁶ὁ
 this [man] stands before you sound. This is the
 λιθος ⁷ὁ ⁸ἐξουθενθεὶς ⁹ὑφ' ¹⁰ὑμῶν ¹¹τῶν ¹²οἰκοδομούντων,¹³
 stone which has been set at nought by you the
 ὁ ¹⁴γενόμενος ¹⁵εἰς ¹⁶κεφαλὴν ¹⁷γωνίας. 12 καὶ ¹⁸οὐκ ¹⁹ἐστιν
 which is become head of [the] corner. And there is
 ἐν ²⁰ἄλλῃ ²¹οὐδενὶ ²²ἢ ²³σωτηρία· ²⁴οὐτε· ²⁵γὰρ ²⁶ὄνομά ²⁷ἐστιν ²⁸ἕτερον
 in 'other 'no one salvation, for neither 'name 'is 'there 'another
 ὑπὸ ²⁹τὸν ³⁰οὐρανόν ³¹τὸ ³²δεδομένον ³³ἐν ³⁴ἀνθρώποις, ³⁵ἐν ³⁶ᾧ
 under the heaven which has been given among men, by which
 δεῖ ³⁷σωθῆναι ³⁸ἡμᾶς.
 'must 'be 'saved 'we.

13 θεωροῦντες δὲ ¹τὴν ²τοῦ ³Πέτρου ⁴παρρησίαν ⁵καὶ ⁶τὴν ⁷Ἰωάν-
 But seeing the 'of 'Peter 'boldness and of John,
 νου,⁸ καὶ ⁹καταλαβόμενοι ¹⁰ὅτι ¹¹ἄνθρωποι ¹²ἀγράμματοί ¹³εἰσιν
 and 'having perceived that 'men 'unlettered 'they 'are
 καὶ ¹⁴ἰδιῶται, ¹⁵ἰθαύμαζον, ¹⁶ἐπεγίνωσκόν· ¹⁷τε ¹⁸αὐτοὺς ¹⁹ὅτι ²⁰σὺν ²¹τῷ
 and 'uninstructed, they wondered, and they recognized them that with
 Ἰησοῦ ²²ἦσαν. 14 τὸν ²³δὲ ²⁴ἄνθρωπον ²⁵βλέποντες ²⁶σὺν ²⁷αὐτοῖς
 Jesus they were. But 'the 'man 'beholding 'with 'them
 ἐστῶτα, ²⁸τὸν ²⁹θεραπευμένον, ³⁰οὐδὲν ³¹εἶχον ³²ἀντεπεῖν. 15 κελύ-
 standing who 'had been healed, nothing they had to galsay. 'Having
 σαντες ³³δὲ ³⁴αὐτοὺς ³⁵ἐξ ³⁶τοῦ ³⁷συνεδρίου ³⁸ἀπελθεῖν ³⁹συνέβαλον·
 'commanded 'but them outside the sanhedrim to go they conferred
 πρὸς ⁴⁰ἀλλήλους, 16 λέγοντες, ⁴¹τί ⁴²ποιήσομεν ⁴³τοῖς ⁴⁴ἀνθρώ-
 with one another, saying, 'What shall we do to 'men
 ποιοῦ ⁴⁵τούτους; ⁴⁶ὅτι ⁴⁷μὲν ⁴⁸γὰρ ⁴⁹γνωστὸν ⁵⁰σημεῖον ⁵¹γέγονεν
 'these? for that indeed a known sign has come to pass

δὲ ¹αὐτῶν, ²πᾶσιν ³τοῖς ⁴κατοικοῦσιν ⁵Ἱερουσαλὴμ ⁶φανερὸν,
 through them, 'to 'all 'those 'inhabiting 'Jerusalem ['is] 'manifest,
 καὶ ⁷οὐδυνάμεθα ⁸ἀρνήσασθαι·⁹ 17 ἀλλ' ¹⁰ἵνα ¹¹μὴ ¹²ἐπὶ ¹³πλείον
 and we are unable to deny ['it]. But that not further
 διανεμηθῇ ¹⁴εἰς ¹⁵τὸν ¹⁶λαόν, ¹⁷ἀπειλῇ ¹⁸ἀπειλησώμεθα ¹⁹αὐτοῖς
 it may spread among the people, with a threat let us threaten them
 μηκέτι ²⁰λαλεῖν ²¹ἐπὶ ²²τῷ ²³ὀνόματι ²⁴τούτῳ, ²⁵μηδεὶ ²⁶ἀνθρώπων.
 no longer to speak in this name (iv, to no) man.

18 Καὶ ¹καλέσαντες ²αὐτοὺς ³παρήγγειλαν ⁴αὐτοῖς ⁵τὸ ⁶καθόλου
 And having called them they charged them 'at 'all
 μὴ ⁷φθίγγεσθαι ⁸μηδὲ ⁹διδάσκειν ¹⁰ἐπὶ ¹¹τῷ ¹²ὀνόματι ¹³τοῦ ¹⁴Ἰησοῦ.
 'not to speak nor to teach in the name of Jesus.

19 ὁ δὲ ¹Πέτρος ²καὶ ³Ἰωάννης ⁴ἀποκριθέντες ⁵πρὸς ⁶αὐτοὺς
 But Peter and John answering to them
 εἶπον· ⁷Εἰ ⁸δικαίον ⁹ἐστιν ¹⁰ἐνώπιον ¹¹τοῦ ¹²θεοῦ ¹³ὑμῶν ¹⁴ἀκούειν
 said, Whether right it is before God 'to 'you 'to 'listen
 μάλλον ¹⁵ἢ ¹⁶τοῦ ¹⁷θεοῦ ¹⁸κρίνατε. 20 οὐδυνάμεθα ¹⁹γὰρ ²⁰ἡμεῖς ²¹δὲ
 rather than God, judge ye; 'cannot for 'we 'what
 εἰδόμεν· ²²καὶ ²³ἡκούσαμεν ²⁴μή ²⁵λαλεῖν. 21 Οἱ δὲ ²⁶προσαπείλυν
 'we 'saw 'and 'heard 'but 'speak. But they having further
 σάμενοι ²⁷ἀπέλυσαν ²⁸αὐτούς, ²⁹μηδὲν ³⁰εὐρίσκοντες ³¹τὸ ³²πῶς ³³κολά-
 threatened let 'go 'them, nothing finding as to how they might
 σωνται ³⁴αὐτούς ³⁵διὰ ³⁶τὸν ³⁷λαόν, ³⁸ὅτι ³⁹πάντες ⁴⁰ἐδόξαζον
 punish them on account of the people, because all were glorifying

¹¹ This is the Stone which you builders have counted worthless, which has become the Head of the corner.

¹² And neither is there salvation in any other, for there is no other name under Heaven given among men by which we must be saved.

¹³ And seeing the boldness of Peter and of John, and having become aware that they were without learning or education, they wondered. And they took note of them, that they had been with Jesus.

¹⁴ And looking at the man who had been healed standing with them, they had nothing to reply.

¹⁵ But having ordered them to go outside the san-he-drin, they counseled together,

¹⁶ saying, What shall we do to these men?

For that a truly notable miracle has taken place through them is plain to all those living in Jerusalem, and we are not able to deny it.

¹⁷ But that it spread no further among the people, let us threaten them strictly to speak no more in this name to any man.

¹⁸ And having called them, they ordered them not to teach or speak at all in the name of Jesus.

¹⁹ But Peter and John answered them and said, Whether it is right before God to listen to you rather than to God, you judge.

²⁰ For we cannot keep from speaking what we saw and heard.

²¹ But after further threatening, they let them go, finding nothing for which they could punish them (on account of the people) for all the people were glorifying God for that which had been done.

¹ οἰκοδομούντων LITTA. ² οὐδὲ LITTA. ³ Ἰωάννου TT. ⁴ τε and LITTA. ⁵ συνέβαλλον LITTA. ⁶ ποιήσομεν should we do TTAA. ⁷ ἀρνήσας LITTA. ⁸ αὐτοῖς (read [them]) LITTA. ⁹ — τὸ LIT. ¹⁰ Ἰωάννης TT. ¹¹ εἶπον (εἶπαν TT) πρὸς αὐτούς LITTA. ¹² εἰδόμεν LITTA.

²² For the man on whom this miracle had been performed was over forty years old.

τὸν θεὸν ἐπὶ τῷ γεγονότι. ²² ἐτῶν γὰρ ἦν
God for that which has taken place; for years [old] was
πλειόνων ἡτεσσαράκοντα ὁ ἄνθρωπος ἐφ' ὃν ἔγεγονε.
above forty the man on whom had taken place
τὸ σημεῖον τοῦτο τῆς ἰάσεως.
this sign of healing.

²³ And when they had been released, they came to their own friends and told them what the chief priests and the elders said.

²⁴ And having heard, with one accord they lifted up their voice to God and said, O Lord, You are God who made the sky and the earth and the sea, and all that are in them,

²⁵ the One who said by the mouth of Your servant David, "Why did the heathen rage and the peoples think foolish things?"

²⁶ The kings of the earth stood up and the rulers were gathered together against the Lord and against His Christ."

²⁷ For indeed both Herod and Pontius Pilate, with the heathen and the peoples of Israel, were gathered together against Your holy child Jesus, whom You anointed,

²⁸ to do whatever Your hand and counsel before determined to be done.

²⁹ And now, O Lord, look on their threats, and grant to Your servants to speak Your word with all boldness

³⁰ in the stretching out of Your hand for healing and miracles and wonders to take place through the name of Your holy child Jesus.

³¹ And when they had prayed, the place in which they had gathered was shaken. And they were filled with the Holy Spirit. And they spoke the word of God with boldness.

³² And of the multitude of those who did

²³ Ἀπολυθέντες δὲ ἦλθον πρὸς τοὺς ἰδίους, καὶ
And having been let go they came to their own [company], and
ἀπήγγειλαν ὅσα πρὸς αὐτοὺς οἱ ἀρχιερεῖς καὶ οἱ πρεσ-
reported whatever to them the chief priests and the el-
βύτεροι ἔειπον. ²⁴ οἱ δὲ ἀκούσαντες, ὁμοθυμαδὸν ἤραν
elders said. And they having heard, with one accord lifted up
φωνὴν πρὸς τὸν θεόν, καὶ ἔειπον, "Δέσποτα, σὺ
[their] voices to God, and said, O master, thou [art] the
θεὸς ὁ ποιήσας τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν θάλασσαν
God who made the heaven and the earth and the sea
καὶ πάντα τὰ ἐν αὐτοῖς, ²⁵ ὁ διὰ στόματος" Δαβὶδ
and all that [are] in them, who by [the] mouth of David
τοῦ παιδὸς σου εἰπὼν, "Ἰνατί" ἐφρόαξαν ἔθνη, καὶ
thy servant didst say, Why did [they] haughtily [insult] nations, and
λαοὶ ἐμελέτησαν κενά; ²⁶ παρίστησαν οἱ βασιλεῖς τῆς
peoples [did] meditate vain things?
γῆς, καὶ οἱ ἀρχόντες συνήχθησαν ἐπὶ τὸ αὐτὸ κατὰ τοῦ
earth, and the rulers were gathered together against the
κυρίου καὶ κατὰ τοῦ χριστοῦ αὐτοῦ. ²⁷ Συνήχθησαν γὰρ
Lord and against his Christ. For were gathered together
ἐπ' ἀληθείας ἐπὶ τὸν ἄγιον παιδᾶ σου Ἰησοῦν, ὃν
of a truth against "holy servant thy Jesus, whom
ἔχρισας, Ἡρώδης τε καὶ Πόντιος Πιλάτος," σὺν ἔθνεσιν
thou didst anoint, both Herod and Pontius Pilate, with nations
καὶ λαοῖς Ἰσραὴλ, ²⁸ ποιῆσαι ὅσα ἡ χεὶρ σου καὶ ἡ βουλὴ
and peoples of Israel, to do whatever thy hand and counsel
σου προώρισεν γενέσθαι. ²⁹ καὶ τὰ νῦν, κύριε, ἔπιδε
thy predetermined to come to pass. And now, Lord, look
ἐπὶ τὰς ἀπειλὰς αὐτῶν, καὶ δὸς τοῖς δούλοις σου μετὰ παρ-
upon their threatenings, and give to thy bondmen with bold-
ρησίας πάσης λαλεῖν τὸν λόγον σου, ³⁰ ἐν τῇ τῇ χειρᾷ σου
ness all to speak thy word, in that thy hand
ἐκτείνειν ἵνα εἰς ἱάσιν, καὶ σημεῖα καὶ τέρατα γίνεσθαι
[stretchest] out [thou] for healing, and signs and wonders take place
διὰ τοῦ ὀνόματος τοῦ ἁγίου παιδὸς σου Ἰησοῦ. ³¹ Καὶ
through the name holy servant of thy Jesus. And
δεηθέντων αὐτῶν ἰσαλεῖθη ὁ τόπος ἐν ᾧ ἦσαν συνη-
having prayed they were shaken the place in which they were assem-
μένοι, καὶ ἐπληθύνθησαν πάντες τῷ πνεύματι ἁγίῳ, καὶ
bled, and they were filled all with [the] Spirit Holy, and
ἐλάλουν τὸν λόγον τοῦ θεοῦ μετὰ παρρησίας.
spoke the word of God with boldness.

³² Τοῦ δὲ πλήθους τῶν πιστευσάντων ἦν ἡ καρδιά
And of the multitude of those that believed were the heart

²² ἡτεσσαράκοντα ΤΤΑ. ἡ γεγονένη ΛΤΓΑ. ἡ εἰπαν ΛΤΓΑ. ἡ — ὁ θεός (read he who) ΛΤΓ[Α].
²³ ὁ τοῦ πατρὸς ἡμῶν διὰ πνεύματος ἁγίου στόματος who by [the] Holy Spirit by [the] mouth of our father ΛΤΓΑ. ἡ Δαβὶδ ΛΤΓΑ; Δαβὶδ ὧν. ἡ — τοῦ αἰΤΓΑ. ἡ Ἰνα τί ΛΤΓΑ. ἡ + ἐν τῇ πόλει ταύτῃ in this city αἰΤΓΑ. ἡ Πιλάτος τ. ἡ — σου ΛΤΓΑ. ἡ ὁφείδε Λ. ἡ — σου (read [thy]) ΛΤΓ. ἡ [σε] Λ. ἡ τοῦ ἁγίου πνεύματος ΛΤΓΑ. ἡ — ἡ ΛΤΓΑ.

καὶ ἡ ψυχὴ μία καὶ οὐδὲ εἰς τι τῶν ὑπαρ-
 and the soul one, and not one anything of that which pos-
 χόντων αὐτῷ ἔλεγεν ἰδίαν εἶναι, ἀλλ' ἦν αὐτοῖς ἑπάντα¹
 issued he said his own was, but were to them all things
 κοινά. 33 καὶ μεγάλῃ δυνάμει ἀπεδίδουν τὸ μαρτύριον
 common. And with great power gave testimony
 οἱ ἀπόστολοι τῆς ἀναστάσεως τοῦ κυρίου Ἰησοῦ, χάρις τε
 the apostles of the resurrection of the Lord Jesus, and grace
 μεγάλη ἦν ἐπὶ πάντας αὐτούς. 34 οὐδὲ γὰρ ἰνδεῆς τις
 great was upon all them. For neither in want anyone
 ὑπῆρχεν ἐν αὐτοῖς ὅσοι γὰρ κτήτορες χωρίων ἢ οἰκιῶν
 was among them; for as many as owners of estates or houses
 ὑπῆρχον, πωλοῦντες ἔφερον τὰς τιμὰς τῶν πειρα-
 were, selling (them) brought the values of these sold,
 σκωμίων, 35 καὶ ἐτίθουν παρὰ τοὺς πόδας τῶν ἀπο-
 and laid (them) at the feet of the apos-
 στόλων· ἐδιεδίδοντο δὲ ἑκάστῳ καθότι αὐν τις χρεῖαν
 tles; and distribution was made to each according as anyone need
 εἶχεν.
 had.

36 Ἰωσήφ δὲ ὁ ἐπικληθεὶς Βαρνάβας ὑπὸ τῶν ἀπο-
 And Joseph who was surnamed Barnabas by the apos-
 στόλων, ὁ ἔστιν μεθερμηνεύμενος, υἱὸς παρακλήσεως,
 tles (which is, being interpreted, Son of consolation),
 Ἀλεῦτις, ὁ Κύπριος τῷ γένει, 37 ὑπάρχοντος αὐτῷ ἀγροῦ,
 a Levite, a Cypriot by birth, having land,
 πωλῆσας ἤνεγκεν τὸ χρήμα καὶ ἔθηκεν παρὰ τοὺς πόδας
 having sold (it) brought the money and laid (it) at the feet
 τῶν ἀποστόλων. 5 Ἀνὴρ δὲ τις ἠν Ἀνανίας ὀνόματι,
 of the apostles. But man a certain, Ananias by name,
 σὺν Σαπφείρῳ τῇ γυναίκα αὐτοῦ, ἐπώλησεν κτήμα, 2 καὶ
 with Sapphira his wife, sold a possession, and
 ἐνοσφίσατο ἀπὸ τῆς τιμῆς, ὅσιν ἐνεδύνατο καὶ τῆς γυναίκος
 kept back from the value, being aware of (it) also wife
 αὐτοῦ, καὶ ἐνέγκας μέρος τι παρὰ τοὺς πόδας τῶν
 his, and having brought a certain part at the feet of the
 ἀποστόλων ἔθηκεν. 3 εἶπεν δὲ Πέτρος, Ἀνανία, διατί
 apostles laid (it). But said Peter, Ananias, why
 ἐπλήρωσεν ὁ σατανᾶς τὴν καρδίαν σου, ψεύσασθαι σε τὸ
 did fill Satan thy heart, to lie to (for) thee the
 πνεῦμα τὸ ἅγιον, καὶ νοσφίσασθαι ἀπὸ τῆς τιμῆς τοῦ
 spirit the Holy, and to keep back from the value of the
 χωρίου; 4 οὐχὶ μόνον σοὶ ἔμενεν; καὶ πρᾶθιν
 estate? Not remaining to thee did it remain? and having been sold,
 ἐν τῇ σὲ ἔξουσίᾳ ὑπῆρχεν; τί ὅτι ἔθου ἐν τῇ
 in thine own authority was it (not)? why didst thou purpose in
 καρδίᾳ σου τὸ πρᾶγμα τοῦτο; οὐκ ἐψεύσω ἀνθρώποις, ἀλλὰ
 thy heart this thing? Thou didst not lie to men, but
 τῷ θεῷ. 5 Ἀκούων δὲ Ἀνανίας τοὺς λόγους τοὺς, πσών
 to God. And hearing Ananias these words, falling down

believe, their hearts and their souls were one. And no one said that anything which he owned was his own, but all things were common to them.

33 And with great power the apostles told of the resurrection of the Lord Jesus, and great grace was on all of them.

34 For neither was there anyone among them in need, for as many as were owners of land sold them and brought the values of the things sold.

35 And they laid them down at the feet of the apostles. And it was given out to each as anyone had need.

36 And Joseph, a Levite, who was born in Cyprus, was given the last name of Barnabas by the apostles (which means, Son of consolation).

37 He had land and sold it, bringing the money and laying it at the feet of the apostles.

CHAPTER 5

1 But a certain man named An-anias and his wife Sap-phi-ra sold a possession

2 and kept back part of the price, his wife also being aware of this. And he brought a certain part and laid it at the feet of the apostles.

3 But Peter said, An-anias, why did Satan fill your heart for you to lie to the Holy Spirit and to keep part of the land price?

4 While it remained, did it not belong to you? And when it was sold, was it not in your own power? Why did you think this thing in your heart? You did not lie to men, but to God!

5 And An-anias hearing these words fell

• ἡ LITTA. • οὐδ' E. • πάντα L. • δυνάμει μεγάλη LITTA. • τοῦ κυρίου Ἰησοῦ
 [χριστοῦ Christ] τῆς ἀναστάσεως L; τῆς ἀναστάσεως Ἰησοῦ χριστοῦ τοῦ κυρίου T. • ἦν LITTA.
 • ἐδιεδίδοντο LITTA. • Ἰωσήφ Joseph LITTA. • ἀπὸ LITTA. • Ἀλεῦτις T. •
 • πρὸς T. • ὀνόματι Ἀνανίας L. • Σαπφείρῳ LITTA. • ἐνοσφίσας LITTA. • αὐτοῦ
 (read (his)) LITTA. • + ὁ LITTA. • διὰ τί LITTA. • + [σε] these (to keep back) A.
 L + ὁ LITTA.

down and died. And great fear came on all who heard these things.

⁶ And the younger men got up and wrapped him and carried him out and buried him.

⁷ And about three hours later his wife came in, not knowing what had happened.

⁸ And Peter answered her, Tell me if you sold the land for this much? And she said, Yes, for that much.

⁹ And Peter said to her, Why did you agree together to tempt the Spirit of the Lord? Behold! The feet of those who buried your husband are at the door, and they will carry you out.

¹⁰ And she fell down at his feet and immediately died. And coming in, the younger men found her dead. And they carried her out and buried her beside her husband.

¹¹ And great fear came on all the church and on all who heard these things.

¹² And many miracles and wonders were worked among the people by the hands of the apostles. And they were all together in the porch of Solomon.

¹³ And of the rest no one dared join them, but the people greatly magnified them.

¹⁴ And the more believers were added to the Lord, myriads of both men and women.

¹⁵ They brought out the sick into the streets and put them on beds and couches so that at least the shadow of Peter might overshadow some one of them.

¹⁶ And also the crowds came together from the cities around Jerusalem bringing sick ones and those who were plagued by evil spirits—who were all healed.

ἐξήλυθεν· καὶ ἐγένετο φόβος μέγας ἐπὶ πάντας τοὺς ἀκούοντας· ⁶ ταῦτα. ⁶ ἄναστάντες δὲ οἱ νεώτεροι συνέ- heard these things. And having risen the younger [men] swathed στείλαν αὐτόν, καὶ ἐξενέγκαντες ἐθαψάν. ⁷ Ἐγένετο δὲ him, and having carried out, buried [him]. And it came to pass ὥς ὥρων τριῶν διάστημα καὶ ἡ-γυνή· αὐτοῦ μὴ εἰδῆτα τὸ about "hours" "three" afterwards also his wife, not knowing what γεγονός· εἰσηλθεν. ⁸ ἀπεκρίθη δὲ αὐτῇ· ⁸ Πέτρος, and come to pass, came in. And answered her Peter, Εἰπέ μοι εἰ τοσούτον τὸ χωρίον ἀπὸδосθε; ⁹ Ἡ δὲ εἶπεν, Tell me if for so much the estate ye sold? And she said, Ναί, τοσούτον. ⁹ Ὁ δὲ Πέτρος εἶπεν· ⁹ πρὸς αὐτήν, Τί Yes, for so much. And Peter said to her, Why [is it] ὅτι συνεφωνήθη ὑμῖν πειράσαι τὸ πνεῦμα κυρίου; ἰδοὺ, οἱ that ye agreed together to tempt the Spirit of [the] Lord? Lo, the πόδες τῶν θαψάντων τὸν ἄνδρα σου· ἐπὶ τῇ θύρᾳ, καὶ feet of those who buried thy husband [are] at the door, and ἐξοίσουσίν σε. ¹⁰ Ἐπίσαν δὲ παραχοῆμα ¹⁰ παρὰ τοὺς they shall carry out thee. And she fell down immediately at πόδας αὐτοῦ καὶ ἐξήλυθεν· ¹⁰ εἰσελθόντες δὲ οἱ νεανίσκοι his feet and expired. And having come in the young [men] εὗρον· αὐτὴν νεκράν, καὶ ἐξενέγκαντες ἐθαψάν· ¹¹ πρὸς found her dead; and having carried out they buried [her] by τὸν ἄνδρα αὐτῆς. ¹¹ καὶ ἐγένετο φόβος μέγας ἐφ' ὅλην τὴν And came upon her husband. And came "fear" great upon "whole" the ἐκκλησίαν, καὶ ἐπὶ αὐτοὺς πάντας τοὺς ἀκούοντας ταῦτα. ¹² Διὰ δὲ assembly, and upon all who heard these things. And by τῶν χειρῶν τῶν ἀποστόλων ἐγένετο· ¹² σημεῖα καὶ τέρατα the hands of the apostles came to pass "signs" and "wonders" ἐν τῷ λαῷ πολλὰ· ¹³ καὶ ἦσαν, ὁμοθυμαδὸν ἅπαντες· ¹³ among "the" "people" many; (and they were "with" one "accord" all ἐν τῇ στοᾷ· ¹³ Σολομῶντος· ¹³ τῶν δὲ λοιπῶν οὐδεὶς ἐτόλμα in the porch of Solomon, but of the rest no one dared κολλᾶσθαι αὐτοῖς, ἀλλ' ἡμεγάλυνεν αὐτοὺς ὁ λαός· ¹⁴ μᾶλλον join them, but "magnified" them "the" "people"; "the" more δὲ προσετίθεντο πιστεύοντες τῷ κυρίῳ, πληθὺν ἀνδρῶν καὶ ¹⁴ and "were" "added" "believers" to the Lord, multitudes both of men καὶ γυναικῶν· ¹⁵ ὥστε ¹⁵ κατὰ τὰς πλατείας ἐκφέρειν τοὺς and women; so as in the streets to bring out the ἀσθενεῖς καὶ τιθέναι ἐπὶ κλινῶν· καὶ ¹⁵ κραββάτων, ¹⁵ ἵνα sick, and put [them] on beds and couches, that ἐρχομένου Πέτρου κἢ ἡ σκιά ¹⁵ ὑπερσκιᾷσιν· ¹⁵ τινὲς coming "of" Peter "at" least "the" "shadow" might overshadow some one αὐτῶν. ¹⁶ συνήρχετο δὲ καὶ τὸ πλῆθος τῶν περὶ of them. And came together also the multitude of the round about πόλεων· ¹⁶ εἰς ¹⁶ Ἱερουσαλὴμ, φέροντες ἀσθενεῖς καὶ ¹⁶ ὄχλους· ¹⁶ cities to Jerusalem, bringing sick ones and those μένους ὑπὸ πνευμάτων ἀκαθάρτων, οἵτινες ¹⁶ ἐθεραπεύοντο beset by "spirits" unclean, who were "healed" ἅπαντες. ¹⁶ all.

τ — ταῦτα LITTA. π — πρὸς αὐτήν to her LITTA. α — ὁ LITTA. γ — εἶπεν [said] [said] LITTA. δ — πρὸς LITTA. ε — εὗρον Tr. ζ — ἐγένετο LITTA. η — πολλὰ ἐν τῷ λαῷ LITTA. θ — πάντες LIT. ι — Σολομῶντος GTRAW. κ — καὶ εἰς oven into LIT. λ — εἰς LITTA. μ — κραββάτων LITTA. ν — ὑπερσκιᾷσιν shall overshadow Tr.

17 Ἀναστὰς δὲ ὁ ἄρχιεὺς καὶ πάντες οἱ σὺν αὐτῷ,
 And having risen up the high priest and all those with him,
 ἡ οὐσα αἵρεσις τῶν Σαδδουκαίων, ἐπλήσθησαν ζήλου,
 which is [the] sect of the Sadducees, were filled with anger,
 18 καὶ ἐπέβαλον τὰς χεῖρας αὐτῶν ἐπὶ τοὺς ἀποστόλους καὶ
 and laid hands their on the apostles and
 ἔθεντο αὐτοὺς ἐν τηρεσί δημοσίᾳ. 19 ἄγγελος δὲ κυρίου
 put them in [the] hold public. But an angel of [the] Lord
 διὰ τῆς νυκτὸς ἤνοιξεν τὰς θύρας τῆς φυλακῆς,
 during the night opened the doors of the prison,
 ἐξαγαγόν τε αὐτοὺς εἶπεν, 20 Πορεύεσθε, καὶ σταθίνετε
 and having brought out them said, Go ye, and standing
 λαλεῖτε ἐν τῷ ἱερῷ τῷ λαῷ πάντα τὰ ῥήματα τῆς ζωῆς
 speak in the temple to the people all the words of life
 ταύτης. 21 Ἀκούσαντες δὲ εἰσῆλθον ὑπὸ τὸν ὄρθρον εἰς τὸ
 this. And having heard they entered at the dawn into the
 ἱερόν, καὶ ἐδίδασκον. παραγενόμενος δὲ ὁ ἀρχιεὺς καὶ οἱ
 temple, and were teaching. But having come the high priest and those
 σὺν αὐτῷ, συνεκάλεσαν τὸ συνέδριον καὶ πᾶσαν τὴν γερου-
 with him, they called together the sanhedrim and all the elder-
 σίαν τῶν υἱῶν Ἰσραὴλ, καὶ ἀπέστειλαν εἰς τὸ δεσμοτήριον
 hood of the sons of Israel, and sent to the prison
 ἀχθῆνα αὐτούς. 22 οἱ δὲ ὕπνρηται παραγενόμενοι οὐχ
 to have them brought. But the officers having come not
 εἶρον αὐτοὺς ἐν τῇ φυλακῇ· ἀναστρέψαντες δὲ ἀπήγγειλαν,
 did find them in the prison; and having returned they reported,
 23 λέγοντες, Ὅτι τὸ ῥῆμα δεσμοτήριον εὗρομεν κεκλεισ-
 saying, The indeed prison we found shut
 μένον· ἐν πάσῃ ἀσφαλείᾳ, καὶ τοὺς φύλακας ἦξω ἑστῶτας
 with all security, and the keepers without standing
 ἔμπροσθεν τῶν θυρῶν· ἀνοίξαντες δὲ, ἔξω οὐδένα εὗρομεν.
 before the doors; but having opened, within no one we found.
 24 Ὡς δὲ ἤκουσαν τοὺς λόγους τούτους ὅ τε ἱερεὺς καὶ
 And when they heard these words both the priest and
 ὁ στρατηγὸς τοῦ ἱεροῦ καὶ οἱ ἀρχιερεῖς διηπόρουν περὶ
 the captain of the temple and the chief priests were perplexed concerning
 αὐτῶν, τί ἀνγίνονται τοῦτο. 25 παραγενόμενος δὲ τις
 them, what might be this. But having come a certain one
 ἀπήγγειλεν αὐτοῖς λέγων, Ὅτι ἰδοὺ οἱ ἄνδρες οὐκ ἔθεσθε
 reported to them, saying, Lo, the men whom ye put
 ἐν τῇ φυλακῇ εἰσὶν ἐν τῷ ἱερῷ ἑστῶτες καὶ διδάσκοντες τὸν
 in the prison are in the temple standing and teaching the
 λαόν. 26 Τότε ἀπελθὼν ὁ στρατηγὸς σὺν τοῖς ὑπηρεταῖς
 people. Then having gone the captain with the officers
 ἤγαγεν αὐτούς, οὐ μετὰ βίας, ἐφοβούντο γὰρ τὸν λαόν,
 brought them, not with violence, for they feared the people,
 ἵνα μὴ λιθασθῶσιν. 27 ἀγαγόντες δὲ αὐτοὺς ἕστησαν
 that they might not be stoned. And having brought them they set
 ἐν τῷ συνεδρίῳ καὶ ἐπηρώτησεν αὐτοὺς ὁ ἀρχιερεὺς
 [them] in the sanhedrim. And asked them the high priest,
 28 λέγων, Οὐκ ἔστιν ἀπαγγεῖλαι παρηγγελᾶμεν ὑμῖν μὴ διδάσ-
 saying, Not by a charge did we charge you not to teach

17 And becoming aroused, the high priest and all those with him (which is the sect of the Sad-du-cees) were filled with anger.

18 And they seized the apostles and put them in the public prison.

19 But an angel of the Lord opened the prison doors during the night and brought them out, saying,

20 Go! Stand in the Temple and preach to the people all the words of this Life!

21 And having heard, they went into the Temple at dawn and were teaching. And the high priest and the ones with him arrived. And they called the san-he-drin together and all the senate of the sons of Israel. And they sent to the prison to have them brought.

22 But the officers that came did not find them in the prison. And returning, they reported,

23 saying, Indeed we found the prison shut with all safety, and the keepers standing outside in front of the doors, but when we had opened we did not find anyone inside.

24 And when they heard these words, both the priest and the captain of the Temple and the chief priests were bewildered about them—as to what this might come to.

25 But someone came and told them, saying, Behold! The men whom you put in the prison are in the Temple, standing and teaching the people.

26 Then the captain, going with the officers brought them without force, for they feared that they might get stoned by the crowd.

27 And bringing them, they set them in the san-he-drin. And the high priest asked them,

28 saying, Did we not strictly command you

1 — αὐτῶν LITTA.W. 2 — τῆς LITTA. 3 ἀνοίξας having opened τ. 4 παραγενόμενοι
 ὑπνρηταὶ LITTA. 5 — μὲν LITTA.W. 6 — ἔξω GLTTA.W. 7 ἐπὶ LITTA. 8 — ἱερεὺς
 καὶ οἱ LITTA. 9 — λέγων GLTTA.W. 10 ἦγεν τ. 11 — ἵνα (read lest they should be
 stoned) LITTA. 12 — Οὐ (read We did charge you by a charge, &c.) LITTA.

not to teach in this name? And, look! You have filled Jerusalem with your teaching and intend to bring on us the blood of this man.

²⁹ And Peter and the apostles answering said, It is right to obey God rather than man.

³⁰ The God of our fathers raised up Jesus, whom you killed by crucifixion—

³¹ A Prince and a Savior whom God has exalted by His right hand in order to give repentance to Israel and remission of sins.

³² And we are His witnesses of these things, and the Holy Spirit also, whom God gave to those who obey Him.

³³ But having heard, they were cut to the heart and plotted to put them to death.

³⁴ But a certain Pharisee named Gamaliel, a teacher of the Law, honored by the people, rose up in the san-he-drin and commanded the apostles to be put out for a short while.

³⁵ And he said to them, Men! Israelites! Be careful what you are doing as to these men.

³⁶ For before these days Theudas rose up, boasting himself to be somebody, to whom a number of men (about four hundred) were joined. He was killed and all of them were scattered and came to nothing, as many as were following him.

³⁷ After this one, Judas the Galilean rose up in the days of the Census and drew away many people after him. He also was destroyed and all of them were scattered, as many as were following him.

³⁸ And now I say to you, Draw back from these men and let them alone. For if this

κειν ἐπὶ τῷ ὀνόματι· τοῦτ' ἐστὶν· καὶ ἰδοὺ πληρώκατε τὴν Ἱερουσαλήμ τῆς διδασχῆς ὑμῶν, καὶ βούλεσθε ἐπαγαγεῖν ἐφ' ἡμᾶς τὸ αἷμα τοῦ ἀνθρώπου· τούτου. ²⁹ Ἀποκριθεὶς δὲ τὸ

Πέτρος καὶ οἱ ἀπόστολοι· εἶπον,· Πειθαρχεῖν δεῖ τῷ θεῷ μᾶλλον ἢ ἀνθρώποις. ³⁰ ὁ θεὸς τῶν πατέρων ἡμῶν ἤγειρεν Ἰησοῦν, ὃν ὑμεῖς διεκρίνασθε κρεμάσαντες ἐπὶ ξύλου· ³¹ τούτον ὁ θεὸς ἀρχηγὸν καὶ σωτῆρα ὑψώσεν ἐπὶ τοῦτον·

δεξιᾷ αὐτοῦ,· δούναί μετάνοιαν τῷ Ἰσραὴλ καὶ ἀφεσιν ἁμαρτιῶν. ³² καὶ ἡμεῖς ἔσμεν αὐτοῦ μάρτυρες τῶν ῥημάτων τούτων, καὶ τὸ πνεῦμα· ᾧ τὸ ἅγιον, ὃ ἔδωκεν ὁ θεὸς τοῖς πειθαρχοῦσιν αὐτῷ. ³³ Οἱ δὲ ἀκούσαντες διεπίοντο, τοῖς

καὶ ἐβουλεύοντο· ἀνελεῖν αὐτούς. ³⁴ ἀναστὰς δὲ τις ἐν τῷ συνεδρίῳ Φαρισαῖος, ὀνόματι Γαμαλιήλ, νομοδιδάσκalos, τίμιος παντὶ τῷ λαῷ, ἐκέλευσεν ἐξῆς βραχύ· τι· τοὺς ἀποστόλους· ποιῆσαι, ³⁵ εἰπὼν· τε πρός αὐτούς, Ἄνδρες Ἰσραηλιταί, προσέχετε ἑαυτοῖς ἐπὶ τοῖς ἀνθρώποις· τούτοις τί μέλλετε πράσσειν. ³⁶ πρό

γὰρ τούτων τῶν ἡμερῶν ἀνίστη Θεοῦδᾶς, λέγων εἶναι τινα ἑαυτὸν, ὃς προσεκολλήθη ἀριθμὸς ἀνδρῶν, ὥσει· τετρακκοσίων· ὃς ἀνιρρήθῃ, καὶ πάντες ὅσοι ἐπείθοντο αὐτῷ διεπύθησαν καὶ ἐγένοντο εἰς οὐδέν. ³⁷ μετὰ τούτων ἀνίστη Ἰούδας ὁ Γαλιλαῖος ἐν ταῖς ἡμέραις τῆς ἀπογραφῆς, καὶ ἀπέστησεν λαὸν ἱκανὸν· ὀπίσω αὐτοῦ· κἀκεῖνος ἀπώλετο, καὶ πάντες ὅσοι ἐπείθοντο αὐτῷ διεσκορπίσθησαν. ³⁸ καὶ νῦν λέγω ὑμῖν, ἀπόστητε ἀπὸ τῶν ἀνθρώπων· τούτων, καὶ ἴσατε· αὐτούς· ὅτι ἐάν τις ἐξ ἀνθρώπων ἡβουλήσῃ αὐτῇ ἢ

— ; LITTA. 7 — ὁ LITTA. 8 εἶπαν LITTA. 9 + τοῦ T. 10 ἐν αὐτῷ μάρτυρες ἔσμεν L; — αὐτοῦ TIT. 11 — δὲ LITTA. 12 ἐβουλεύοντο resolved LIT. 13 — τι LITTA. 14 τοὺς ἀνθρώπους the men LITTA. 15 Ἰσραηλιταί T. 16 προσεκολλήθη ἀριθμὸς ὡς LITTA. 17 — ἱκανὸν LITTA. 18 ἀφετε LITTA.

— ; LITTA. 7 — ὁ LITTA. 8 εἶπαν LITTA. 9 + τοῦ T. 10 ἐν αὐτῷ μάρτυρες ἔσμεν L; — αὐτοῦ TIT. 11 — δὲ LITTA. 12 ἐβουλεύοντο resolved LIT. 13 — τι LITTA. 14 τοὺς ἀνθρώπους the men LITTA. 15 Ἰσραηλιταί T. 16 προσεκολλήθη ἀριθμὸς ὡς LITTA. 17 — ἱκανὸν LITTA. 18 ἀφετε LITTA.

τὸ ἔργον τοῦτο, καταλυθήσεται· 39 εἰ δὲ ἐκ θεοῦ ἐστίν, "this work, it will be overthrown; but if from God it be, οὐ δύνασθε καταλῦσαι αὐτό," μήποτε καὶ θεομάχοι ye are not able to overthrow it, lest also fighters against God εὐρεθῇτε. 40 Ἐπείσθησαν δὲ αὐτῷ· καὶ προσκαλεσάμενοι ye be found. And they were persuaded by him; and having called to τοὺς ἀποστόλους, δειραντες παρήγγειλάν μὴ λαλεῖν [them] the apostles, having beaten they enjoined [them] not to speak ἐπὶ τῷ ὀνόματι τοῦ Ἰησοῦ, καὶ ἀπέλυσαν αὐτούς. 41 Οἱ in the name of Jesus, and released them. They μὲν οὖν ἐπορεύοντο χαίροντες ἀπὸ προσώπου τοῦ therefore: departed rejoicing from [the] presence of the συνεδρίου ὅτι ὑπὲρ τοῦ ὀνόματος αὐτοῦ κατηξιώθησαν¹ sanhedrim that for the name of him they were accounted worthy ἀτιμασθῆναι· 42 πᾶσαν τε ἡμέραν ἐν τῷ ἱερῷ καὶ κατ' οἶκον to be dishonoured. And every day in the temple and in the houses οὐκ ἐπαύοντο διδάσκοντες καὶ εὐαγγελιζόμενοι Ὁ Ἰησοῦν they ceased not teaching and announcing the glad tidings— Jesus τὸν χριστόν.² the Christ.

6 Ἐν δὲ ταῖς ἡμέραις ταύταις πληθυνόντων τῶν μαθητῶν But in those days multiplying the disciples ἔγένετο γογγυσμός τῶν Ἑλληνιστῶν πρὸς τοὺς Ἑβραίους, there arose a murmuring of the Hellenists against the Hebrews, ὅτι παρεθεωροῦντο ἐν τῇ διακονίᾳ τῇ καθημερινῇ αἱ because were overlooked in the ministrations daily χηραὶ αὐτῶν. 2 προσκαλεσάμενοι δὲ οἱ δώδεκα τὸ πλῆθος the disciples, said. Not seemingly it is [for] us, leaving τας τὸν λόγον τοῦ θεοῦ, διακονεῖν τραπέζαις. 3 ἐπισκέψασθε the word of God, to attend tables. Look out οὖν, ἀδελφοί, ἀνδρας ἐξ ὑμῶν μαρτυρομένους therefore, brethren, men from among yourselves, borne witness to ἐπτά, πλήρεις πνεύματος ἁγίου καὶ σοφίας, οὓς κατα- are, full of [the] Spirit Holy and wisdom, whom we will στίσομεν⁴ ἐπὶ τῆς χρείας ταύτης· 4 ἡμεῖς δὲ τῇ προσευχῇ appoint over this business; but we to prayer καὶ τῇ διακονίᾳ τοῦ λόγου προσκαρτερήσομεν. 5 Καὶ and the ministry of the word will steadfastly continue. And ἦρσεν ὁ λόγος ἐνώπιον παντὸς τοῦ πλῆθους· καὶ was pleasing the saying before all the multitude; and ἐξελέξαντο Στέφανον, ἀνδρα πλήρη⁵ πίστεως καὶ πνεύ- they chose Stephen, a man full of faith and [the] Spi- μτος ἁγίου, καὶ Φίλιππον, καὶ Πρόχορον, καὶ Νικάνορα, καὶ rit Holy, and Philip, and Prochorus, and Nicanor, and Τιμωνα, καὶ Παρμενᾶν, καὶ Νικόλαον προσήλυτον Ἀντιοχείας, Timon, and Parmenas, and Nicolas a proselyte of Antiochia, 6 οὓς ἔστησαν ἐνώπιον τῶν ἀποστόλων· καὶ προσευξάμενοι whom they set before the apostles; and having prayed ἐπέθηκαν αὐτοῖς τὰς χεῖρας. 7 καὶ ὁ λόγος τοῦ θεοῦ they laid on them hands. And the word of God

counsel or this work is of men it will be overthrown.

³⁹ But if it is from God you are not able to overthrow it, for fear that you also may be found to be fighters against God.

⁴⁰ And they were persuaded by him. And having called the apostles, they beat them and commanded them not to speak in the name of Jesus, then let them go.

⁴¹ Then they departed from the presence of the san-he-drin, rejoicing that they were thought worthy to suffer shame for His name.

⁴² And daily in the Temple and in the houses they did not stop teaching and preaching the gospel of Jesus Christ.

CHAPTER 6

¹ And in those days the disciples multiplied and there arose a murmuring of the Grecian Jews against the Hebrews, because their widows were overlooked in the daily serving.

² And the Twelve, calling the company of the disciples near, said, It is not right for us to leave the word of God in order to wait tables

³—so, brothers, find seven men from among yourselves who are of good report, full of

the Holy Spirit and wisdom, whom we can appoint over this business.

⁴ But we will give ourselves continually to prayer and to the ministry of the word.

⁵ And the saying was pleasing before all the people. And they chose Stephen, a man full of faith and the Holy Spirit, and Philip and Proch-o-rus and Ni-ca-nor and Timon and Par-men-as and Nicolas, a convert from Antioch.

⁶ They set these before the apostles. And when they had prayed, they laid their hands on them.

¹ οὐ δύνασθε ye will not be able LIT. ² αὐτοὺς them OLIT. ³ αὐτοὺς (read ἑαυτοὺς) TTA. ⁴ αὐτοὺς LIT. ⁵ κατηξιώθησαν ὑπὲρ τοῦ ὀνόματος LIT. ⁶ τὸν χριστόν Ἰησοῦν LIT. ⁷ εἶπαν LIT. ⁸ ὅγ' indeed L; δὲ but T. ⁹ ἀδελφοί L. ¹⁰ ἁγίου OLIT. ¹¹ καταστήσωμεν we may appoint L. ¹² πλῆθος L.

σου, καὶ δεῦρο εἰς^ε γῆν ἣν ἄν σοι δείξω. 4 Τότε ἐξελθὼν
 'thy and come into land which to thee I will shew. Then 'going out
 ἐκ γῆς Χαλδαίων, κατέκειθεν ἐν Χαρρᾶν, κατέκειθεν
 from [the] land of Chaldeans, he dwelt in Charraan, and thence
 μετὰ τὸ ἀποθανεῖν τὸν πατέρα αὐτοῦ, μετέφερεν αὐτὸν εἰς
 after 'died 'his 'father, he removed him into
 τὴν γῆν ταύτην εἰς ἣν ὑμεῖς νῦν κατοικεῖτε· ὁ καὶ οὐκ
 this land in which ye now dwell. And 'not
 ἔδωκεν αὐτῷ κληρονομίαν ἐν αὐτῇ, οὐδὲ βῆμα ποδός·
 'he 'did give to him an inheritance in it, not even a foot's tread;
 καὶ ἐπηγγείλατο αὐτῷ δοῦναι^ε εἰς κατάσχεσιν αὐτήν, καὶ
 and promised to him to give 'for 'a 'possession 'it, and
 τῷ σπέρματι αὐτοῦ μετ' αὐτόν, οὐκ ὄντος αὐτῷ τέκνου.
 to his seed after him, there not being to him a child.
 6 ἐλάλησεν δὲ οὕτως ὁ θεός, "Ὅτι ἔσται τὸ σπέρμα αὐτοῦ
 And 'spoke 'thus 'God: That 'shall 'be 'his 'seed
 pároikon ἐν γῇ ἀλλοτρίᾳ, καὶ δουλεύουσιν αὐτὸ καὶ
 a sojourner in a 'land 'strange, and they will enslave it and
 κακώσουσιν ἑτη τετρακόσια. 7 καὶ τὸ ἔθνος ᾧ ἰδάν^ε
 ill-treat [it] 'years 'four 'hundred; and the nation to which
 δουλεύουσιν, κρινῶ ἐγώ, φελεῖν ὁ θεός· καὶ μετὰ
 they may be in bondage will 'judge I, said 'God; and after
 ταῦτα ἐξελεύσονται καὶ λατρεύουσίν μοι ἐν τῇ γῇ
 these things they shall come forth and serve me in 'place
 τούτῃ. 8 Καὶ ἔδωκεν αὐτῷ διαθήκην περιτομῆς· καὶ οὕτως
 'this. And he gave to him a covenant of circumcision; and thus
 ἐγέννησεν τὸν Ἰσαάκ, καὶ περιέτεμεν αὐτὸν τῇ ἡμέρᾳ τῇ
 he begat Isaac, and circumcised him the 'day
 ὀγδόῃ· καὶ ὁ^ε Ἰσαάκ τὸν Ἰακώβ, καὶ ὁ^ε Ἰακώβ τοὺς
 'eights; and Isaac 'begat Jacob, and Jacob the
 δώδεκα πατριάρχας. 9 καὶ οἱ πατριάρχαι ζηλώσαντες τὸν
 twelve patriarchs. And the patriarchs, envying
 Ἰωσήφ ἀπέδοντο εἰς Αἴγυπτον· καὶ ἦν ὁ θεός μετ'
 Joseph, sold [him] into Egypt. And 'was 'God with
 αὐτοῦ, 10 καὶ ἐξέειλεν αὐτὸν ἐκ πασῶν τῶν θλίψεων αὐτοῦ,
 him, and delivered him out of all his tribulations,
 καὶ ἔδωκεν αὐτῷ χάριν καὶ σοφίαν ἑναντίον^ε Φαραῶ βασι-
 and gave him favour and wisdom before Pharaoh king
 λέως Αἰγύπτου, καὶ κατέστησεν αὐτὸν ἡγούμενον ἐπ' Αἴγυπ-
 of Egypt, and he appointed him ruler over Egypt
 τον καὶ ὅλον τὸν οἶκον αὐτοῦ. 11 ἦλθεν δὲ λιμὸς ἐφ' ὅλην
 and 'whole 'his house. But 'came 'a 'famine upon 'whole
 τὴν γῆν Αἰγύπτου καὶ Χαναάν, καὶ θλίψις μεγάλη· καὶ
 'the land of Egypt and Canaan, and 'tribulation 'great, and
 οὐκ εὗρισκον χορτάσματα οἱ πατέρες ἡμῶν. 12 ἀκούσας δὲ
 'did 'not 'find 'sustenance 'our fathers. But 'having 'heard
 Ἰακώβ ὅντα σίτα ἐν Αἰγύπτῳ, ἐξαπέστειλεν τοὺς πατέρας
 'Jacob 'was 'corn in Egypt, sent forth 'fathers
 ἡμῶν πρῶτον· 13 καὶ ἐν τῷ δευτέρῳ ἀνεγνωρίσθη Ἰωσήφ
 'our first; and at the second time was made known Joseph
 τοῖς ἀδελφοῖς αὐτοῦ, καὶ φανερόν ἐγένετο τῷ Φαραῶ τὸ γένος
 to his brethren, and 'known 'became to Pharaoh the family

the land which I will show to you."

⁴ Then going out from the land of the Chaldeans, he lived in Haran. And after his father died, He moved him from there into this land in which you now live.

⁵ And He gave him no inheritance in it, not even a foot-breadth. But He promised to give it to him for his own, and to his seed after him (at the time when he had no children).

⁶ And God spoke in this way: That his seed shall be living in a strange land, and they will bring them into slavery and mistreat them four hundred years.

⁷ And the nation to whom they shall be in slavery I will judge, said God, and after these things they shall come out and serve Me in this place.

⁸ And He gave to him a covenant of circumcision. And so he fathered Isaac and circumcised him the eighth day. And Isaac fathered Jacob, and Jacob the twelve patriarchs.

⁹ And moved with envy, the patriarchs sold Joseph into Egypt.

¹⁰ But God was with him and delivered him out of all his troubles and gave him favor and wisdom before Pharaoh king of Egypt. And he made him governor over Egypt and all of his house.

¹¹ And there came a famine on all the land of Egypt and Canaan, and great distress, and our fathers found no food.

¹² But Jacob heard there was grain in Egypt and sent out our fathers the first time.

¹³ And at the second time Joseph was made

^ε + τὴν τὴν ΛΤΓΛW.

^ε δοῦναι αὐτῷ ΛΤΓΛ; δοῦναι αὐτῷ to give it w.

^ε αὐτῷ to

him w. ^ε ἐν ΛΤΓ.

^ε δουλεύουσιν they will be in bondage ΤΤΛ.

^ε ὁ θεός ἔλεπε

ΛΤΓΛW. ^ε — ὁ ΛΤΓΛ.

^ε ἐξέλατο ΟΛΤΓΛW.

^ε ἐναντι τ.

^ε + ἐφ' over τ.

^ε Αἴγυπτον (read over all Egypt) ΛΤΓΛ.

^ε πῦρσιν ΤΛ.

^ε σίτια εἰς Αἴγυπτον ΛΤΓΛW.

^ε ἡγνώρισθη τ.

known to his brothers, and Joseph's kin became known to Pharaoh.

¹⁴ And Joseph sent, calling for his father Jacob and all his family, seventy-five souls in all.

¹⁵ And Jacob went down into Egypt and died, he and our fathers.

¹⁶ And they were carried over to She-chem and were laid in the tomb which Abraham bought for a sum of money from the sons of Emmor of She-chem.

¹⁷ But as the time of the promise was drawing near (which God had sworn to Abraham) the people increased and multiplied in Egypt

¹⁸ until another king arose, who had not known Joseph.

¹⁹ This king acted slyly with our race, wickedly abusing our fathers, forcing them to put their babies outside so that they might not live.

²⁰ In this time Moses was born. And he was beautiful to God and was nursed three months in the house of his father.

²¹ And when he was put outside, Pharaoh's daughter took him and brought him up for her own son.

²² And Moses was taught in all the wisdom of the Egyptians. And he was mighty in words and in deeds.

²³ And when forty years was fulfilled to him, it came into his heart to see his brothers, the sons of Israel.

²⁴ And seeing a certain one suffering wrong, he defended him by striking the Egyptian. And he avenged him who was being abused.

²⁵ For he thought that his brothers would understand that God by his hand was giving them their salvation. But they did not know.

του¹ ἰωσήφ. 14 ἀποστείλας δὲ ἰωσήφ μετεκλήσατο πατέρα αὐτοῦ ἰακώβ, καὶ πᾶσαν τὴν συγγένειαν αὐτοῦ, ἐν ψυχαῖς ἑβδομήκοντα πέντε. 15 κατέβη δὲ ἰακώβ εἰς Αἴγυπτον, καὶ ἐτελεύτησεν αὐτὸς καὶ οἱ πατέρες ἡμῶν. 16 καὶ μετετέθησαν εἰς Συχέμ, καὶ ἐτέθησαν ἐν τῷ μνήματι ὃν ᾠνήσατο Ἀβραάμ τιμῆς ἀργυρίου παρὰ τῶν υἱῶν Ἐμμόρ τοῦ Συχέμ. 17 Καθὼς δὲ ἤγγιζεν ὁ χρόνος τῆς ἐπαγγελίας ἧς ὤμοσεν ὁ θεὸς τῷ Ἀβραάμ, ᾠξήσεν ὁ λαὸς καὶ πληθύνθη ἐν Αἰγύπτῳ, 18 ἄχρις οὗ ἀνέστη βασιλεὺς ἕτερος, ὃς οὐκ ᾔδει τὸν ἰωσήφ. 19 οὗτος κατασοφισάμενος τὸ γένος ἡμῶν, ἐκάκωσεν τοὺς πατέρας ἡμῶν, τοῦ ποιεῖν ἑκείνα τὰ βρέφη αὐτῶν εἰς τὸ μὴ ζῶον γενέσθαι. 20 Ἐν ᾧ καιρῷ ἐγεννήθη Μωϋσής, καὶ ἦν ἀστέιος τῷ θεῷ, ὃς ἀνέτρεψε αὐτὸν ἐν αὐτῇ εἰς υἱόν. 22 καὶ ἐπαίδευσεν αὐτὸν καὶ ἐβίβησεν αὐτὸν ἐν ὅλῃ τῇ σοφίᾳ Αἰγυπτίων, ἡν δὲ δυνατόν ἐν λόγοις καὶ ἐν ἔργοις. 23 Ὡς δὲ ἐπληροῦτο αὐτῷ ἡτεσσαράκοντα ἔτη, ἀνέβη ἐπὶ τὴν καρδίαν αὐτοῦ ἐπισκέψασθαι τοὺς ἀδελφούς αὐτοῦ τοὺς υἱούς Ἰσραὴλ. 24 καὶ ἰδὼν τινα ἀδικούμενον, ἠμύνατο καὶ ἐποίησεν ἐκδικήσιν τῷ καταπονουνμένῳ, πατάξας τὸν Αἰγύπτιον. 25 ἐνόμizen δὲ αὐτοῦ διδωσιν αὐτοῖς σωτηρίαν, οἱ δὲ οὐ συνήκαν.

of Joseph. And having sent Joseph he called for his father Jacob, and all his kindred, in his souls seventy-five. And went down Jacob into Egypt. and died, he and our fathers, and were carried over to Sychem, and were placed in the tomb which Abraham bought for a sum of money from the sons of Emmor of Sychem. But as drew near the time of the promise which he swore God to Abraham, increased the people and multiplied in Egypt, until another king arose, who knew not Joseph. He having dealt subtly with our race, ill-treated our fathers, making them expose their babies so that they might not live. In which time was born Moses, and was beautiful to God; who was brought up for himself for a son. And was instructed in all [the] wisdom of [the] Egyptians, and he was mighty in words and in deeds. And when was fulfilled to him the forty years, came into his heart to see his brothers, the sons of Israel. And look upon his brethren the sons of Israel; and seeing a certain one being wronged, he defended [him] and avenged him being oppressed, having smitten the Egyptian. For he thought him would understand that God by his hand was giving them salvation. But they understood not.

— τοῦ ΛΙΤΑ. αὐτοῦ (read his family) T. ἰακώβ τὸν πατέρα αὐτοῦ ΛΙΤΑ.W.
 — αὐτοῦ (read [his]) ΟΛΙΤΑ. αὐτὸν κατέβη ΛΙΤΑ.W. ὃς ΟΛΙΤΑ.W. Ἐμμόρ ΛΙΤΑ.W.
 — τοῦ ΤΤ. + ἐν in ΛΙΤ. ἀμολόγησεν promised ΛΙΤΑ.W. ἄχρις ΛΙΤΑ.
 + ἐν Αἴγυπτον over Egypt ΛΙΤ. — ἡμῶν (read the fathers) ΛΙΤΑ. τὰ βρέφη
 ἑβδομήκοντα ΛΙΤΑ. οὐ Μωϋσῆς ΟΛΙΤΑ.W. — αὐτοῦ (read [his]) ΟΛΙΤΑ.W. ἐκτεθέντος δὲ
 αὐτοῦ ΛΙΤΑ. ἀνέκτατο ΟΛΙΤΑ.W. + ἐν in (read πάσῃ all) ΤΤΑ.W. — ἐν ΛΙΤΑ.
 + αὐτοῦ (read his ucees) ΟΛΙΤΑ.W. — τεσσαράκοντα ἔτη ΛΙΤΑ. — αὐτοῦ (read
 [his]) ΤΤ(Δ). σωτηρίαν αὐτοῖς ΛΙΤΑ.W.

26 τῇ·τε·ἡ·ἐπιούσῃ·ἡμέρᾳ·ὥσθ·αὐτοῖς·μαχομένοις·καὶ
 And on the following day he appeared to those who were contending, and
 "συνήλασεν" αὐτοὺς εἰς εἰρήνην, εἰπών, Ἄνδρες ἀδελφοί ἔστε
 urged them to peace, saying, Men brethren are
 ὑμεῖς· ἐναντὶ ἀδικεῖτε ἀλλήλους; 27 Ὁ δὲ ἀδικῶν
 'ye, why wrong ye one another? But he who was wronging [his]
 τὸν πλησίον ἀπόσαστο αὐτόν, εἰπών, Τίς σε κατέστησεν
 neighbour thrust away him, saying, Who thee appointed
 ἄρχοντα καὶ δικαστὴν ἐφ' ἡμᾶς; 28 μὴ ἀνελεῖν με
 ruler and judge over us? To put to death me
 σὺ θέλεις, θντρόπον ἀνεῖλες ἐχθρὸν τὸν Αἰγύπτιον;
 'thou 'wistest, in the way thou puttest to death yesterday the Egyptian?
 29 Ἐφύγεν δὲ ὁ Μωσῆς ἐν τῷ λόγῳ· τοῦτ' οὖν, καὶ ἐγένετο
 And fled Moses at this saying, and became
 πάροκος ἐν τῇ Μαδιάμ, οὗ ἐγέννησεν υἱοὺς δύο.
 a sojourner in [the] land of Midian, where he begat sons two.
 30 Καὶ πληρωθέντων ἐτῶν τεσσαράκοντα ὥσθ· αὐτῷ ἐν
 And being fulfilled years forty appeared to him in
 τῇ ἐρήμῳ τοῦ ὄρους Σινᾶ ἄγγελος κυρίου ἐν φλογὶ
 the desert of the Mount Sinai an angel of [the] Lord in a flame
 πυρὸς βάλτου. 31 ὁ δὲ Μωσῆς ἰδὼν ἱθαύμασεν τὸ
 of fire of a bush. And he seeing [it] wondered at the
 ὄραμα· προσερχομένου δὲ αὐτοῦ κατανοῶσαι, ἐγένετο φωνή·
 vision; And coming near he to consider [it], there was a voice
 κυρίου πρὸς αὐτόν, 32 Ἐγὼ ὁ θεὸς τῶν πατέρων σου,
 of [the] Lord to him, I [am] the God of thy fathers,
 ὁ θεὸς Ἀβραάμ καὶ ὁ θεὸς Ἰσαὰκ καὶ ὁ θεὸς Ἰακώβ.
 the God of Abraham and the God of Isaac and the God of Jacob.
 Ἐντρομος δὲ γενόμενος Μωσῆς οὐκ ἐτόλμα κατανοῆσαι.
 And trembling having become Moses he durst not consider [it].
 33 εἶπεν δὲ αὐτῷ ὁ κύριος, Λύσον τὸ ὑπόδημα τῶν ποδῶν
 And said to him the Lord, Loose the sandal of thy feet
 σου· ὁ γὰρ τόπος ἅγιός ἐστιν. 34 ἰδὼν
 thy, for the place on which thou standest, ground holy is. Seeing,
 εἶδον τὴν κακίαν τοῦ λαοῦ μου τοῦ ἐν Αἰγύπτῳ, καὶ τοῦ
 I saw the ill-treatment of my people in Egypt, and
 στεναγμοῦ αὐτῶν ἤκουσα· καὶ κατέβην ἐξελεῖσθαι αὐτοὺς·
 their groaning heard, and came down to take out them;
 καὶ νῦν δεῦρο, ἀποστείλω σε εἰς Αἴγυπτον. 35 Τοῦτον τὸν
 and now come, I will send thee to Egypt. This
 Μωσῆν ὃν ἠρνήσαντο εἰπόντες, Τίς σε κατέστησεν ἄρ-
 Moses, whom they refused, saying, Who thee appointed ru-
 χοντα καὶ δικαστὴν; τοῦτον ὁ θεὸς ἄρχοντα καὶ λυτρωτὴν
 ler and judge? him God [was] ruler and deliverer
 ἀπέστειλεν ἐν χειρὶ ἀγγέλου τοῦ ὁρθέντος αὐτῷ ἐν τῇ
 sent by [the] hand of [the] angel who appeared to him in the
 βάτῳ. 36 οὗτος ἐξήγαγεν αὐτοὺς, ποιήσας τέρατα καὶ
 bush. This one led out them, having wrought wonders and
 σημεῖα ἐν τῇ Αἰγύπτῳ· καὶ ἐν ἱρυθρᾷ θαλάσσῃ,
 signs in [the] land of Egypt and in [the] Red Sea,

26 And the next day, also, he appeared to them as they fought and urged them to peace, saying, Men, you are brothers. Why do you wrong one another?

27 But he that was doing wrong to his neighbor pushed him away, saying, Who made you a ruler and judge over us?

28 Do you desire to kill me in the way you killed the Egyptian yesterday?

29 And at this saying Moses fled and became a stranger in the land of Midian, where he fathered two sons.

30 And when forty years had passed, an Angel of the Lord appeared to him in the desert of Mount Sinai, in a flame of fire in a bush.

31 And Moses saw and wondered at the sight. And as he was coming near to look, a voice of the Lord came to him:

32 "I am the God of your fathers, the God of Abraham and the God of Isaac and the God of Jacob." And Moses trembled, not daring to look.

33 And the Lord said to him, "Put off the sandals from your feet, for the place where you stand is holy ground."

34 "I have seen the affliction of My people in Egypt, and I have heard their groaning and have come down in order to take them out. And now, come! I will send you into Egypt."

35 This Moses whom they had refused, saying, Who made you a ruler and judge?—this one God sent as ruler and a redeemer, by the hand of the Angel who appeared to him in the Bush.

36 This one led them out, after working wonders and miracles in the land of Egypt

* δὲ ἐγὼ. * συνήλασεν LIT. W. b — ὑμεῖς (read ἔστε ye are) LIT. (A) W. * ἐναντὶ LIT. A. d ἡμῶν LIT. W. * ἐχθρὸς LIT. A. * Μωσῆς GLIT. A. W. * τεσσαράκοντα LIT. A. b — κυρίου LIT. A. * ἱθαύμασεν GLIT. A. W. k — πρὸς αὐτόν LIT. A. 1 — ὁ θεὸς LIT. A. * ἐφ' LIT. A. * αὐτοῦ (read [their]) LIT. * ἀποστείλω LIT. A. W. p + καὶ both LIT. (A) W. * ἀπέστειλεν σὺν has sent with LIT. A. W. * τῇ (read in Egypt) LIT. A. * Αἰγύπτῳ GLIT. A. W.

and in the Red Sea and in the wilderness forty years.

³⁷ This is the Moses who said to the sons of Israel, "The Lord your God will raise up a Prophet to you from among your brothers, One like me. You shall hear Him."

³⁸ This is he who was in the congregation in the wilderness with the Angel who spoke to him in Mount Sinai and with our fathers

—who received living words to give to us—

³⁹ whom our fathers would not obey. But they pushed him away and turned their hearts back to Egypt,

⁴⁰ saying to Aaron, Make us gods that will go before us, for we do not know what has happened to this Moses who brought us out of the land of Egypt.

⁴¹ And they made a calf in those days and offered sacrifice to the idol and rejoiced in the work of their hands.

⁴² But God turned and gave them up to worship the bodies of the sky, as it has been written in the book of the Prophets, "Did you offer slain beasts and sacrifices to Me forty years in the wilderness, O house of Israel?"

⁴³ And you took up the tent of Moloch and the star of your god Rem-phan—the figures which you made to worship them—and I will remove you beyond Babylon."

⁴⁴ But the tabernacle of witness was among our fathers in the wilderness, as He who spoke to Moses commanded Him to make it according to the pattern which he had seen,

⁴⁵ this our fathers received in turn, bringing it in with Joshua when they took possession of the nations which God drove out from before the face of our fathers—until the days of David,

καὶ ἐν τῇ ἐρήμῳ ἔτη ἑτεσσαρόκοντα·³⁷ Οὗτός ἐστιν ὁ

and in the wilderness years forty. This is the

Μωϋσῆς ὁ εἰπών· τοῖς υἱοῖς Ἰσραὴλ, Προφήτην ὑμῖν

Moses who said to the sons of Israel, A prophet to you

ἀναστήσει· ὁ κύριος ὁ θεὸς ὑμῶν· ἐκ τῶν ἀδελφῶν

will raise up [the] Lord God your from among brethren

ὑμῶν ὡς ἐμέ· αὐτοῦ ἀκούσεσθε.³⁸ Οὗτός ἐστιν ὁ γενέ-

your like me, him ye shall hear. This is he who was

μενος ἐν τῇ ἐκκλησίᾳ ἐν τῇ ἐρήμῳ μετὰ τοῦ ἀγγέλου τοῦ

in the assembly in the wilderness with the angel who

λαλοῦντος αὐτῷ ἐν τῷ ὄρει Σινᾶ, καὶ τῶν πατέρων ἡμῶν,

spoke to him in the mount Sinai, and with our fathers;

ὃς ἰδὲξατο λόγια ζῶντα δοῦναι ἡμῖν·³⁹ ὃ οὐκ ἠθέλησαν

who received oracles living to give to us: to whom would not

ὑπὸ ἡμῶν γενέσθαι οἱ πατέρες ἡμῶν, ἀλλ' ἀπόσταντο, καὶ

subject be our fathers, but thrust [him] away, and

ἐστράφησαν· ταῖς καρδίαις αὐτῶν εἰς Αἴγυπτον,⁴⁰ εἰπόντες

turned back their hearts to Egypt, saying

τῷ Ἀαρὼν, Ποίησον ἡμῖν θεοὺς ὅτι προπορεύονται ἡμῶν·

to Aaron, Make us gods who shall go before us;

ὁ γὰρ Μωϋσῆς οὗτος ὃς ἐξήγαγεν ἡμᾶς ἐκ γῆς Αἰγύπτου·

for Moses that who brought out us from [the] land of Egypt.

τοῦ οὐκοῦδαμεν τί ἀγόμενοι· αὐτῷ.⁴¹ Καὶ ἐμοσχοποίησαν

we know not what has happened to him. And they made a calf

ἐν ταῖς ἡμέραις ἐκείναις, καὶ ἀντήγαγον θυσίαν τῷ εἰδῶλῳ,

in those days, and offered sacrifice to the idol,

καὶ εὐφραίνοντο ἐν τοῖς ἔργοις τῶν χειρῶν αὐτῶν.⁴² Ἐστρέφεν

and rejoiced in the works of their hands. Turned

δὲ ὁ θεὸς καὶ παρέδωκεν αὐτοῖς λατρεύειν τῇ στρατῇ τοῦ

but God and delivered up them to serve the host of the

οὐρανοῦ· καθὼς γέγραπται ἐν βιβλίῳ τῶν προφητῶν,

heaven; as it has been written in [the] book of the prophets,

Μὴ σφάγια καὶ θυσίας προσηνέγκατέ μοι ἔτη ἑτεσσαρά-

Sinia beasts and sacrifices did ye offer to me years forty

κοντα· ἐν τῇ ἐρήμῳ, οἶκος Ἰσραὴλ; καὶ ἀνελάβετε τὴν

in the wilderness, O house of Israel? And ye took up the

σκηνὴν τοῦ Μολόχ, καὶ τὸ ἄστρον τοῦ θεοῦ ὑμῶν· Ῥεμφάν,

tabernacle of Moloch, and the star of your god Remphan,

τοὺς τύπους οὓς ἐποίησατε προσκυνεῖν αὐτοῖς· καὶ μετοικῶ

the models which ye made to worship them; and I will remove

ὑμᾶς ἐπὶ εἰκεῖνα Βαβυλῶνος.⁴⁴ Ἡ σκηνὴ τοῦ μαρτυρίου ἦν

you beyond Babylon. The tabernacle of the testimony was

εἰς τοὺς πατέρας ἡμῶν ἐν τῇ ἐρήμῳ, καθὼς διετάξατο

among our fathers in the wilderness, as commanded

ὁ λαλῶν τῷ Μωϋσῇ· ποιῆσαι αὐτὴν κατὰ τὸν τύπον

he who spoke to Moses, to make it according to the model

ὃν ἐώρακεν· ἡ δὲ καὶ εἰσηγάγον διὰ δεξιᾶς μοι

which he had seen; which also brought in having received by communion

οἱ πατέρες ἡμῶν μετὰ Ἰησοῦ ἐν τῇ κατασχίσει τῶν ἐθνῶν,

our fathers with Joshua in the taking possession of the nations,

ὧν ἐξέωσεν ὁ θεὸς ἀπὸ προσώπου τῶν πατέρων ἡμῶν,

whom drove out God from [the] face of our fathers,

³⁷ ἑτεσσαρόκοντα LITTA.

³⁸ εἶπας LITTA.

³⁹ κύριος LITTA.

⁴⁰ ὑμῶν GLITTA.

⁴¹ αὐτοῦ ἀκούσεσθε LITTA.

⁴² ἀλλὰ LITTA.

⁴³ ἐν LITTA.

⁴⁴ Μωϋσῆς GLITTA.

⁴⁵ ἐγένετο LITTA.

⁴⁶ ὁ θεὸς (read the God) LITTA.

⁴⁷ Ῥεμφάν Remphan LITTA.

⁴⁸ Ῥομφάν Romphan T.

⁴⁹ ἐν (read to our) LITTA.

⁵⁰ Μωϋσῇ GLITTA.

⁵¹ ἐξέωσεν T.

ἕως τῶν ἡμερῶν Ἰακώβ. 46 ὃς εὗρεν χάριν ἐνώπιον τοῦ
 until the days of David; who found favour before
 θεοῦ, καὶ ᾗτήσατο εὗρεῖν σκῆνωμα τῷ Ἰακώβ.
 God, and asked to find a tabernacle for the God of Jacob;
 47 ὁ Σολομὼν δὲ ὠκοδόμησεν αὐτῷ οἶκον. 48 Ἄλλ' οὐχ ὁ
 but Solomon built him a house. But not the
 ἱψίστος ἐν χειροποιήτοις ὕψους κατοικεῖ, καθὼς ὁ προ-
 'Most High in hand-made temples dwells; as the pro-
 φῆτης λέγει, 49 Ὁ οὐρανὸς μοι θρόνος ἡ δὲ γῆ ὑπο-
 phet says, The heaven [is] to me a throne and the earth a foot-
 στόδιον τῶν ποδῶν μου· ποῖον οἶκον οἰκοδομήσέ μοι; λέγει
 stool of my feet: what house will ye build me? says
 κύριος· ἢ τίς τόπος τῆς καταπαύσεώς μου; 50 οὐχὶ
 [the] Lord, or what [the] place of my rest? not
 ἡ χεὶρ μου ἐποίησεν ταῦτα πάντα; 51 σκληροτράχηλοι καὶ
 'my hand made these things all? O stiffnecked and
 ἀπεριτρυφητοὶ τῇ καρδίᾳ καὶ τοῖς ὤσιν, ὑμεῖς αἰεὶ τῷ πνεύματι
 uncircumcised in heart and ears, ye always the Spirit
 τῷ ἁγίῳ ἀντιπῖπτετε, ὥς οἱ πατέρες ὑμῶν, καὶ ὑμεῖς. 52 τίνα
 the Holy resist; as your fathers, also ye. Which
 τῶν προφητῶν οὐκ ἐδίωξαν οἱ πατέρες ὑμῶν; καὶ ἀπέ-
 of the prophets did not persecute your fathers? and they
 κτείναν τοὺς προκαταγγέλιαντας περὶ τῆς ἐλευσεως τοῦ
 killed those who before announced concerning the coming of the
 δικαίου, οὗ νῦν ὑμεῖς προδότες καὶ φονεῖς γεγέννησθε.
 Just One, of whom now ye betrayers and murderers have become!
 53 οἵτινες ἐλάβετε τὸν νόμον εἰς διαταγὰς ἀγγέλων, καὶ
 who received the law by [the] disposition of angels, and
 οὐκ ἐφυλάξατε.
 kept [it] not.

54 Ἀκούοντες δὲ ταῦτα διεπίοντο ταῖς καρδίαις αὐτῶν,
 And hearing these things they were cut to their hearts,
 καὶ ἐβρυχον τοὺς ὀδόντας ἐπ' αὐτόν. 55 Ὑπάρχων δὲ πλήρης
 and gnashed the teeth at him. But being full
 πνεύματος ἁγίου, ἀτενίσας εἰς τὸν οὐρανόν, εἶδεν
 of [the] Spirit Holy, having looked intently into heaven, he saw
 δεξιὰν θεοῦ, καὶ Ἰησοῦν ἐστῶτα ἐκ δεξιῶν τοῦ θεοῦ,
 [the] glory of God, and Jesus standing at the right hand of God,
 56 καὶ εἶπεν, Ἰδοὺ, θεωρῶ τοὺς οὐρανούς ἄνεμγμένους, καὶ
 and said, Lo, I behold the heavens opened, and
 τὸν υἱὸν τοῦ ἀνθρώπου ἐκ δεξιῶν ἐστῶτα τοῦ θεοῦ.
 the Son of man at the right [hand] standing of God.
 57 Κράξαντες δὲ φωνῇ μεγάλῃ συνίσχον τὰ ὦτα αὐτῶν
 And crying out with a voice loud they held their ears
 καὶ ὤρμησαν ὁμοθυμαδὸν ἐπ' αὐτόν, 58 καὶ ἐκβαλόντες
 and rushed with one accord upon him, and having cast [him]
 ἐξ τῆς πόλεως ἐλιθοβόλουν. καὶ οἱ μάρτυρες ἀπέθεντο
 out of the city they stoned [him]. And the witnesses laid aside
 τὰ ἱμάτια αὐτῶν παρὰ τοὺς πόδας νεανίου καλουμένου
 their garments at the feet of a young man called
 Σαῦλ. 59 καὶ ἐλιθοβόλουν τὸν Στέφανον, ἐπικαλούμενον
 Saul. And they stoned Stephen, invoking
 καὶ λέγοντα, Κύριε Ἰησοῦ, δέξα τὸ πνεῦμά μου. 60 θεὸς δὲ
 and saying, Lord Jesus, receive my spirit. And having bowed

46 who found favor before God. And he asked to find a tabernacle for the God of Jacob,

47 but Solomon built Him a house.

48 But the Most High does not live in man-made buildings, as the prophet says,

49 "Heaven is My throne and earth a footstool for My feet. What house will you build Me, says the Lord? Or, Where is the place of My rest?"

50 Has not My hand made all these things?" 51 O you stiffnecked and uncircumcised in heart and ears! You always resist the Holy Spirit. As your fathers were, so are you!

52 Which one of the prophets did your fathers not persecute? And they killed the ones who prophesied of the coming of the Just One—of whom you now have become betrayers and murderers!—

53 you who have received the Law through orders of angels, and did not keep it!

54 And hearing these things they were cut to their hearts and gnashed their teeth at him.

55 But being full of the Holy Spirit, looking into Heaven he saw the glory of God and Jesus standing at the right hand of God.

56 He cried out, Look! I see the heavens opened and the Son of man standing at the right hand of God!

57 And crying out with a loud voice, they held their ears and rushed upon him with one mind.

58 And throwing him out of the city, they stoned him. And the witnesses laid their clothes at the feet of a young man named Saul.

59 And they stoned Stephen as he prayed, saying, Lord Jesus, receive my spirit.

60 And bowing down, he cried with a loud

1 Δανιὴλ ΛΙΤΤΑ; Δανιὴλ ΩΥ. 2 οἶκος house LT. 3 Σαλωμών T. 4 οἰκοδόμησεν TT.
 5 — ναός (read (places)) ΟΛΙΤΤΑΥ. 6 καρδίας hearts LIT; ταῖς καρδίαις W. 7 καθὼς I.
 8 ἐγένεσθε became ΛΙΤΤΑΥ. 9 διηγουμένους ΛΙΤΤΑΥ.

voice, Lord, do not lay this sin to them. And when he had said this, he fell asleep.

CHAPTER 8

¹ And Saul was agreeing to his death. And a great persecution against the church which was in Jerusalem came on that day. And they were scattered throughout the countries of Judea and Samaria, except the apostles.

² And devoted men buried Stephen and there was great weeping over him.

³ But Saul was ravaging the church. Entering house by house and dragging men and women, he delivered them up to prison.

⁴ Then they who had been scattered went everywhere preaching the gospel, the word.

⁵ And Philip went down to a city of Samaria and preached Christ to them.

⁶ And the people with one accord listened to the things Philip said, when they heard and saw the miracles which he did.

⁷ For evil spirits came out from many of those who were possessed, crying with a loud voice. And many who were paralyzed and lame were healed.

⁸ And there was great joy in that city.

⁹ But a certain man named Simon had been using magic arts in the city before. And he had been amazing the nation of Samaria, declaring himself to be someone great.

¹⁰ They were all listening to him, both the small and the great, saying, This is the power of God, which is great.

¹¹ And they were giving attention to him because he had amazed them with the magic arts for a long time.

¹² But when they believed Philip preaching

τὰ γόνατα ἔκραεν φωνῇ μεγάλῃ, Κύριε, μὴ στήσῃς αὐτοῖς
the knees he cried with a voice loud, Lord, lay not to them
τὴν ἁμαρτίαν ταύτην. Καὶ τοῦτο εἰπὼν ἐκοιμήθη.
this sin. And this having said he fell asleep.

8 Σαῦλος δὲ ἦν συνευδοκῶν τῇ ἀναίρεσει αὐτοῦ.
And Saul was consenting to the killing of him.

Ἐγένετο δὲ ἐν ἐκείνῃ τῇ ἡμέρᾳ διωγμὸς μέγας ἐπὶ τὴν
And took place on that day a persecution great against the
ἐκκλησίαν τὴν ἐν Ἱεροσολύμοις πάντες. ὅτε δὲ διασπάρσαν
assembly which [was] in Jerusalem, and all were scattered
κατὰ τὰς χώρας τῆς Ἰουδαίας καὶ Σαμαρείας. πλὴν τῶν
throughout the countries of Judea and Samaria except the
ἀποστόλων. 2 συνεκόμισαν δὲ τὸν Στέφανον ἄνδρες εὐλαβεῖς,
apostles. And buried Stephen men pious,

καὶ ἵποψήσαντο* κοπετόν μέγαν ἐπ' αὐτῷ. 3 Σαῦλος δὲ
and made lamentation great over him. But Saul

ἐλυμαίνετο τὴν ἐκκλησίαν, κατὰ τοὺς οἴκους εἰσπορευόμενος,
was ravaging the assembly, house by house entering,
σύρων τε ἄνδρας καὶ γυναῖκας παρέδιδον εἰς φυλακὴν.
and dragging men and women delivered [them] up to prison.

4 Οἱ μὲν οὖν διασπαρέντες διῆλθον, εὐαγγελιζό-
They who therefore had been scattered passed through, announcing the

μενοὶ τὸν λόγον. 5 Φίλιππος δὲ κατελθὼν εἰς* πόλιν
glad tidings—the word. And Philip, going down to a city

τῆς Σαμαρείας¹ ἐκήρυσεν αὐτοῖς τὸν χριστόν. 6 προσεῖχόν
of Samaria, proclaimed to them the Christ; 6 gave heed

αὐτῷ² οἱ ὅλλοι τοῖς λεγομένοις ὑπὸ τοῦ Φιλίππου ὁμο-
and the crowds to the things spoken by Philip with

θυμαδόν, ἐν τῷ ἀκούειν αὐτοὺς καὶ βλέπειν τὰ σημεῖα αὐ-
one accord, when they heard and saw the signs which

ἐποίει. 7 πολλῶν γάρ τῶν ἐχόντων πνεύματα ἀκά-
he did. For of many of those who had spirits un-

θάρτα, βοῶντα ἐμεγάλῃ φωνῇ ἐξήρχετο* πολλοὶ δὲ
clean, crying with a loud voice they went out; and many

παραλελυμένοι καὶ χωλοὶ ἰεραπεύθησαν. 8 καὶ ἐγένετο
having been paralyzed and lame were healed. And was

χαρὰ μεγάλη³ ἐν τῇ πόλει ἐκείνῃ.
joy great in that city.

9 Ἄνθρωπος δέ τις ὀνόματι Σίμων προὔπηρχεν ἐν τῇ πόλει
But a certain man, by name Simon, was formerly in the city

μαγεύων καὶ ἐκίστῶν⁴ τὸ ἔθνος τῆς Σαμαρείας, λέγων
using magic arts and amazing the nation of Samaria, saying

εἶναι τινα ἑαυτὸν μέγαν⁵. 10 φῶς προσεῖχον πάντες
to be some himself great one. To whom were giving heed all

ἀπὸ μικροῦ ἕως μεγάλου, λέγοντες, Οὗτός ἐστιν ἡ δύναμις
from small to great, saying, This one is the power

τοῦ θεοῦ ἡ ἐμεγάλη. 11 Προσεῖχον δὲ αὐτῷ, διὰ
of God which [is] great. And they were giving heed to him, because

τὸ ἱκανῶς χρόνῳ ταῖς μαγείαις⁶ ἐξεστακέναι αὐτούς.
that for a long time with the magic arts [he] had amazed them.

12 Ὅτε δὲ ἐπίστευσαν τῷ Φιλίππῳ εὐαγγελιζομένῳ
But when they believed Philip announcing the glad tidings—

* ταύτην τὴν ἁμαρτίαν LTTAW.
LTTAW. * + τὴν τὴν (the city) LT.
ἐξήρχοντο (ἐξήρχετο) G LTTAW.
† + καλομένην called GLTTAW.

* δὲ LTTA; — τε T. Σαμαρείας T. † ἐποίησαν
α δὲ LTTAW. † πολλοὶ LTTA. † φωνῇ μεγάλῃ
‡ ἐγένετο δὲ πολλὴ χαρὰ LTTA. † ἐκίστῶν LTTA.
§ μαγείας T.

ἡ τὰ περὶ τῆς βασιλείας τοῦ θεοῦ καὶ τοῦ ὀνόματος
the things concerning the kingdom of God and the name
τοῦ Ἰησοῦ χριστοῦ, ἐβαπτίζοντο ἄνδρες τε καὶ γυναῖκες.
of Jesus Christ, they were baptized both men and women.

13 ὁ δὲ Σίμων καὶ αὐτὸς ἐπίστευσεν, καὶ βαπτισθεὶς ἦν
And Simon also himself believed, and having been baptized was
προσκαρτερῶν τῷ Φίλιππῳ θεωρῶν τε ἰσημεῖα καὶ δυνά-
steadfastly continuing with Philip; beholding and signs and works of

μεις μεγάλας γινομένας, ἐξίστατο. 14 Ἀκούσαντες δὲ οἱ
power great being done, was amazed. And having heard the
ἐν Ἱεροσολύμοις ἀπόστολοι ὅτι δέδεκται ἡ Σαμάρεια τὸν
in Jerusalem apostles that had received Samaria the
λόγον τοῦ θεοῦ, ἀπέστειλαν πρὸς αὐτοὺς Πέτρον καὶ
word of God, they sent to them Peter and
Ἰωάννην. 15 οἵτινες καταβάντες προσήύξαντο περὶ
John; who having come down prayed for

αὐτῶν, ὥπως λάβωσιν πνεῦμα ἅγιον. 16 οὐπω γὰρ
them, that they might receive [the] Spirit Holy; for not yet
ἦν ἐπ' οὐδενὶ αὐτῶν ἐπιτετακός, μόνον δὲ βεβαπ-
was he upon any of them fallen, but only bap-

τισμένοι ὑπάρχον εἰς τὸ ὄνομα τοῦ κυρίου Ἰησοῦ. 17 τότε
(lit. no one)
tized they were to the name of the Lord Jesus. Then
πέπειθον τὰς χεῖρας ἐπ' αὐτούς, καὶ ἐλάβανον πνεῦμα
they laid hands upon them, and they received [the] Spirit

ἅγιον. 18 Θεασάμενος δὲ ὁ Σίμων ὅτι διὰ τῆς ἐπιθέσεως
Holy. But having seen Simon that by the laying on
τῶν χειρῶν τῶν ἀποστόλων δίδοται τὸ πνεῦμα τὸ ἅγιον,¹
of the hands of the apostles was given the Spirit the Holy,

προσήνεγκεν αὐτοῖς χρήματα, 19 λέγων, Δότε καὶ μοι τὴν
he offered to them riches, saying, Give also to me
ἐξουσίαν ταύτην, ἵνα ὅταν ἐπιθῶ τὰς χεῖρας, λαμ-
this authority, that on whomsoever I may lay hands, he may re-

βάνῃ πνεῦμα ἅγιον. 20 Πέτρος δὲ εἶπεν πρὸς αὐτόν,
ceive [the] Spirit Holy. But Peter said to him,
Τὸ ἀργύριόν σου σὺν σοὶ εἴη εἰς ἀλώλειαν ὅτι τὴν
Thy money with thee may it be to destruction, because the

δωρεάν τοῦ θεοῦ ἐνόμισας διὰ χρημάτων κτᾶσθαι. 21 οὐκ
gift of God thou didst think by riches to be obtained. Not
ἔστιν σοι μερίς οὐδὲ κληρὸς ἐν τῷ λόγῳ τούτῳ ἡ γὰρ
there is to thee part nor lot in this matter; for the

καρδία σου οὐκ ἔστιν εὐθεία ἑνώπιον τοῦ θεοῦ. 22 μετανόη-
heart of thee is not right before God. Repent
σον οὖν ἀπὸ τῆς κακίας σου ταύτης, καὶ δέηθι τοῦ θεοῦ,²
therefore of thy wickedness this, and supplicate God,

εἰ ἄρα ἀφεθήσεται σοὶ ἡ ἐπίνοια τῆς καρδίας σου. 23 εἰς
if indeed may be forgiven to thee the thought of thy heart; in
τὴν γὰρ χολὴν πικρίας καὶ σύνδεσμον ἀδικίας ὁρῶ σε
for the gall of bitterness and a bond of unrighteousness I see thee

ὄντα. 24 Ἀποκριθεὶς δὲ ὁ Σίμων εἶπεν, Δείθητε ὑμεῖς ὑπὲρ
to be. And answering Simon said, Supplicate ye on behalf
ἐμοῦ πρὸς τὸν κύριον, ὥπως μηδὲν ἐπέλθῃ ἐπ' ἐμὲ ὧν
of me to the Lord, so that nothing may come upon me of which

the gospel, the things about the kingdom of God and the name of Jesus Christ, they were baptized, both men and women.

¹³ And Simon himself also believed. And when he had been baptized, he continued to follow Philip. And seeing miracles and great works of power being done, he was amazed.

¹⁴ And when the apostles in Jerusalem heard that Samaria had received the word of God, they sent Peter and John to them.

¹⁵ And when they had come, they prayed for them that they might receive the Holy Spirit

¹⁶ (for as yet He had fallen on none of them, but they had only been baptized into the name of the Lord Jesus).

¹⁷ Then they laid hands on them and they received the Holy Spirit.

¹⁸ And when Simon saw that the Holy Spirit was given through the laying on of the hands of the apostles, he offered them money,

¹⁹ saying, Give me this power also, that on whomever I may lay hands he may receive the Holy Spirit.

²⁰ But Peter said to him, May your money be destroyed with you, because you thought the gift of God could be gotten by money.

²¹ You have no part or share in this matter, for your heart is not right in the sight of God.

²² Therefore repent of this wickedness of yours and pray God if indeed the thought of your heart may be forgiven to you.

²³ For I see that you are in the gall of bitterness and the chains of unrighteousness.

²⁴ And Simon answered them and said, Pray to the Lord for me, that none of these things which you have said may come on me.

¹ — τὰ ΛΙΤΤΑΥ.

¹ — τοῦ ΓΛΙΤΤΑΥ.

² δυνάμεις καὶ σημεῖα μεγάλα γινομένα θω.

¹ Σαμάρεια θ. — τὸν ΛΙΤΤΑΥ. ² Ἰωάννην θ. ³ οὐδέπω ΛΙΤΤΑΥ. ⁴ πέπειθον

ΛΙΤΤΑ ⁵ ἰδὼν ΟΛΙΤΤΑΥ. ⁶ — τὸ ἅγιον πνεῦμα. ⁷ ἐάν ΟΛΙΤΤΑΥ. ⁸ ἐναντί ΟΛΙΤΤΑΥ.

⁹ τοῦ κυρίου the Lord ΛΙΤΤΑΥ.

²⁵ Then when they had testified and preached the word of the Lord, they returned to Jerusalem. And they preached the gospel in many villages of the Samaritans.

²⁶ And an angel of the Lord spoke to Philip, saying, Get up and go toward the south, on the highway which goes from Jerusalem to Gaza (which is desert).

²⁷ And he got up and went. And, behold! An Ethiopian man, a eunuch, one in power under Can-dace the queen of the Ethiopians, who was her treasurer, who had come to Jerusalem to worship

²⁸ and was returning. And sitting in his chariot, he was reading the prophet Isaiah.

²⁹ And the Spirit said to Philip, Go near and join yourself to this chariot.

³⁰ And running near to him, Philip heard him reading the prophet Isaiah. And he said, Do you then know what you are reading?

³¹ And he said, How could I unless someone should guide me? And he asked Philip to come up to sit with him.

³² And the passage of the Scripture which he was reading was this, "He was led as a sheep to slaughter and as a lamb dumb before his shearer, so He does not open His mouth."

³³ In His humiliation His judgment was taken away, and who shall declare His generation? For His life is taken from the earth."

³⁴ And the eunuch answering to Philip said, I beg of you, about whom does the prophet say this, about himself or about some other?

³⁵ And Philip opened his mouth. And begin-

εἶρηκατε. 25 Οἱ μὲν οὖν διαμαρτυράμενοι καὶ λαλῶ-
ye have spoken. They therefore having earnestly testified and having
σαντες τὸν λόγον τοῦ κυρίου, ὑπέστρεψαν εἰς Ἱερουσαλὴμ,^a
spoken the word of the Lord, returned to Jerusalem,
πολλὰς τε κώμας τῶν Σαμαρειτῶν^b εὐηγγελίσαντο.^c
and [to] many villages of the Samaritans announced the glad tidings.

26 Ἄγγελος δὲ κυρίου ἐλάλησεν πρὸς Φίλιππον, λέγων,
But an angel of [the] Lord spoke to Philip, saying,
Ἀνάσθη καὶ πορεύου^d κατὰ μεσημβρίαν, ἐπὶ τὴν ὁδὸν
Rise up and go towards [the] south, on the way
τὴν καταβαίνουσαν ἀπὸ Ἱερουσαλὴμ εἰς Γάζαν· αὕτη
which goes down, from Jerusalem to Gaza: the same
ἐστὶν ἔρημος. 27 καὶ ἀναστὰς ἐπορεύθη καὶ ἰδοὺ, ἀνὴρ
is desert. And having risen up he went. And lo, a man

Αἰθίοψ εὐνοῦχος δυνάστης Κανδάκης τῆς βασιλείας
an Ethiopian, a eunuch, one in power under Candace the queen

Αἰθίοπων, ὃς ἦν ἐπὶ πάσης τῆς γᾶς αὐτῆς, ὅς^e
of [the] Ethiopians, who was over all her treasure, who
ἐληλίθει προσκυνῆσαν εἰς Ἱερουσαλὴμ, 28 ἦν τε ὑποστρέψων
had come to worship to Jerusalem, and was returning

καὶ καθήμενος ἐπὶ τοῦ ὄρματος αὐτοῦ, καὶ ἀνεγίνωσκεν^f
and sitting in his chariot, and he was reading

τὸν προφήτην Ἡσαΐαν. 29 εἶπεν δὲ τὸ πνεῦμα τῷ Φίλιππῳ,
the prophet Esaias. And said the Spirit to Philip,
Πρόσθελθε καὶ κολληθήσεται τῷ ὄρματι τούτῳ. 30 Προσδραμὼν δὲ
Go near and join thyself to this chariot. And running up

ὁ Φίλιππος ἤκουσεν αὐτοῦ ἀναγινώσκοντος τὸν προφήτην
Philip heard him reading the prophet

Ἡσαΐαν, καὶ εἶπεν, Ἢ Ἀρά, γέ^g γινώσκεις ἃ ἀναγινώσκεις;
Esaias, and said, Then dost thou know what thou readest?

31 Ὁ δὲ εἶπεν, Πῶς γὰρ ἀνδραίμην ἐάν-μη τις ὁδη-
But he said, [No.] for how should I be able unless some one should

γήσῃ^h με; Παρεκάλεσέν τε τὸν Φίλιππον ἀναβάντα καθισαί
guide me? And he besought Philip having come up to sit

σὺν αὐτῷ. 32 ἡ δὲ περὶ τοῦ γραφῆς ἦν ἀνεγίνωσκεν
with him. And the passage of the scripture which he was reading

ἦν αὕτη, Ὡς πρόβατον ἐπὶ σφαγὴν ἤχθη, καὶ ὡς ἀμνός
was this, As a sheep to slaughter he was led, and as a lamb,

ἐναντίον τοῦ κείροντοςⁱ αὐτὸν ἀφῶνος, οὕτως οὐκ ἀνοίγει
before him who shears him [is] dumb, thus he opens not

τὸ στόμα αὐτοῦ. 33 ἐν τῇ ταπεινώσει αὐτοῦ, ἡ κρίσις αὐτοῦ
his mouth. In his humiliation his judgment

ἔρθη, τὴν δὲ^j γενεὰν αὐτοῦ τίς διηγήσεται; ὅτι
was taken away, and the generation of him who shall declare I for

αἰρεται ἀπὸ τῆς γῆς ἡ ζωὴ αὐτοῦ. 34 Ἀποκριθεὶς δὲ ὁ εὐνοῦχος
is taken from the earth his life. And answering the eunuch

τῷ Φίλιππῳ εἶπεν, Δέομαί σου, περὶ τίνος ὁ προφήτης
to Philip said, I pray thee, concerning whom the prophet

λέγει τοῦτο; περὶ ἑαυτοῦ, ἢ περὶ ἑτέρου τινός;
says this? concerning himself, or concerning some other?

35 Ἀνοίξας δὲ ὁ Φίλιππος τὸ στόμα αὐτοῦ, καὶ ἀρχάμενος
And having opened Philip his mouth, and having begun

^a ὑπέστρεφον were returning LITTA. ^b Ἱεροσόλυμα LITTA. ^c Σαμαρειτῶν T.
^d εὐηγγελίζοντο were announcing the glad tidings LITTA. ^e πορεύθητι L. ^f τῆς
LITTA. ^g — ὅς LT[IT]. ^h — καὶ LT[IT]. ⁱ — καὶ τε, and L. ^j Ἡσαΐαν τὸν προφήτην
LITTA. ^k ἀράγε GT. ^l ὁδηγήσει shall guide TIT. ^m κείροντος T. ⁿ — αὐτοῦ
(read the humiliation) LITTA. ^o — ἡ δὲ and LITTA.

ἀπὸ τῆς γραφῆς ταύτης, εὐηγγελίσατο αὐτῷ τὸν Ἰη-
 from this scripture, announced to him the glad tidings— Je-
 σου. 36 ὥς δὲ ἐπορεύοντο κατὰ τὴν ὁδόν, ἦλθον ἐπὶ
 And as they were going along the way, they came upon
 τὴν ὕδωρ· καὶ φησιν ὁ εὐνοῦχος, Ἴδου ὕδωρ· τί κωλύει
 a certain water, and 'says 'the 'eunuch, Behold water; what hinders
 με βαπτισθῆναι; 37 Ἐἶπεν δὲ ὁ Φίλιππος, Εἰ πιστεύεις ἐξ
 me to be baptized? And 'said 'Philip, If thou believest from
 ὅλης τῆς καρδίας, ἐξέστιν. Ἀποκριθεὶς δὲ εἶπεν, Πιστεύω
 'whole 'the heart, it is lawful. And answering he said, I believe
 σὸν υἱὸν τοῦ θεοῦ εἶναι τὸν Ἰησοῦν χριστόν. 38 Καὶ ἐκέλευ-
 'the 'Son 'of 'God 'to be 'Jesus 'Christ. And he com-
 σεν σῆναι τὸ ἄρμα· καὶ κατέβησαν ἀμφότεροι εἰς
 manded 'to 'stand 'till 'the 'chariot. And they went down both to
 τὸ ὕδωρ, ὅτε Φίλιππος καὶ ὁ εὐνοῦχος· καὶ ἰβάπτισεν αὐτόν.
 the water, both Philip and the eunuch, and he baptized him.
 39 ὅτε δὲ ἀνέβησαν ἐκ τοῦ ὕδατος πνεῦμα κυρίου
 But when they came up out of the water [the] Spirit of [the] Lord
 ἤρπασεν τὸν Φίλιππον· καὶ οὐκ εἶδεν αὐτὸν οὐκέτι
 'snatched away Philip, and 'saw 'him 'no 'longer 'the
 εὐνοῦχος, ἐπορεύετο γὰρ τὴν ὁδόν αὐτοῦ χαίρων. 40 Φίλιππος
 'eunuch, for he went his way rejoicing. 'Philip
 δὲ εὐρέθη εἰς Ἀζωτον· καὶ διερχόμενος εὐηγ-
 'but was found at Azotus, and passing through he announced the
 γελίζετο τὰς πόλεις πάσας, ἕως τοῦ ἐλθεῖν αὐτὸν εἰς
 glad tidings [to] the 'cities 'all, till he came to
 *Καيسάρειαν.¹

9 Ὁ δὲ Σαῦλος ἔτι ῥιμπνέων² ἀπειλῆς καὶ φόβου εἰς
 'But Saul, 'still breathing out threatenings and slaughter towards
 τοὺς μαθητὰς τοῦ κυρίου, προσελθὼν τῷ ἀρχιερεὶ 2 ᾤτήσατο
 the 'disciples of the Lord, having come to the high priest asked
 παρ' αὐτοῦ ἐπιστολάς εἰς Δαμασκὸν πρὸς τὰς συναγωγὰς,
 from him letters to Damascus, to the synagogues,
 ὅπως ἑάν³ τινὰς εὕρῃ τῆς ὁδοῦ ὄντας⁴ ἀνδρας· τε καὶ
 so that if 'any he found 'of 'the 'way 'being both men and
 γυναῖκας, δεδεμένους ἀγάγῃ εἰς Ἱερουσαλὴμ. 3 ἐν δὲ
 women, having bound he might bring [them] to Jerusalem. But in
 τῷ πορεύεσθαι ἐγένετο· αὐτὸν ἐγγίζειν τῇ Δαμασκῷ, καὶ
 and having fallen on the earth he heard a voice saying to him,
 ἐξαίφνης⁵· ἑπερίστραψεν αὐτόν· ὥς ἀπὸ τοῦ οὐρανοῦ·
 suddenly 'shone round about him a light from the heaven,
 4 καὶ πεισὼν ἐπὶ τὴν γῆν ἤκουσεν φωνὴν λέγουσαν αὐτῷ,
 and having fallen on the earth he heard a voice saying to him,
 Σαούλ, Σαούλ, τί με διώκεις; 5 Εἶπεν δέ, Τίς εἰμ',
 Saul, Saul, why me dost thou persecute? And he said, Who art thou,
 εἴριε; Ὁ δὲ κύριος εἶπεν, Ἐγώ εἰμι Ἰησοῦς ὃν σὺ
 arise; 'O 'the Lord said, I am Jesus whom thou
 διώκεις· ⁶ ἐκλήρόν σοι πρὸς κέντρα λακτίζειν.
 persecutest. [It is] hard for thee against [the] goads to kick.
 6 Τρέμων· τε καὶ θαμβῶν εἶπεν, Κύριε, τί με θίλεις
 And trembling and astonished he said, Lord, What me dost thou

ning from this Scripture, he preached to him the gospel of Jesus.

36 And as they were going along the way, they came on a certain water. And the eunuch said, Look! Water! What keeps me from being baptized?

37 And Philip said, If you believe from the whole heart, it is lawful. And answering he said, I believe Jesus Christ to be the Son of God.

38 And he ordered the chariot to stop. And they both went down into the water, both Philip and the eunuch. And he baptized him.

39 And when they came up out of the water, the Spirit of the Lord took Philip away, so that the eunuch never saw him again — for he went his way rejoicing.

40 And Philip was found at Azo-tus. And going through he preached the gospel to all the cities until he came to Caesarea.

CHAPTER 9

1 But Saul, still breathing out threatenings and murder against the Lord's disciples, went to the high priest,

2 asking for letters from him to the synagogues at Da-mas-cus, so that if he found any who were of the Way, whether men or women, he might bring them bound to Jerusalem.

3 But in going, he was drawing near to Da-mas-cus when suddenly a light from Heaven shone around him.

4 And he fell down on the ground and heard a voice saying to him, Saul! Saul! Why do you persecute Me?

5 And he said, Who are you, sir? And the Lord said, I am Jesus whom you persecute. It is hard for you to kick against the prods.

6 And trembling and astonished, he said,

¹ — verse 37 ΟΛΤΓ·Α. ² Καيسαρίαν τ. ³ ριμπνέων τ. ⁴ ὄντας τῆς ὁδοῦ, τ. ⁵ ἐξαίφνης τε ΛΤΓ·Α·Ω. ⁶ ἐπερίστραψεν αὐτόν Ε; αὐτόν περί· Ε; αὐτόν περι· ΤΤΓ·Α·Ω. ⁷ ἐκ out of ΛΤΓ·Ω. ⁸ + [and] Α. ⁹ — κύριος εἶπεν (read he [said]) ΛΤΓ·Α·Ω. ¹⁰ + ὁ Ναζωραῖος the Nazarene [L]·Ω. ¹¹ — σκληρόν . . . πρὸς αὐτόν, (verse 6) ΟΛΤΓ·Α·Ω.

Lord, what do you want me to do? And the Lord said to him, Get up and go into the city and you will be told what you should do.

⁷ But the men who were traveling with him stood speechless, hearing indeed the voice, but seeing no one.

⁸ And Saul got up from the ground. And his eyes were opened, but he saw no one. But leading him by the hand, they brought him to Da-mas-cus.

⁹ And he was three days without seeing and did not eat or drink.

¹⁰ And there was a certain disciple in Da-mas-cus named An-a-ni-as. And the Lord said to him in a vision, An-a-ni-as! And he said, I am here, Lord.

¹¹ And the Lord said to him, Get up and go into the street called Straight and ask in the house of Judas for one named Saul of Tarsus —for, see, he is praying.

¹² And he has seen in a vision a man named An-a-ni-as coming in and putting a hand upon him so that he might see.

¹³ And An-a-ni-as answered, Lord, I have heard from many about this man, how many evils he has done to Your saints in Jerusalem.

¹⁴ And here he has authority from the chief priests to chain all who call on Your name.

¹⁵ And the Lord said to him, Go! For this one is a chosen vessel to Me, to bear My name before nations and kings and the sons of Israel.

¹⁶ For I will show him how much he must suffer for My name.

¹⁷ And An-a-ni-as left and went into the house. And laying his hands on him, he said,

ποιῆσαι; Καὶ ὁ κύριος πρὸς αὐτόν, ¹ Ἀνάσθη καὶ
to do? And the Lord [said] to him, Rise up and

εἰσελθε εἰς τὴν πόλιν, καὶ λαληθήσεται σοι ἅτιν' σε δεῖ
enter into the city, and it shall be told thee what thou it behoves

ποιεῖν. ⁷ Οἱ δὲ ἄνδρες οἱ συνοδεύοντες αὐτῷ εἰστήκεισαν
to do. But the men who were travelling with him stood

ἄφωνοι, ἰσχυροὶ ἰσχυροὶ τῆς φωνῆς μηδένα δὲ θεωροῦντες.
speechless, hearing indeed the voice but no one seeing.

⁸ ἤγερθη δὲ ὁ Σαῦλος ἀπὸ τῆς γῆς ἡ ἀνεγχεμένη δὲ τῶν
And rose up Saul from the earth, and having been opened

ὀφθαλμῶν αὐτοῦ οὐδένα ἔβλεπεν. χειραγωγοῦντες δὲ αὐτόν
his eyes no one he saw, But leading by the hand him

εἰσήγαγον εἰς Δαμασκόν. ὁ καὶ ἦν ἡμέρας τρεῖς μὴ βλέ-
they brought [him] to Damascus. And he was days three not see-

πων, καὶ οὐκ ἔφαγεν οὐδὲ ἔπιεν. ¹⁰ Ἦν δὲ τις μαθητὴς
ing, and did not eat nor drink. And there was a certain disci-
πλῆθος ἐν Δαμασκῷ ὀνόματι Ἀνανίας. καὶ εἶπεν πρὸς αὐτόν ὁ κύριος
in Damascus by name Ananias. And said to him the Lord

ἐν ὁράματι, Ἀνανία. Ὁ δὲ εἶπεν, Ἰδοὺ ἐγώ, κύριε.
in a vision, Ananias. And he said, Behold [here am] I, Lord.

¹¹ Ὁ δὲ κύριος πρὸς αὐτόν, Ἀναστήθι καὶ πορεύθητι ἐπὶ
And the Lord to him [said], Having risen up go into

τὴν ῥύμην τὴν καλουμένην Ἐυθείαν, καὶ ζήτησον ἐν οἰκίᾳ
the street which is called Straight, and seek in [the] house

Ἰούδα Σαῦλον ὀνόματι, Ταρσεύ. ἰδοὺ γὰρ προσεχεται,
of Judas [one] Saul by name, of Tarsus: for lo he prays,

¹² καὶ εἶδεν ἐν ὁράματι ἄνδρα ὀνόματι Ἀνανίαν εἰσελθόντα
and he saw in a vision a man by name Ananias coming

καὶ ἐπιθέντα αὐτῷ χεῖρα, ὅπως ἀναβλέψῃ. ¹³ Ἀπε-
and putting on him a hand, so that he should receive sight. An-

κρίθη δὲ ὁ Ἀνανίας, Κύριε, ἄκουσα ἀπὸ πολλῶν περὶ
answered and Ananias, Lord, I have heard from many concerning

τοῦ ἀνδρὸς τούτου, ὅσα κακὰ ἐποίησεν τοῖς ἁγίοις σου ἐν
this man, how many evils he did to thy saints in

Ἱερουσαλὴμ. ¹⁴ καὶ ὡς ἐχει ἐξουσίαν παρὰ τῶν ἀρχιερέων
Jerusalem; and here he has authority from the chief priests

δεῖν πάντας τοὺς ἐπικαλουμένους τὸ ὄνομά σου. ¹⁵ Ἐπεὶν δὲ
to bind all who call on thy name. And said

πρὸς αὐτόν ὁ κύριος, Πορεύου, ὅτι σκεῦος ἐκλογῆς ἔμει-
to him the Lord, Go, for a vessel of election to me

ἐστίν οὗτος, τοῦ βαστᾶσαι τὸ ὄνομά μου ἐνώπιον ἑθνῶν
is this [man], to bear my name before Gentiles

καὶ βασιλείων, ἰσχυροὶ ἰσχυροὶ Ἰσραὴλ. ¹⁶ ἐγὼ γὰρ ὑποδείκνυ-
and kings, and [the] sons of Israel: for I will shew

αὐτῷ ὅσα δεῖ αὐτόν ὑπὲρ τοῦ ὀνόματός μου παθεῖν.
to him how much it behoves him for my name to suffer.

¹⁷ Ἀπῆλθεν δὲ Ἀνανίας καὶ εἰσῆλθεν εἰς τὴν οἰκίαν, καὶ
And went away Ananias and entered into the house; and

ἐπιθεὶς ἐπ' αὐτόν τὰς χεῖρας εἶπεν, Σαουλ ἀδελφε, ὁ
having laid upon him [his] hands he said, Saul brother, the

^a + ἀλλὰ but OLTTAW. ^b ὁ δὲ τι LTTR. ^c ἐνεοί LITTAW. ^d — ὁ LITTAW. ^e ἡνεγ-
μένων LA; ἡνεομένων T. ^f οὐδὲν nothing LITTAW. ^g ἐν ὁράματι ὁ κύριος LITTAW.
^h Ἀνάστα Rise up L. ⁱ — ἐν ὁράματι LTA; ἄνδρα [ἐν ὁράματι] TR. ^k Ἀνανίαν ὀνόματι
LITTA. ^l τὰς (— τὰς TR) χεῖρας the hands LITTA. ^m — ὁ OLTTAW. ⁿ ἡκουσα I
heard LITTA. ^o τοῖς ἁγίοις σου ἐποίησεν LITTA. ^p ἐστίν μοι LITTAW. ^q + τῶν the L.
^r + τε both (Gentiles) LITTAW.

κύριος ἀπέσταλκέν με, Ἰησοῦς ὁ ὁφείεις σοι ἐν τῇ ὁδῷ
 Lord has sent me, Jesus who appeared to thee in the way
 ᾧ ἦρχον, ὅπως ἀναβλέψῃς καὶ πλησθῇς πνεύ-
 in which thou camest, that thou mightest receive sight and be filled with (the)
 ματος ἁγίου. 18 Καὶ εὐθὺς ἀπέπεσον ἀπὸ τῶν ὀφθαλμῶν
 Spirit Holy. And immediately fell from eyes
 αὐτοῦ ὥσει¹ λεπίδες, ἀνέβλεψεν. τε² παραχρῆμα,³ καὶ
 as it were scales, and he received sight instantly, and
 ἀναστὰς ἐβαπτίσθη, 19 καὶ λαβὼν τροφὴν ἐνίσχυσεν⁴
 having risen up was baptised; and having taken food he was strengthened.
 Ἐγένετο δὲ ὁ Σαῦλος μετὰ τῶν ἐν Δαμασκῷ μαθητῶν ἡμέρας
 And was Saul with the in Damascus disciples days
 τινάς. 20 καὶ εὐθὺς ἐν ταῖς συναγωγαῖς ἐκήρυσεν
 certain. And immediately in the synagogues he was proclaiming
 τὸν ἁριστόν,⁵ ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ θεοῦ. 21 Ἐξίσταντο δὲ
 Christ, that he is the Son of God. And were amazed
 πάντες οἱ ἀκούοντες, καὶ ἔλεγον, Οὐχ οὗτός ἐστιν ὁ πορθήσας
 all who heard, and said, Not this is he who destroyed
 ἐν⁶ Ἱερουσαλὴμ τοὺς ἐπικαλουμένους τὸ ὄνομα τοῦτο, καὶ
 in Jerusalem those who called on this name, and
 ᾧδε εἰς τοῦτο ἐληλύθει ἵνα δεδεμένους αὐτοὺς ἀγάγῃ
 here for this had come that bound them he might bring
 ἐπὶ τοὺς ἀρχιερεῖς; 22 Σαῦλος δὲ μάλλον ἐνεδυναμοῦτο, καὶ
 against the chief priests? But Saul more increased in power, and
 συνέκρινεν⁷ τοὺς Ἰουδαίους τοὺς κατοικοῦντας ἐν Δαμασκῷ,
 confounded the Jews who dwell in Damascus,
 συμβιβάζων ὅτι οὗτός ἐστιν ὁ χριστός. 23 ὥς δὲ ἐπληροῦντο
 proving that this is the Christ. Now when were fulfilled
 ἡμέραι ἱκαναί, συνεβουλεύσαντο οἱ Ἰουδαῖοι ἀνελεῖν αὐ-
 days many, consulted together the Jews to put to death him.
 τόν. 24 ἔγνωσθη δὲ τῷ Σαύλῳ ἡ ἐπιβουλὴ αὐτῶν. ⁸παρε-
 But became known to Saul their plot. They were
 τήρουν⁹ τὴν πύλαν ἡμέρας τε καὶ νυκτός, ὅπως αὐτὸν
 watching and the gates both day and night, that him
 ἀνέλυσιν. 25 λαβόντες δὲ αὐτὸν οἱ μαθηταὶ νυκτός
 they might put to death; but taking him the disciples by night
 κατήκταν διὰ τοῦ τείχους¹⁰, χαλίσαντες ἐν σπυρίδι.
 let down through the wall (him), lowering (him) in a basket.
 26 Παραγενόμενος δὲ ὁ Σαῦλος¹¹ εἰς Ἱερουσαλὴμ, ἔπει-
 And having arrived Saul at Jerusalem, he at-
 τῆσεν¹² κολλᾶσθαι τοῖς μαθηταῖς καὶ πάντες ἐφοβούντο
 tempted to join himself to the disciples, and all were afraid of
 αὐτόν, μὴ πεπεισέντες ὅτι ἐστὶν μαθητὴς. 27 Βαρνάβας δὲ
 him, not believing that he is a disciple. But Barnabas
 ἐπιλαβόμενος αὐτόν, ἤγαγεν πρὸς τοὺς ἀποστόλους, καὶ
 having taken him, brought (him) to the apostles, and
 διηγήσατο αὐτοῖς πῶς ἐν τῇ ὁδῷ εἶδεν τὸν κύριον, καὶ ὅτι
 related to them how in the way he saw the Lord, and that
 ἐλάλησεν αὐτῷ, καὶ πῶς ἐν Δαμασκῷ ἐπαρρησιάζατο ἐν τῇ
 he spoke to him, and how in Damascus he spoke boldly in the
 ὀνόματι τοῦ Ἰησοῦ. 28 καὶ ἦν μετ' αὐτὸν εἰσπορευόμενος
 name of Jesus. And he was with them coming in

Brother Saul, the Lord has sent me — Jesus who appeared to you in the way in which you came — so that you might receive your sight and be filled with the Holy Spirit.

18 And immediately something like scales fell from his eyes, and he received sight instantly, and he rose up and was baptized.

19 And taking food, he was strengthened.

And Saul was with the disciples at Damascus certain days.

20 And he at once preached Christ in the synagogues, that He is the Son of God.

21 And all those who heard were amazed and said, Is this not he who destroyed those who called on this Name in Jerusalem, and who had come here for this, that he might bring them chained to the chief priests?

22 But Saul increased the more in strength and confounded the Jews who lived in Damascus, proving that this is the Christ.

23 Now when many days had passed, the Jews plotted to kill him.

24 But their plan became known to Saul. They were also watching the gates both day and night, so that they might kill him.

25 But taking him by night, the disciples let him down through the wall, lowering him in a basket.

26 And after Saul had come to Jerusalem, he tried to join himself to the disciples. But they were afraid of him, not believing that he was a disciple.

27 But Barnabas took him and brought him to the apostles and told them how he had seen the Lord in the way, and that He spoke to him, and how he had spoken boldly in Damascus in the name of Jesus.

28 And he was with them, coming and go-

¹ ἀπέπεσαν αὐτοῦ ἀπὸ τῶν ὀφθαλμῶν LITTA. ² ὥς LITTA. ³ — παραχρῆμα GLITTA.
⁴ — ὁ Σαῦλος (read he was) OLITTA, W. ⁵ Ἰησοῦς Jesus OLITTA, W. ⁶ εἰς αὐτὸν. ⁷ — συν-
 ἔκρινεν TA. ⁸ — τοὺς T. ⁹ παρετηροῦντο LITTA, W. ¹⁰ εἰς καὶ αὐτὸν LITTA. ¹¹ αὐ-
 μαθητὰ αὐτοῦ his disciples LITTA. ¹² διὰ τοῦ τείχους κατήκταν LITTA. ¹³ + αὐτόν him LITTA
 S — ὁ Σαῦλος OLITTA, W. ¹⁴ ἐν τῇ LITTA. ¹⁵ ἐπειράσεν LITTA. ¹⁶ — τοῦ LITTA.

ing in Jerusalem, speaking boldly in the name of the Lord Jesus.

²⁹ And he spoke and reasoned with the Grecian Jews. But they decided to kill him.

³⁰ But when the brothers knew it, they brought him down to Caesarea and sent him away to Tarsus.

³¹ Then indeed the churches throughout all of Judea and Galilee and Samaria had peace, being built up and walking in the fear of the Lord and in the comfort of the Holy Spirit, being multiplied.

³² And traveling around, Peter went down also to the saints that lived at Lydda.

³³ And he found there a certain man named E-ne-as, who had been lying on a bed for eight years, being paralyzed.

³⁴ And Peter said to him, E-ne-as, Jesus the Christ heals you! Get up and spread for yourself. And he immediately got up.

³⁵ And all of those living in Lydda and Saron saw him and turned to the Lord.

³⁶ And there was a certain disciple at Joppa named Tab-i-tha (which means she was called Dorcas). She was full of good works and of kind-hearted acts which she did.

³⁷ And it happened in those days that she became ill and died. And after they had bathed her, they put her in an upper room.

³⁸ And as Lydda was near Joppa, and the disciples having heard that Peter was there,

καὶ ἐκπορευόμενος ἐν τῷ ὀνόματι τοῦ κυρίου Ἰησοῦ· ²⁹ ἐλάλει τε καὶ συνέζητε ἐν τῷ ὀνόματι τοῦ κυρίου Ἰησοῦ· ³⁰ ἐπὶ ἀφ' ὧν οἱ ἀδελφοὶ κατήγαγον αὐτὸν εἰς θάνατον· ³¹ καὶ ἐκείθεν ἀπέστειλαν αὐτὸν εἰς τὰρσόν· ³² αὐτὸς οὖν ἐπορεύθη εἰς τὰς ἐκκλησίας καθ' ὅλης τῆς Ἰουδαίας καὶ Γαλιλαίας καὶ Σαμαρείας· ἐπὶ πάντων αὐτῶν ἦν ἡ εἰρήνη, καὶ ἐπορεύθησαν ἐν φόβῳ κυρίου καὶ ἐν παρακλήσει τοῦ ἁγίου πνεύματος· πολλαὶ αὖτε ἐκτίσθησαν ἐκείνη·

³² Ἐγένετο δὲ Πέτρον διερχόμενον διὰ πάντων, κατελθεῖν καὶ πρὸς τοὺς ἁγίους τοὺς κατοικοῦντας ἐν Λύδδᾳ· ³³ εὗρεν δὲ ἐκεῖ ἄνθρωπον τινα Αἰνείαν ὀνόματι, ἔξ ἐτων ὀκτὼ κατακειμένον ἐπὶ κράββατῷ, ὃς ἦν παραλυτικὸς ἔτη ὀκτὼ· ³⁴ καὶ εἶπεν αὐτῷ ὁ Πέτρος, Αἰνέτα, ἵσταί σε· ³⁵ καὶ ἐγένετο αὐτῷ ὡς ἔλεγε· καὶ ἐκείνη ὥρα πάντες οἱ ἐκείθεν ἐπέστρεψαν πρὸς τὸν κύριον·

³⁶ Ἐν Ἰόππῃ δὲ τις ἦν μαθήτρια ὀνόματι Ταβιθά, ἣ διεμνημονομένη λέγεται Δορκὰς· αὕτη ἦν πλήρης ἀγαθῶν ἔργων καὶ ἐλεημοσυνῶν ὧν ἐποίησεν· ³⁷ ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις ἀσθενήσασαν αὐτὴν ἀποθανεῖν· ³⁸ ἔτι δὲ αὐτὴν ἐθαψάν· ³⁹ καὶ ἔπειτα ἀκούσαντες οἱ μαθηταὶ ὅτι ὁ Πέτρος ἐστὶν ἐν αὐτῇ ἀπέστειλαν δύο ἀνδράς πρὸς αὐτὸν, παρακαλῶντες αὐτὸν ἵνα ἐλθῇ μετὰ αὐτοὺς εἰς τὴν πόλιν·

¹ εἰς αὐτὸν ΛΤΓΑΥ. ² — καὶ ΛΤΓΑΥ. ³ — Ἰησοῦ ΛΤΓΑΥ. ⁴ ἀνελεῖν αὐτὸν ΛΤΓΑΥ.
⁵ Καίσαριαν Τ. ⁶ — αὐτὸν Λ. ⁷ Ἡ ΛΤΓΑΥ. ⁸ ἐκκλησία assembly ΛΤΓΑΥ.
⁹ Σαμαρείας Τ. ¹⁰ ἐγένετο ΛΤΓΑΥ. ¹¹ οἰκοδομομένη καὶ πορευομένη ΛΤΓΑΥ. ¹² ἐπλη-
¹³ θυνετο was increased ΛΤΓΑΥ. ¹⁴ Λύδδα ΛΤΓΑΥ. ¹⁵ ὀνόματι Αἰνείαν ΛΤΓΑΥ. ¹⁶ κράββατον
¹⁷ ΛΤΓΑΥ. ¹⁸ — ὁ ΛΤΓΑΥ. ¹⁹ εἶδαν ΛΤΓΑΥ. ²⁰ Σάρωνα ἐκλήθη ΛΤΓΑΥ. ²¹ ἔργων ἀγαθῶν ΛΤΓΑΥ.
²² ἐθαψάν αὐτήν ΤΤ. ²³ + τῷ ἰσὺ Λ. ²⁴ Δύδδα ΤΤΑ.

καλούντες ἡμὴν ὀκνήσαι· διελθὲν ἕως αὐτῶν. 39 ἀναστὰς
 ing [him] not to delay to come to them. "Having 'risen 'up
 δὲ Πέτρος συνῆλθεν αὐτοῖς· ὃν παραγενόμενον ἀνήγαγον
 'and· Peter went with them, whom, having arrived they brought
 εἰς τὸ ὑπερῶον, καὶ παρέστησαν αὐτῷ πᾶσαι αἱ χήραι
 into the upper room, and stood by him all the widows
 κλαίουσai καὶ ἐπιτεκνίμεναι χιτῶνας καὶ ἱμάτια ὅσα ἐ-
 weeping and shewing tunics and garments which "was
 ποίει μετ' αὐτῶν ὅσα ἡ Δορκὰς. 40 ἐκβαλὼν δὲ ἔξω πάντας
 "making 'with 'them 'being 'Dorcas. But "having 'put 'out 'all
 ὁ Πέτρος, ἰθεὺς τὰ γόνατα προσήυατο· καὶ ἐπιστρέψας
 'Peter, having bowed the knees he prayed. And having turned
 πρὸς τὸ σῶμα εἶπεν, Ταβιθά, ἀνάστηθι. Ἡ δὲ ἤνοιξεν
 to the body he said, Tabitha, Arise. And she opened
 τοὺς ὀφθαλμοὺς αὐτῆς· καὶ ἰδοῦσα τὸν Πέτρον ἀνέκλιθαι.
 her eyes, and seeing Peter she sat up.

41 δοῦς δὲ αὐτῇ χεῖρα ἀνίστησεν αὐτήν, φωνήσας δὲ
 And having given her [his] hand he raised up her, and having called
 τοὺς ἁγίους καὶ τὰς χήρας παρέδωκεν αὐτὴν ζῶσαν. 42 γνω-
 the saints and the widows he presented her living. "Known
 στὸν δὲ ἐγένετο καθ' ὅλην τὴν Ἰόππην, καὶ πολλοὶ
 'and 'it 'became throughout "whole 'the of Joppa, and many
 ἐπίστευσαν ἐπὶ τὸν κύριον. 43 ἐγένετο δὲ ὁ ἡμέρας
 believed on the Lord. And it came to pass [that] "days
 ἱκανὰς μέναι αὐτὸν ἐν Ἰόππῃ παρὰ τινι Σίμωνι βυρσεῖ.
 "many 'abode 'be in Joppa with a certain Simon a tanner.

10 Ἀνὴρ δέ τις Ῥῆν ἐν Καίσαρειᾳ ὀνόματι Κορνήλιος,
 But a certain man was in Caesarea by name Cornelius,
 ἑκατοντάρχης ἐκ σπείρης τῆς καλουμένης Ἰταλικῆς, 2 εὐ-
 a centurion of a band which is called Italie, pious
 σεβίης καὶ φοβούμενος τὸν θεόν σὺν παντὶ τῷ οἴκῳ αὐτοῦ,
 and fearing God with all his house,
 ποιῶν τε ἐλεημοσύνας πολλὰς τῷ λαῷ, καὶ δέόμενος
 both doing "alms "much to the people, and supplicating
 τοῦ θεοῦ ὀκνητῶς. 3 εἶδεν ἐν ὁράματι φανερώς, ὥστε
 God continually. He saw in a vision plainly, about
 ὥραν ἑννάτην τῆς ἡμέρας, ἄγγελον τοῦ θεοῦ εἰσελθόντα
 "hour "the 'ninth of the day, an angel of God coming
 πρὸς αὐτόν, καὶ εἰπόντα αὐτῷ, Κορνήλιε. 4 Ὁ δὲ ἀτε-
 to him, and saying to him, Cornelius. But he having looked
 νίσας αὐτῷ καὶ ἐμφοβος γενόμενος εἶπεν, Τί ἐστίν, κύριε;
 intently on him and "afraid 'becoming said, What is it, Lord?
 εἶπεν δὲ αὐτῷ, Αἱ προσευχαῖαι σου καὶ αἱ ἐλεημοσύναι σου
 And he said to him; Thy prayers and thine alms
 ἀνέβησαν εἰς μνημόσυνον ἑνώπιον τοῦ θεοῦ. 5 καὶ νῦν
 are gone up for a memorial before God. And now
 πέμψοντες Ἰόππῃ ἄνδρας, καὶ μετὰπεμψαί Σίμωνα ὃς
 send "to "Joppa "men, and send for Simon who
 ἐπικαλεῖται Πέτρος. 6 οὗτος ἐξνίκεται παρὰ τινι Σίμωνι
 is surnamed Peter. He lodges with a certain Simon
 βυρσεῖ, ὃς ἐστὶν οἰκία παρὰ θάλασσαν· οὗτος λαλήσει σοι
 a tanner, whose "is 'house by [the] sea; he shall tell thee

they sent two men to him asking him to come to them without delay.

39 And Peter rose up and went with them. When he had come, they brought him into the upper room. And all the widows stood beside him, weeping and showing coats and clothes which Dorcas was making with them.

40 But Peter put them all out and kneeled down and prayed. Then turning to the body, he said, Tab-i-tha, Get up! And she opened her eyes. And seeing Peter, she sat up.

41 And he gave her his hand and raised her up. And when he had called the saints and the widows, he showed her alive.

42 And it became known throughout all of Joppa. And many believed on the Lord.

43 And he stayed many days in Joppa with a tanner named Simon

CHAPTER 10

1 And there was a certain man in Caesarea named Cornelius, a captain of the Italian Band,

2 a pious one who feared God with all his household, doing also many good deeds to the people and praying to God continually.

3 About the ninth hour of the day he saw in a vision plainly an angel of God coming to him and saying to him, Cornelius!

4 And when he looked intently at him, he was afraid and said, What is it, sir? And he said to him, Your prayers and your charity have come up for a memorial before God.

5 And now send men to Joppa, and send for Simon whose last name is Peter.

6 He is staying with one Simon, a tanner, whose house is by the sea. He will tell you

ἡμὴν ὀκνήσαι delay not LETIAW. ἡμῶν us LETIAW. ἰ + καὶ and LETIAW. ἰ [τῆς] η. ἰ ἐπιστρεφόμενος πολλοὶ LETIAW. ὁ αὐτὸν ἡμέρας ἱκανὰς μέναι LET; — αὐτὸν 2. ἰ — ἦν OLITIAW. ἰ Caesarea T. ἰ — τὴ LETIAW. ἰ διὰ πάντας LETIA. ἰ + παρὶ LETIAW. ἰ ἐπικαλεῖται LETIAW. ἰ ἐμπροσθεν LETIA. ἰ ἄνδρας εἰς Ἰόππην LETIAW. ἰ + τινὰ a certain (Simon) LETIA. ἰ — οὗτος λαλήσει σοι τὴ σε δεῖ ποιεῖν OLITIAW.

what you ought to do.

⁷ And when the angel who spoke to Cornelius left, he called two of his servants and a pious soldier from among those who always waited on him.

⁸ And after he told them all things, he sent them to Joppa.

⁹ And on the next day, as these were traveling and drawing near to the city, Peter went up on the roof to pray, about the sixth hour.

¹⁰ And he became very hungry and wanted to eat. But as they were making ready, a trance fell on him.

¹¹ And he saw Heaven opened up and a certain vessel coming down on him, like a giant sheet tied at the four corners, and being let down on the earth.

¹² And in it were all kinds of four-footed animals of the earth, and the wild beasts, and creeping things, and the birds of the sky.

¹³ And a voice came to him, Get up, Peter! Kill and eat!

¹⁴ But Peter said, Oh no, Lord, for I never have eaten anything common or unclean.

¹⁵ And again the second time a voice came, What God has made clean you do not make common!

¹⁶ And this took place three times, then the vessel was again taken up into Heaven.

¹⁷ And even as Peter was bewildered as to what the vision which he saw might mean, then, behold, the men who were sent from Cornelius (having asked for the house of Simon) stood at the gate.

¹⁸ And they called out asking if Simon, whose last name was Peter was living there.

¹⁹ And even while Peter thought on the vis-

τί σε δεῖ ποιεῖν.¹ 7 Ὡς δὲ ἀπῆλθεν ὁ ἀγγέλως ὁ
what thee it behooves to do. And when departed the angel who
λαλῶν τῷ Κορνηλίῳ,² φωνήσας δύο τῶν οἰκετῶν αὐτοῦ,³
spoke to Cornelius, having called two of his servants,
καὶ στρατιώτην εὐσεβῆ τῶν προσκαρτερούντων αὐτῷ, 8 καὶ
and a soldier pious of those continually waiting on him, and
ἐξηγησάμενος αὐτοῖς ἅπαντα⁴ ἀπέστειλεν αὐτοὺς εἰς τὴν
having related to them all things he sent them to
Ἰόππην. 9 Τῇ δὲ ἐπαύριον ὁδοιπορούντων ἐκείνων⁵ καὶ
Joppa. And on the morrow, as were journeying these and
τῷ πόλει ἐγγιζόντων, ἀνέβη Πέτρος ἐπὶ τὸ δῶμα προσ-
to the city drawing near, went up Peter on the housetop to
εὐχασθαι, περὶ ὥραν ἕκτην. 10 Ἰγένετο δὲ πρόσπεινος,⁶
pray, about hour the sixth. And he became very hungry,
καὶ ἤθελεν γεύσασθαι⁷ παρασκευαζόντων δὲ ἐκείνων⁸ ἐκ-
and wished to eat. But as were making ready they fell
πενεῦν⁹ ἐπ' αὐτὸν ἑκστασις, 11 καὶ θεωρεῖ τὸν οὐρανὸν ἀνεψυ-
upon him a trance, and he beholds the heaven opened,
μένον, καὶ καταβαῖνον ἐπ' αὐτὸν¹⁰ σκευὸς τι ὡς ὀθόνην
and descending upon him a vessel certain, as a sheet
μεγάλην, τέσσαρσιν ἀρχαῖς¹¹ δεδεμένον, καὶ καθιέμενον ἐπὶ
great, by four corners bound, and let down upon
τῆς γῆς.¹² 12 ἐν ᾧ ὑπῆρχεν πάντα τὰ τετράποδα τῆς γῆς
the earth; in which were all the quadrupeds of the earth
καὶ τὰ θηρία καὶ τὰ ἐρπετὰ¹³ καὶ τὰ πετεινὰ τοῦ οὐ-
and the wild beasts and the creeping things and the birds of the hea-
ρανου.¹⁴ 13 καὶ ἰγένετο φωνὴ πρὸς αὐτόν, Ἀναστὰς, Πέτερ,
ven. And came a voice to him. Having risen up, Peter,
θῦσον καὶ φάγε. 14 Ὁ δὲ Πέτρος εἶπεν, Μηδ᾽ ὧς, κύριε· ὅτι
kill and eat. But Peter said, In no wise, Lord; for
οὐδέποτε ἔφαγον πᾶν κοινὸν ἢ ἀκάθαρτον. 15 Καὶ φωνὴ
never did I eat anything common or unclean. And a voice
πάλιν ἐκ δευτέρου πρὸς αὐτόν, Ὁ θεὸς ἐκαθάρισεν,¹⁵
[came] again the second time to him, What God cleansed,
σύ μὴ κοῖνον. 16 Τοῦτο δὲ ἰγένετο ἐπὶ τρίς· καὶ πάλιν¹⁶
thou not make common. And this took place thrice, and again
ἀνελήφθη τὸ σκεῦος εἰς τὸν οὐρανόν. 17 Ὡς δὲ ἐν ἑαυτῷ
was taken up the vessel into the heaven. And as in himself
διηπόρει ὁ Πέτρος τί ἀνείη τὸ ὄραμα ὃ εἶδεν, ἦ καὶ¹⁷
was perplexed Peter what might be the vision which he saw, also
ἰδοὺ, οἱ ἄνδρες οἱ ἀπεσταλμένοι ἅπλῃ¹⁸ τοῦ Κορνηλίου, διε-
behold, the men who were sent from Cornelius, having
ρωτήσαντες τὴν οἰκίαν¹⁹ Σίμωνος, ἐπίστησαν ἐπὶ τὸν πυλῶνα²⁰
inquired for the house of Simon, stood at the porch;
18 καὶ φωνήσαντες ἐπυνθάνοντο εἰ Σίμων ὁ ἐπικαλού-
and having called out they asked if Simon who [is] surnamed
μενος Πέτρος ἐνθάδε ξενίζεται. 19 Τοῦ δὲ Πέτρου ἐνθυμου-
Peter here lodges. But as Peter was think-
μῆναι²¹ περὶ τοῦ ὁράματος, εἶπεν αὐτῷ τὸ πνεῦμα, Ἰδοὺ,
ing over the vision, said to him the Spirit, Behold,

* αὐτῷ to him OLITAW. b — αὐτοῦ (read of the servants) LITAW. c ἅπαντα αὐτοῖς
LITAW. d αὐτὸν they T. e αὐτὸν LITAW. f ἰγένετο came LITAW. g — ἐπ' αὐτόν
OLITAW. h — δεδεμένον καὶ LITAW. i καὶ τὰ (— τὰ LITAW) ἐρπετὰ τῆς γῆς LITAW.
k — τὰ LITAW. l καὶ αὐτὸν LITAW. m ἐκαθάρισεν T. n εὐθύς immediately LITAW.
o ἀνελήφθη LITAW. p — καὶ LITAW. q ὑπὸ T. r + τοῦ LITAW. s διενθυμουμένου
was pondering OLITAW. t τὸ πνεῦμα αὐτοῦ LITAW.

ἀνδρες τρεῖς* ζητοῦσιν[†] σε[‡] 20 ἀλλὰ ἀναστὰς κατὰβηθι,
 men three seek thee; but having risen go down,
 καὶ πορεύου σὺν αὐτοῖς, μηδὲν διακρινόμενος* διότι[§] ἐγὼ
 and proceed with them, nothing doubting, because I
 ἀπέσταλκα αὐτούς. 21 Καταβάς^{||} δὲ Πέτρος πρὸς τοὺς
 have sent them. And having gone down Peter to the
 ἀνδρας[¶] τοὺς ἀπεσταλμένους ἀπὸ τοῦ Κορνηλίου πρὸς αὐτόν,^{||}
 men who were sent from Cornelius to him,
 εἶπεν, Ἰδοὺ, ἐγὼ εἰμι ὃν ζητεῖτε· τίς ἡ αἰτία δι' ἣν
 said, Behold, I am whom ye seek; what [is] the cause for which
 πάρεστε; 22 οἱ δὲ εἶπον,* Κορνήλιος ἑκατοντάρχης, ἀνὴρ
 ye are come? And they said, Cornelius a centurion, a man
 δίκαιος καὶ φοβούμενος τὸν θεόν, μαρτυρούμενός τε ὑπὸ ὅλου
 righteous and fearing God, and borne witness to by whole
 τοῦ ἔθνους τῶν Ἰουδαίων, ἔχοντα[†] ἰσθῆν ὑπὸ ἀγγέλου
 the nation of the Jews, was divinely instructed by angel
 ἁγίου, μεταπέμψασθαι σε εἰς τὸν οἶκον αὐτοῦ, καὶ ἀκοῦσαι
 a holy, to send for thee to his house, and to hear
 ῥήματα παρὰ σοῦ. 23 Εἰσκαλεσάμενος οὖν αὐτοὺς ἐξένισεν.
 words from thee. Having called in therefore them he lodged
 Τῇ δὲ ἐπαύριον* ὁ Πέτρος[†] ἐξῆλθεν σὺν αὐτοῖς, καὶ
 [them]. And on the morrow Peter went forth with them, and
 ἦντες τῶν ἀδελφῶν τῶν ἀπὸ τῆς Ἰόππης συνήλθον αὐτῷ.
 certain of the brethren those from Joppa went with him.
 24 καὶ τῇ ἐπαύριον εἰσῆλθον[‡] εἰς τὴν Καισάρειαν[§]
 And on the morrow they entered into Caesarea.
 ὁ δὲ Κορνήλιος ἦν προσδοκῶν αὐτόν, συγκαλεσάμενός τοὺς
 And Cornelius was expecting them, having called together
 συγγενεῖς αὐτοῦ καὶ τοὺς ἀναγκαίους φίλους. 25 Ὡς δὲ
 his kinsmen and intimate friends. And as
 ἰγένετο εἰσελθεῖν τὸν Πέτρον, ἀναντήσας αὐτῷ ὁ Κορνήλιος,
 was coming in Peter, having met him Cornelius,
 πεσὼν ἐπὶ τοῦς πόδας προσεκύνησεν. 26 ὁ δὲ Πέτρος
 having fallen at [his] feet did homage. But Peter
 αὐτὸν ἤγειρεν,* λέγων, Ἀνάστηθι· κάγω[†] αὐτὸς ἄνθρωπος
 him raised, saying, Rise up: I also myself a man
 εἰμι. 27 Καὶ συνομιλῶν αὐτῷ εἰσῆλθεν, καὶ εὕρισκει συνελθόν-
 am. And talking with him he went in, and finds gathered to-
 λυθότας πολλούς. 28 εἶπεν τε πρὸς αὐτούς, Ὑμεῖς ἐπίστασθε
 gather many. And he said to them, Ye know
 ὡς ἀθέμιτόν ἐστιν ἀνδρὶ Ἰουδαίῳ κολλᾶσθαι ἢ προσέρ-
 how unlawful it is for a man a Jew to unite himself or come
 χεσθαι ἄλλοφύλῳ* καὶ ἐμοὶ[†] ὁ θεὸς ἐδείξεν[‡] μηδένα
 near to one of another race. And to me God shewed no
 κοινὸν ἢ ἀκάθαρτον λέγειν ἀνθρώπου· 29 διὸ καὶ ἀναν-
 common or unclean to call man. Wherefore also without
 τῆρήτως ἦλθον μεταπεμψθεῖς. πυθάνομαι οὖν, τί-
 gainaxing I came, having been sent for. I inquire therefore, for what
 λόγῳ μετεπέμψασθέ[§] με; 30 Καὶ ὁ Κορνήλιος εἶπεν, Ἀπὸ
 reason did ye send for me? And Cornelius said, Ago
 τετάρτης ἡμέρας μέχρι ταύτης τῆς ὥρας ἤμην νηστεύων, καὶ^{||}
 four days until this hour I was fasting, and

ion, the Spirit said to him, See! Three men are looking for you.

20 But get up and go down and go with them, doubting nothing, for I have sent them.

21 And Peter went down to the men who were sent to him from Cornelius. And he said, See! I am the one you seek. Why did you come?

22 And they said, Cornelius, a captain, a righteous and God-fearing man, also one well-spoken of by all the nation of the Jews, was warned by a holy angel to send for you to come to his house and to hear words from you.

23 Then he called them in and housed them. And on the next day Peter went with them. And some of the brothers from Joppa went with him.

24 And on the next day they entered Caesarea. And Cornelius was expecting them, having called together his close friends and his relatives.

25 And as Peter was coming in, Cornelius met him, falling down at his feet, worshipping.

26 But Peter raised him up, saying, Stand up! I myself also am a man.

27 And talking with him, he went in. And he found many gathered together.

28 And he said to them, You know that it is not lawful for a Jewish man to go with or come near to one of another race. But God taught me not to call any man common or unclean.

29 So when I was called, I came without doubt. I therefore ask for what reason did you send for me?

30 And Cornelius said, Four days ago until this hour, I was fasting and praying in my

* — τρεῖς ΤΑ. * ζητοῦντες ΤΑ. * διτι ΟΛΤΓΑΥ. † — τοὺς ἀπεσταλμένους ἀπὸ τοῦ Κορνηλίου πρὸς αὐτόν ΟΛΤΓΑΥ. * εἶπαν ΛΤΓΑ. * ἀναστὰς having arisen (he went forth) ΟΛΤΓΑΥ. * — τῆς ΟΛΤΓΑΥ. * τῇ δὲ ΛΤΓΑΥ. ‡ εἰσῆλθεν he entered ΛΤΓ; εἰσῆλθας Τ. § — Καισάρειαν Τ. † συν. τ. § + τοῦ ΟΛΤΓΑΥ. ‡ ἤγειρεν αὐτόν ΛΤΓΑΥ. † καὶ ἐγὼ ΤΓΑ. ‡ κάμωι ΛΤΓΑ. † εἰδείξεν ὁ θεὸς Τ. ‡ μεταπέμψασθέ Α. ‡ — νηστεύων καὶ ΛΤΓ(Α).

house at the ninth hour. And, behold! A man stood in front of me in bright clothing!

³¹ And he said, Cornelius, your prayer was heard and your kind deeds were remembered before God.

³²So send to Joppa and call for Simon, whose last name is Peter. He is staying in Simon's house, a tanner, by the sea. When he comes he will speak to you.

³³ So, I immediately sent to you. And you did well to come. Now, then, we are all here before God to hear all things that God has commanded you.

³⁴ And Peter, opening his mouth, said, Indeed I see that God is not a respecter of persons.

35 But in every nation he who fears Him and works righteousness is acceptable to Him.

³⁶The word which He sent to the sons of Israel, preaching the gospel, peace by Jesus Christ (He is Lord of all!) you know.

³⁷It is the message which came throughout all Judea, having begun from Galilee after the baptism which John preached.

38 That God anointed Jesus (who was from Nazareth) with the Holy Spirit and with power. *He* went about doing good and healing all that were pressed down by the devil, because God was with Him.

39 And we are witnesses of all things which He did, both in the country of the Jews, and in Jerusalem (whom they killed by hanging Him on a tree).

⁴⁰This One God raised up on the third day and caused Him to be seen,

⁴¹ not to all the people but to witnesses

ἡν ἑνάτην ῥῶραν προσευχόμενος ἐν τῷ οἴκῳ μου· καὶ ἴδου
 the ninth hour praying in my house; and behold;
 ἄνθρωπος ἐστὶν ἐνώπιόν μου ἐν ἱσθῇ λαμπρῇ, 31 καὶ φησιν·
 a man stood before me in apparel bright, and said,
 Κορνήλιε, εἰσέκοσθη σου ἡ προσευχή καὶ ἀίλει σπύνα σου
 Cornelius, cease thou, thy prayer, and shine alma

ἐμνήσθησαν ἐνώπιον τοῦ θεοῦ. **32** πέμπουν οὖν εἰς Ἰόππην,
who were remembered before God. And send therefore two app-
καὶ μετακάλεσαι Σίμωνα τὸ ἐπικαλεῖται Πέτρος· οὗτος ξενίζε-
and call for Simon who is surnamed Peter; he lodges
ται ἐν οικίᾳ Σιμωνος βυρσίτου παρὰ θάλασσαν; who
in [the] house of Simon a tanner by [the] sea;
παράγειόμενος λαλήσει σοι. **33** **Ἐβάντην** οὖν ἐπέμβα-
having come will speak to thee. At once therefore I sent

πρός σε' σύ.τε καλῶς ἐποίησας παραγενόμενος. νῦν οὖν
to thee; and thou 'well 'didst having come. Now therefore
πάντες ἡμεῖς ἐνώπιον τοῦ θεοῦ παρῆμεν ἀκούσαι πάντα τὰ
all we before God are present to hear all things that
προσταγμένα σοι ἐ'πόη' 'τοῦ θεοῦ' 34 Ἀνοίξας δὲ Πέτρος
have been ordered. thee bv God. And 'opening' 'Peter

τὸ στόμα εἶπεν, Ἐπ' ἀληθείας καταλαμβάνομαι ὅτι οὐκ
[his] mouth said, Of a truth, I perceive that 'not
ἔστιν ἄνθρωπος τοῦτοῦ πνεύματος' ὁ θεός, 35 ἀλλ' ἐν παντί θῆναι ὁ
'is "a respector" of persons' God, but in every nation he that
φοβούμενος αὐτὸν καὶ ἐργαζόμενος δικαιοσύνην, δεκτός αὐτῷ
fears him and works righteousness, acceptable to him

is. 36 τὸν λόγον ὃν ἀπέστειλεν τοῖς υἱοῖς Ἰσραὴλ, εὐαγγελιζόμενος εἰρήνην διὰ Ἰησοῦ χριστοῦ, οὗτός ἐστιν

ἀντων κήριος, 37 ὑμεῖς οἰδατε¹ τὸ γενόμενον ῥῆμα
 'of 'all (Lord), ye know; the 'which 'came 'declaration
 καθ' ὅλης τῆς Ἰουδαίας, ἀρχάμενον² ἄπὸ τῆς Γαλιλαίας.

through whole the of Judæa, beginning from Galilee,
μετὰ τὸ βάπτισμα ὃ ἐκήρυξεν Ἰωάννης· 38 Ἰησοῦν τὸν
after the baptism which proclaimed John: Jesus who
ἀπὸ "Ναζαρέτ", ὃς ἔποιεον αὐτὸν ὁ θεὸς· πνεύματι

[was] from Nazareth, how ¹anointed ²him ³God with [the] ⁴Spirit
 ἅγιος καὶ δυνάμει, ὃς διῆλθεν ἐνεργειῶν καὶ ἰσχύος
¹Holy and with power, who went through, doing good, and healing
 πάντα τοὺς κατὰ δυνάμει καὶ ἰσχύος ὑπὸ τοῦ ἁγίου πνεύματος
 all things that were done by the power and strength of the Holy Spirit

παντας τοὺς καταδυναστευομένους ὑπο τοῦ διαβόλου, ὅτι
all that were being oppressed by the devil, because
ὁ θεὸς ἦν μετ' αὐτοῦ. 39 καὶ ἡμεῖς ἐσμὲν¹ μάρτυρες πάντων
God was with him. And we are witnesses of all things

ὡν ἐποίησεν ἐν τῇ χωρᾷ τῶν Ἰουδαίων καὶ ἐν Ἱερουσαλὴμ· ὃν ἔδωκαν τὴν κρεμάσαντες ἐπὶ ξύλου.
which he did both in the country of the Jews and in Jerusalem; whom they put to death having hanged [him] on a tree.

40 τοῦτον ὁ θεὸς ἤγειρεν ἐν τῇ τρίτῃ ἡμέρᾳ, καὶ ἔδωκεν αὐτὸν
This one God raised up on the third day, and gave him
ἐμφανίᾳ γενέσθαι, 41 οὐ παντὶ τῷ λαῷ, ἀλλὰ μάρτυσιν τοῖς
manifest to become, not to all the people, but to witnesses who

P — ὦραν LTTra. 9 — ὅς παραγενόμενος λαλήσει σοι LIT.[A].
 τὸ from LA. 1 — τοῦ κυρίου the Lord LTT. 7 — προσωπολήπτης LTTra.
 ῥαζόμενος TTTra. 7 + [γὰρ] L 8 — Ἰωάννης Tr. 8 — Ναζαρέθ ELTTra.

$$u) \text{ GLTT} \Delta W. \quad e - \epsilon \nu [L] Tr. \quad d + \kappa a i \text{ nso GLTT} \Delta W. \quad e \text{ av} \epsilon \nu \Delta W.$$

προκελεγροτονημένοι· ὑπὸ τοῦ θεοῦ, ἡμῖν, οἵτινες συνεφάγομεν
 had been chosen before by God, to us, who did eat with
 καὶ συνεπιόμεν αὐτῷ μετὰ τὸ ἀναστῆναι αὐτὸν ἐκ
 and did drink with him after he had risen from among [the]
 νεκρῶν· 42 καὶ παρήγγειλεν ἡμῖν κηρύξαι τῷ λαῷ, καὶ
 dead. And he charged us to proclaim to the people, and
 διαμαρτύρασθαι ὅτι «αὐτοῦς» ἐστὶν ὁ ὠρισμένος ὑπὸ τοῦ
 to testify fully that he it is who has been appointed by
 θεοῦ κριτῆς ζώντων καὶ νεκρῶν. 43 τοῦτ' πάντες οἱ προφῆται
 God judge of living and dead. To him all the prophets
 μαρτυροῦσιν, ἄφ' ἐσιν ἀμαρτιῶν λαβεῖν διὰ τοῦ ὀνόματος
 bear witness, [that] "remission" of "sins" receives "through" "name"
 αὐτοῦ πάντα τὸν πιστεύοντα εἰς αὐτόν.
 "he" every "one" "that" "believes" "on" "him".

44 Ἐτι λαλῶντος τοῦ Πέτρου τὰ ῥήματα ταῦτα, ἐπέπεσεν¹
 "Yet" "as" "is" speaking "Peter" these words, "fell"
 τὸ πνεῦμα τὸ ἅγιον ἐπὶ πάντας τοὺς ἀκούοντας τὸν λόγον.
 the "Spirit" the "Holy" upon all those hearing the word.
 45 καὶ ἐξέστησαν οἱ ἐκ περιτομῆς πιστοὶ ὅσοι² συνῆλ-
 And were amazed the "of" the "circumcision" believers as many as came
 θον· τῷ Πέτρῳ, ὅτι καὶ ἐπὶ τὰ ἔθνη ἡ δωρεὰ τοῦ ἁγίου
 with Peter, that also upon the Gentiles the gift of the Holy
 πνεύματος³ ἐκκέχυται· 46 ἤκουον γὰρ αὐτῶν λαλῶν-
 Spirit had been poured out; for they heard them speak-
 των γλώσσαις καὶ μεγαλυνῶν τὸν θεόν. τότε ἀπεκρίθη
 ing with tongues and magnifying God. Then answered
 47 Πέτρος, 47 Μὴ τὸ ὕδωρ «κωλύσαι δύναται» τις
 Peter, "The" "water" "forbid" "can" "any" one
 τοῦ μὴ βαπτισθῆναι τούτους, οἵτινες τὸ πνεῦμα τὸ ἅγιον
 that should not be baptized these, who the Spirit the Holy
 ἔλαβον «καθὼς» καὶ ἡμεῖς; 48 προσέταξεν⁴ τε⁵ «αὐτοὺς» βαπ-
 received as also we? And he ordered them to be
 τισθῆναι ἐν τῷ ὀνόματι τοῦ κυρίου. τότε ἡρώτησαν αὐτὸν
 baptized in the name of the Lord. Then they begged him
 ἐπιμεῖναι ἡμέρας τινάς.
 to remain "days" "some".

11 Ἦκουσαν δὲ οἱ ἀπόστολοι καὶ οἱ ἀδελφοὶ οἱ ὄντες κατὰ
 And "heard" the "apostles" and the brethren who were in
 τῇν Ἰουδαίαν, ὅτι καὶ τὰ ἔθνη ἐδέξαντο τὸν λόγον τοῦ θεοῦ.
 Judea, that also the Gentiles received the word of God;
 2 καὶ ὅτε¹ ἀνέβη Πέτρος εἰς Ἱερουσόλυμα, ἐκέκρινοντο πρὸς
 and when "went up" Peter to Jerusalem, "contended" with
 αὐτὸν οἱ ἐκ περιτομῆς, 3 λέγοντες, «Οτι» πρὸς ἄνδρας
 "him" those "of" [the] "circumcision", saying, To men
 ἀκροβυστιανέχοντας εἰσῆλθες, καὶ «συνέφαγες» αὐτοῖς.
 uncircumcised thou wastest in, and didst eat with them.
 4 Ἀρχάμενος δὲ 47 Πέτρος ἐξέτιθετο αὐτοῖς καθέξις λέ-
 But "having" begun "Peter" he set [it] forth to them in order say-
 γων, 5 Ἐγὼ ἦμην ἐν πόλει Ἰόππῃ προσευχόμενος, καὶ
 ing, I was in [the] city of Joppa praying, and
 εἶδον ἐν ἑκστάσει ὄραμα, καταβαίνειν σκεῦός τι ὡς ὅθην
 I saw in a trance a vision, "descending" "a" vessel "certain" like a "sheet"

chosen before by God, even to us who ate with Him and drank with Him after He had risen from the dead.

42 And He commanded us to preach to the people and to fully testify that He is the One appointed by God to be the Judge of living and dead.

43 All the prophets witness to Him, that through His name everyone that believes on Him receives remission of sins.

44 Even while Peter was speaking these words, the Holy Spirit fell on all those hearing the word.

45 And those of the circumcision-believers (who came with Peter) were amazed that the gift of the Holy Spirit had also been poured out on the Gentiles.

46 For they heard them speaking with languages and magnifying God. Then Peter said, 47 Can anyone keep back water that these should not be baptized who have received the Holy Spirit even as we also did?

48 And he commanded them to be baptized in the name of the Lord. Then they begged him to stay certain days.

CHAPTER 11

1 And the apostles and brothers who were in Judea heard that the Gentiles received the word of God also.

2 And when Peter went up to Jerusalem, they of the circumcision argued with him, 3 saying, You went in to men not circumcised and ate with them.

4 But Peter began explaining to them in order, saying,

5 I was in the city of Joppa praying. And in a trance I saw a vision: A certain vessel like a

1 οὗτός Ltr. h ēpese L. i oi who L. k συνῆλθαν Ttr. l πνεῦματος τοῦ ἁγίου L. m — ο LTrA. n δύναται κωλύσαι LTrA. o ὡς LTrA. p δὲ Ttr. q αὐτοῖς T. r ἐν τῷ ὀνόματι Ἰησοῦ χριστοῦ (Jesus Christ) βαπτισθῆναι LTr; ἐν τῷ ὀνόματι τοῦ κυρίου Bnp. A. s ὅτε δὲ LTrA. t Ἱερουσαλὴμ LTrA. u εἰσῆλθες (εἰσῆλθεν) he went in LTr; placed before πρὸς LTrA.W. v συνέφαγεν did eat with Tr. j. — ο LTrA.W.

giant sheet came down, lowered by its four corners out of Heaven. And it came to me.

⁶Looking in, I fixed my eyes and saw the four-footed animals of the earth, and the wild beasts, and the creeping things, and the birds of the sky.

⁷And I heard a voice saying to me, Get up, Peter! Kill and eat!

⁸But I said, No, Lord, for nothing common or unclean has entered my mouth.

⁹But a voice said to me the second time out of Heaven, What God made clean, you do not make common.

¹⁰And this happened three times, and all was again drawn up into Heaven.

¹¹And, behold! Immediately three men stood at the house where I was, having been sent from Caesarea to me.

¹²And the Spirit said for me to go with them, doubting nothing. And six of these brothers went with me. And we went into the house of the man

¹³And he told us how he saw the angel standing in his house and saying to him, Send men to Joppa and send for Simon, whose last name is Peter,

¹⁴who shall speak words to you by which you and all your household shall be saved.

¹⁵And as I began to speak, the Holy Spirit fell upon them also, even as on us in the beginning.

¹⁶And I remembered the word of the Lord saying, John indeed baptized with water, but you shall be baptized with the Holy Spirit.

¹⁷If then God gave the same gift to them as also to us, when we had believed on the Lord Jesus Christ, who was I to be able to withstand God?

¹⁸And hearing these things, they were

μεγάλην, τέσσαρσιν ἀρχαῖς καθιμένῃν ἐκ τοῦ οὐρανοῦ. καὶ
great, by four corners let down out of the heaven, and
ἤλθεν ἰσχυρὸς ἐμοῦ. 6 εἰς ἣν ἀτενίσας κατενόουν,
it came as far as me: on which having looked intently I considered,
καὶ εἶδον τὰ τετράποδα τῆς γῆς καὶ τὰ θηρία καὶ τὰ ἔρ-
and saw the quadrupeds of the earth and the wild beasts and the creeping
πετὰ καὶ τὰ πετεινὰ τοῦ οὐρανοῦ. 7 ἤκουσα δὲ φωνῆς λε-
things and the birds of the heaven. And I heard a voice say-
γούσης μοι, Ἀναστάς, Πέτρε, θύσον καὶ φάγε. 8 εἶπον, δέ,
ing to me, Having risen up, Peter, kill and eat. But I said,
Μηδᾶμῶς, κύριε· ὅτι ἁπλῶ κοινὸν ἡ ἀκάθαρτον οὐδέποτε
In no wise, Lord, for anything common or unclean never
εἰσῆλθεν εἰς τὸ στόμα μου. 9 ἀπεκρίθη δὲ ἡ φωνὴ ἐκ δευ-
entered into my mouth. But answered me a voice the second
τέρου ἐκ τοῦ οὐρανοῦ, Ἄ ὁ θεὸς ἑκαθάρισεν, σὺ μὴ
time out of the heaven, What God cleansed, thou not
κοινῶν. 10 τοῦτο δὲ ἐγένετο ἐπὶ τρίς, καὶ ἅπαν ὄνε-
make common. And this took place thrice, and again was
σπάσθη ἅπαντα εἰς τὸν οὐρανόν. 11 καὶ ἰδοὺ, ἐξαυτῆς τρεῖς
drawn up all into the heaven. And lo, at once, three
ἄνδρες ἐπέστησαν ἐπὶ τὴν οἰκίαν ἐν ᾗ ἦμην, ἀποσταλλόμενοι
men stood at the house in which I was, sent
ἀπὸ Καίσαρεως πρὸς με. 12 εἶπεν δὲ μοι τὸ πνεῦμα,
from Caesarea to me. And said to me the Spirit,
συνελθεῖν αὐτοῖς, μηδὲν διακρινόμενον· ἦλθον δὲ σὺν ἐμοὶ
to go with them, nothing doubting. And went with me
καὶ οἱ ἕξ ἀδελφοὶ οὗτοι, καὶ εἰσῆλθομεν εἰς τὸν οἶκον τοῦ
also and the six brethren these, and we entered into the house of the
ἀνδρός, 13 ἀπήγγειλέν τε ἡμῖν πῶς εἶδεν τὸν ἄγγελον ἐν
man, and he related to us how he saw the angel in
τῷ οἴκῳ αὐτοῦ σταθέντα καὶ εἰπόντα αὐτῷ, Ἀποστείλον εἰς
his house standing and saying to him, Send to
Ἰόππην ἄνδρας, καὶ μετὰ πέμψαι Σίμωνα τὸν ἐπικαλούμενον
Joppa men, and send for Simon who is surnamed
Πέτρον, 14 ὃς λαλήσει ῥήματα πρὸς σε ἐν οἷς σωθήσῃ
Peter, who shall speak words to thee whereby shalt be saved
σὺ καὶ πᾶς ὁ οἶκός σου. 15 ἐν δὲ τῷ ἀρξασθαι με λαλεῖν
thou and all thy house. And in my beginning to speak
ἐπέπεσεν τὸ πνεῦμα τὸ ἅγιον ἐπ' αὐτοὺς, ὥσπερ καὶ ἐφ'
fell the Spirit the Holy upon them, even as also upon
ἡμᾶς ἐν ἀρχῇ 16 ἐμνήσθην δὲ τοῦ ῥήματος κυρίου,
us in [the] beginning. And I remembered the word of [the] Lord,
ὡς ἔλεγεν, Ὁ Ἰωάννης μὲν ἐβάπτισεν ὕδατι, ὑμεῖς δὲ
how he said, John indeed baptized with water, but ye
βαπτισθήσεσθε ἐν πνεύματι ἁγίῳ. 17 Εἰ οὖν τὴν ἴσην
shall be baptized with [the] Spirit Holy. If then the like
δωρεάν ἔδωκεν αὐτοῖς ὁ θεὸς ὡς καὶ ἡμῖν, πιστεύσαντι ἐπὶ
gift gave to them God as also to us, having believed on
τὸν κύριον Ἰησοῦν χριστόν, ἐγώ· ὅδε τις ἦμην δυνατὸς
the Lord Jesus Christ, and I, who was I, [to be] able
κωλύσαι τὸν θεόν; 18 Ἀκούσαντες δὲ ταῦτα ἡσύχασαν,
to forbid God? And having heard these things they were silent,

ἰσχυρὸς τῆς α. * καὶ αὐτὸς ἰσχυρὸς τῆς α. ἀνεσπάσθη πάλιν ἰσχυρὸς τῆς α. τὸ πνεῦμα μοι λέγει. δ δὲ ἰσχυρὸς τῆς α. 1 — αὐτῷ ἰσχυρὸς τῆς α. 2 — δὲ καὶ ἰσχυρὸς τῆς α.

α — πᾶν ἰσχυρὸς τῆς α. β — μοι ἰσχυρὸς τῆς α. γ — ἀκαθάρ-
τῆς α. δ — ἀκαθάρτῆς α. ε — ἡμεῖς ὡς ἡμεῖς τῆς α. ζ — Καί-
μηδὲν διακρινόμενον ἰσχυρὸς τῆς α. η — μηδὲν διακρινόμενον ἰσχυρὸς τῆς α. θ — ἀδελφὸς ἰσχυρὸς τῆς α. ι — τοῦ τοῦ ἰσχυρὸς τῆς α.

καὶ ἰδοὺ ἐκείνους¹ τὸν θεόν, λέγοντες, Ἐργάσα² καὶ τοῖς ἔθνεσιν
and glorified God, saying, Then indeed also to the Gentiles
ὁ θεὸς τὴν μετάνοιαν³ ἔδωκεν εἰς ζωὴν.⁴
God repentance gave unto life.

19 Οἱ μὲν οὖν διασπαρέντες ἀπὸ τῆς θλίψεως τῆς
They indeed therefore who were scattered by the tribulation that
γενομένης ἐπὶ Ἑστέφανῳ,⁵ διῆλθον ἕως Φοινίκης καὶ Κύπρου
took place upon Stephen, passed through to Phoenicia and Cyprus
καὶ Ἀντιοχείας, μηδεὶν λαλοῦντες τὸν λόγον εἰ μὴ μόνον
and Antioch, to no one speaking the word except only
Ἰουδαίους. 20 ἦσαν δὲ τινες ἐξ αὐτῶν ἄνδρες Κύπριοι καὶ
to Jews. But were certain of them men Cypriots and
Κυρηναῖοι, οἵτινες εἰσελθόντες⁶ εἰς Ἀντιόχειαν, ἐλάλουν
Cyrenians, who having come into Antioch, spoke
πρὸς τοὺς Ἑλληνοιστάς⁷ εὐαγγελιζόμενοι τὸν κύριον
to the Hellenists, announcing the glad tidings—the Lord
Ἰησοῦν. 21 καὶ ἦν χεὶρ κυρίου μετ' αὐτῶν⁸ πολὺς τε
Jesus. And was [the] hand of [the] Lord with them, and a great
ἀριθμὸς πιστεύσας ἐπέστρεψεν ἐπὶ τὸν κύριον. 22 Ἦκούσθη
number having believed turned to the Lord. 22 Was heard
δὲ ὁ λόγος εἰς τὰ ὦτα τῆς ἐκκλησίας τῆς ἐν Ἱεροσολύμοις⁹
and the report in the ears of the assembly which [was] in Jeru-
salem περὶ αὐτῶν καὶ ἐξαπέστειλαν Βαρνάβαν διελ-
concerning them; and they sent forth Barnabas to go
θεῖν ἕως Ἀντιοχείας. 23 ὃς παραγενόμενος καὶ ἰδὼν
through as far as Antioch: who having come and having seen
τὴν χάριν τοῦ θεοῦ ἐχάρη, καὶ παρεκάλει πάντας τῇ προθέσει
the grace of God rejoiced, and exhorted all with purpose
τῆς καρδίας προμηνέιν τῷ κυρίῳ. 24 ὅτι ἦν ἀνὴρ ἀγαθός
of heart to abide with the Lord; for he was a man good
καὶ πλήρης πνεύματος ἁγίου καὶ πίστεως. καὶ προσετίθη
and full of [the] Spirit Holy and of faith. And was added
ὄχλος ἰκανὸς τῷ κυρίῳ. 25 Ἐξῆλθεν δὲ εἰς Ταρσὸν ὁ Βαρ-
a crowd large to the Lord. And went forth to Tarsus Barn-
νάβας ἀναζητῆσαι Σαῦλον, 26 καὶ εὗρον αὐτόν¹⁰ ἡγαγεν
abas to seek Saul; and having found him he brought
αὐτόν¹¹ εἰς Ἀντιόχειαν. ἐγένετο δὲ αὐτοὺς ἐναντιόν¹²
him to Antioch. And it came to pass they a year
ἐλον συναχθῆναι ἐν τῇ ἐκκλησίᾳ, καὶ διδάξαι ὄχλον
whole were gathered together in the assembly, and taught a crowd
ἰκανόν, χρηματίζατε πρῶτον¹³ ἐν Ἀντιοχείᾳ τοὺς μαθητάς
large: and were called first in Antioch the disciples
Χριστιανούς.
Christians.

27 Ἐν ταῦταις δὲ ταῖς ἡμέραις κατήλθον ἀπὸ Ἱεροσολύμων
And in these days came down from Jerusalem
προφῆται εἰς Ἀντιόχειαν. 28 ἀναστὰς δὲ εἰς
prophets to Antioch; and having risen up one from among
αὐτῶν ὀνόματι Ἀγαβός, ἠσημάνει¹⁴ διὰ τοῦ πνεύματος,
them, by name Agabus, he signified by the Spirit,
Λιμὸν μέγαν¹⁵ μέλλειν εἶσθαι ἐφ' ὅλην τὴν οἰκουμένην¹⁶
A famine great is about to be over whole the habitable world;

silent and glorified God, saying, Then truly God gave repentance to life to the Gentiles also.

19 Then, indeed, they who were scattered abroad by the persecution that took place over Stephen traveled to Phenicia and Cyprus and Antioch, preaching the word to no one except to Jews only.

20 But certain ones of them were men of Cyprus and Cyrene who, coming into Antioch, spoke to the Greek-speaking Jews, preaching the gospel of the Lord Jesus.

21 And the hand of the Lord was with them and very many turned to the Lord, believing.

22 And the news about them was heard in the ears of the church in Jerusalem. And they sent Barnabas to go to Antioch.

23 He rejoiced when he had come and had seen the grace of God and had encouraged them to continue in the Lord with purpose of heart.

24 For he was a good man and full of the Holy Spirit and of faith. And a great company was added to the Lord.

25 And Barnabas went out to Tarsus to look for Saul.

26 And having found him, he brought him to Antioch. For a whole year they gathered together in the church and taught a huge crowd. And the disciples were first called Christians in Antioch.

27 And in these days prophets came down from Jerusalem to Antioch.

28 And one named Agabus rose up from among them and showed by the Spirit that a great famine was going to come over the whole world (which also happened in the

1 ἰδοὺ ἔσαν LIT. 2 Ἐργάσα LIT. 3 Ἀρα then LIT. 4 εἰς ζωὴν ἔδωκεν LIT. 5 Ἑστέφανον L. 6 ἐλθόντες GLT. 7 + καὶ αὐτοὶ LIT. 8 Ἐλθόντες GLT. 9 Ἐλθόντες GLT. 10 + ὅς LIT. 11 + οὗτος was LIT. 12 Ἱερουσαλὴμ LIT. 13 ἀ — ἐλθεῖν LIT. 14 αὐτὸν (read [him]) LIT. 15 αὐτοὶ καὶ τοῖς αὐτοῖς LIT. 16 πρῶτος TIT. 17 ἐσημάνειν L. 18 μέγαν LIT. 19

γέλου, ἰδοὺκε· δὲ ὅραμα βλέπειν. 10 διελθόντες δὲ πρῶτην
 gol, but thought a vision he saw. And having passed through a first
 φυλακὴν καὶ δευτέραν, ἤλθον· ἐπὶ τὴν πύλην τὴν σιδηρᾶν
 guard and a second, they came to the gate iron
 τὴν φέρουσαν εἰς τὴν πόλιν, ἣτις αὐτομάτῃ ἠνοίχθη· αὐτοῖς·
 that leads into the city, which of itself opened to them;
 καὶ ἐξελθόντες προῆλθον ῥύμην μίαν, καὶ εὐθέως
 and having gone out they went on through street one, and immediately
 ἀπέστη ὁ ἄγγελος ἀπ' αὐτοῦ. 11 καὶ ὁ Πέτρος γενόμενος
 departed the angel from him. And Peter having come
 ἐν· αὐτῷ· ἔειπεν, Νῦν οἶδα ἀληθῶς ὅτι ἐξαπέστειλεν
 to himself said, Now I know of a truth that sent forth [the]
 κύριος τὸν ἄγγελόν αὐτοῦ, καὶ ἔξειλετό· με ἐκ χειρὸς
 Lord his angel, and delivered me out of [the] hand
 Ἡρώδου καὶ πάσης τῆς προσδοκίας τοῦ λαοῦ τῶν Ἰουδαίων.
 of Herod and all the expectation of the people of the Jews.
 12 συνιδὼν τε ἦλθεν ἐπὶ τὴν οἰκίαν τῆς Μαρίας τῆς μητρὸς
 And considering [it] he came to the house of Mary the mother
 ἡ Ἰωάννου· τοῦ ἐπικαλουμένου Μάρκου, οὗ ἦσαν ἱκανοὶ
 of John who is surnamed Mark, where were many
 συνιθροισμένοι καὶ προσευχόμενοι. 13 Κρούσαντος δὲ τὸν
 gathered together and praying. And having knocked
 Πέτρον· τὴν θύραν τοῦ πυλῶνος, προσῆλθεν παιδίσκη ὕπα-
 Peter [at] the door of the porch, came a damsel to
 κοῦσαι, ὀνόματι Ῥόδη· 14 καὶ ἐπιγνοῦσα τὴν φωνὴν τοῦ
 listen, by name Rhoda; and having recognized the voice
 Πέτρον, ἀπὸ τῆς χαρᾶς οὐκ ἤνοιξεν τὸν πυλῶνα, εἰσδρα-
 of Peter, from joy she opened not the porch, having
 μούσα δὲ ἀπήγγειλεν ἑστάναι τὸν Πέτρον πρὸ τοῦ
 run in but she reported to be standing Peter before the
 πυλῶνος. 15 οἱ δὲ πρὸς αὐτὴν ἔειπον, Μαινρ. Ἡ δὲ
 porch. But they to her said, Thou art mad. But she
 δῖισχυρίζετο οὕτως ἔχειν. οἱ δ' ἔλεγον, Ὁ ἄγγελος αὐ-
 strongly affirmed thus it was. And they said, The angel of
 τοῦ ἐστίν. 16 Ὁ δὲ Πέτρος ἐπέμενεν κρούων· ἀνοίξαντες δὲ
 him it is. But Peter continued knocking; and having opened
 εἶδον αὐτόν, καὶ ἐξετήσαν. 17 κατασείσας δὲ αὐτοῖς
 they saw him, and were amazed. And having made a sign to them
 τῇ χειρὶ σιγᾶν διηγήσατο αὐτοῖς πῶς ὁ κύριος αὐτὸν
 with the hand to be silent he related to them how the Lord him
 ἐξήγαγεν ἐκ τῆς φυλακῆς. εἶπεν Ῥδῇ, Ἀπαγγεῖλατε Ἰακώβῳ
 brought out of the prison. And he said, Report to James
 καὶ τοῖς ἀδελφοῖς ταῦτα. Καὶ ἐξελθὼν ἐπορεύθη εἰς ἕτερον
 and to the brethren these things. And having gone out he went to another
 τόπον. 18 γενομένης δὲ ἡμέρας ἦν ταραχος οὐκ ὀλίγος
 place. And having come day there was disturbance no small
 ἐν τοῖς στρατιώταις, τί ἀρα ὁ Πέτρος ἐγένετο. 19 Ἡρώδης
 among the soldiers, what then [of] Peter was become. Herod
 δὲ ἐπιζητήσας αὐτὸν καὶ μὴ εὐρύν, ἀνακρίνας τοὺς
 and having sought after him and not having found, having examined the
 φύλακας ἐκέλευσεν ἀπαχθῆναι· καὶ κατελθὼν
 guards he commanded [them] to be led away [to death]. And having gone down

you and follow me.

⁹ And he followed him, going out but not realizing that this which was happening by means of the angel was really true. But he thought he saw a vision.

¹⁰ And going through the first guard and the second, they came to the iron gate that leads into the city, which opened to them of its own accord. And going out, they went on through one street. And suddenly the angel left him.

¹¹ Now coming to himself, Peter said, Now I know that the Lord really sent out His angel and rescued me from Herod's hand and all the hope of the people of the Jews.

¹² And considering it, he came to the house of Mary the mother of John Mark, where many were gathered together and praying.

¹³ And when Peter knocked at the door of the gate, a girl named Rhoda came to see who was at the door.

¹⁴ And recognizing the voice of Peter, she did not open the gate for pure joy. But running inside she told them of Peter standing in front of the gate.

¹⁵ But they said to her, You are insane. But she insisted it was so. And they said, It is his angel.

¹⁶ But Peter still kept on knocking. And when they opened up, they saw him and were amazed.

¹⁷ But waving to them to be silent, he told them how the Lord brought him out of the prison. And he said, Go tell these things to James and to the brothers. And he left and went into another place.

¹⁸ And when day came, there was no small stir among the soldiers. What then had become of Peter?

¹⁹ And after searching for him and not finding him, Herod examined the guards,

ο ἦλθαν ΛΤΤΑ. δ ἠρώδη ΛΤΤΑ. ο ἐν αὐτῷ γενόμενος ΛΤΤΑΩ. ε ἔξειλετό ΟΛΤΤΑΩ.
 ε + τῆς ΛΤΤΑΩ. ι Ἰωάννου ΤΤ. ι αὐτὸν ἡς ΟΛΤΤΑΩ. κ εἶπεν ΛΤΤΑ. ι δ
 εἶπεν Λ· δὲ ἐλθόν ΟΤΤΑΩ. μ ἐστίν αὐτοῦ ΛΤΤΑ. ν εἶδαν ΛΤΤΑ. ο — αὐτοῖς τί ΤΤ.
 Ρ τε ΛΤΤΑ.

then commanded them to be led away to death. And going down from Judea to Caesarea, he remained.

²⁰ And Herod was bitterly displeased with those from Tyre and Sidon. But having made a friend of Blastus, who was over the king's bedroom, they came all together and begged for peace (because their country was fed by the king's).

²¹ And on a set day, Herod dressed up in royal clothing and sat on the throne, making a speech to them.

²² And the people were crying out, The voice of a god, and not of a man!

²³ But immediately an angel of the Lord struck him, because he did not give the glory to God. And he died, being eaten of worms.

²⁴ But the word of God grew and multiplied.

²⁵ And Barnabas and Saul returned from Jerusalem, having completed their mission, also bringing with them John Mark.

CHAPTER 13

¹ Now there were certain prophets and teachers there in the church in Antioch — Barnabas and Simeon (who was called Niger) and Lucius the Cyrenian and Man-a-en (Herod the tetrarch's foster-brother) and Saul.

² And as they were serving the Lord and fasting, the Holy Spirit said, Now separate both Barnabas and Saul to Me, for the work to which I have called them.

³ Then when they had fasted and prayed and had laid hands on them, they let them go.

⁴ Then they went down to Se-leu-ci-a, indeed being sent out by the Holy Spirit. And from there they sailed away to Cyprus.

⁵ And coming into Sal-a-mis, they preached the word of God in the synagogues of the

ἀπό τῆς Ἰουδαίας εἰς τὴν ῥομαίαν· καὶ ἐμεῖς ἐμεῖς. ²⁰ Ἦν

δὲ ὁ Ἡρώδης ἐν θυμῷ καὶ τοῖς Τυρίοις καὶ Σιδωνίοις·

ὁμοθυμαδὸν δὲ παρήσαν πρὸς αὐτόν, καὶ πείσαντες Βλάστον τὸν ἐπὶ τοῦ κοιτῶνος τοῦ βασιλέως, ἤθουντο εἰρήνην,

διὰ τὸ τρέφειν αὐτὸν τὴν χώραν ἀπὸ τῆς βασιλικῆς.

²¹ Τακτῇ δὲ ἡμέρᾳ ὁ Ἡρώδης ἐνδυσάμενος ἐσθῆτα βασιλικήν,

καὶ καθίσας ἐπὶ τοῦ βήματος, ἐδημιόγει πρὸς αὐ-

τοὺς. ²² ὁ δὲ δῆμος ἐπεφώνει, Θεοῦ φωνὴ καὶ οὐκ

ἀνθρώπου. ²³ Παροχρήμα δὲ ἐπάταξεν αὐτὸν ἄγγελος κυ-

ρίου, ὃν οὐκ ἔδωκεν τῇ δόξαν τῷ θεῷ· καὶ γενόμενος

σκληρόβρωτος ἐξέψυξεν. ²⁴ ὁ δὲ λόγος τοῦ θεοῦ ἤρξαντο

καὶ ἐπληθύνετο. ²⁵ Βαρνάβας δὲ καὶ Σαῦλος ὑπέστρεψαν εἰς

Ἱερουσαλὴμ, πληρώσαντες τὴν διακονίαν, σὺν παραλαβόν-

τες καὶ Ἰωάννην τὸν ἐπικληθῆντα Μάρκον.

¹³ Ἦσαν δὲ τινες ἐν Ἀντιοχείᾳ κατὰ τὴν οὐσαν

ἐκκλησίαν προφῆται καὶ διδασκαλοὶ, ὅτε Βαρνάβας καὶ Σιμεὼν

ὁ καλούμενος Νίγερ, καὶ Λούκιος ὁ Κυρηναῖος, Μανναῖν τε

καὶ Λούκιος ὁ Κυρηναῖος, καὶ Σαῦλος. ² Λεῖτουρ-

γοῦντων δὲ αὐτῶν τῷ κυρίῳ καὶ ἡστυεύοντων, εἶπεν ὁ

πνεῦμα τὸ ἅγιον, Ἀφορίσατε δὴ μοι τὸν Βαρνάβαν καὶ

Σαῦλον εἰς τὸ ἔργον, ὃν ἐπεφώνουν αὐτοὺς. ³ Τότε

ἡστυεύσαντες καὶ προσευξάμενοι, καὶ ἐπιθέντες τὰς χεῖρας

αὐτοῖς, ἀπέλυσαν. ⁴ Οὗτοι μὲν οὖν ἐπεμπεσθέντες

πρὸς τὸν ἅγιον, κατέβησαν εἰς τὴν Σελεύκειαν, καὶ ἐκεῖθεν

ἐξέβησαν εἰς τὴν Κύπρον. ⁵ Καὶ ἐλθόντες ἐν Σαλαμῖνι

κατήγγελλον τὸν λόγον τοῦ θεοῦ ἐν ταῖς

9 — τὴν ΛΙΤΑ. 10 — τὴν ΟΛ. 11 — σὺν Τ. 12 — καὶ ΛΙΤΙ[Α]. 13 — Ἰωάννην Τ. 14 — τινες ΛΙΤΑ. 15 — τε ΟΛΙΤΑ. 16 — τὸν ΛΙΤΑ. 17 — αὐτοὺς ΛΙΤΑ. 18 — τὴν ΛΙΤΑ. 19 — Σελεύκειαν Τ.

συναγωγῆς τῶν Ἰουδαίων· ἔχον· δὲ καὶ Ἰωάννην^h
 synagogues of the Jews. And they had also John [as]
 ὑπηρετήν. 6 διελθόντες· δὲ ἴτην νήσον ἄχρι Πάφου
 an attendant. And having passed through the island as far as Paphos
 εὐρόνⁱ· τινὰ μάγον ψευδοπροφήτην Ἰουδαίου, ᾧ ὄνομα
 they found a certain magician, a false prophet a Jew, whose name

Ἰαριήσους,^h 7 ὃς ἦν σὺν τῷ ἀνθυπάτῳ Σεργίῳ Παύλῳ,
 [was] Barjesus, who was with the proconsul Sergius Paulus,
 ἀνδρὶ συνεψῷ. οὗτος προσκαλεσάμενος Βαρνάβαν καὶ
 [man] an intelligent. He having called to [him] Barnabas and
 Σαῦλον ἐπέζητησεν ἀκοῦσαι τὸν λόγον τοῦ θεοῦ· 8 ἀντίστατο· δὲ
 Saul desired to hear the word of God. But there withstood
 αὐτοῖς Ἐλύμας ὁ μάγος· οὕτως γὰρ μεθερμηνεύεται τὸ ὄνομα
 them Elymas the magician, (for so is interpreted) "name
 αὐτοῦ· ζήτην διαστρεφῆαι τὸν ἀνθύπατον ἀπὸ τῆς πίστεως·
 [his], seeking to pervert the proconsul from the faith.

9 Σαῦλος δὲ, ὁ καὶ Παῦλος, πλησθεὶς πνεύματος ἁγίου,
 But Saul, who also [is] Paul, being filled with [the] Spirit Holy,
 καὶ^h ἀτενίσας εἰς αὐτὸν 10 εἶπεν, Ὁ πλήρης παν-
 and having looked steadfastly upon him said, O full of
 τὸς δόλῳ καὶ πάσης βαδιουργίας, υἱὲ διαβόλου, ἐχθρὲ πάσης
 all guile and all craft, son of [the] devil, enemy of all

δικαιοσύνης, οὐ· παῦσον διαστρέφω τὰς οὐδὺς κυρίου
 righteousness, wilt thou not cease perverting the ways of [the] Lord
 τὰς εὐθείας; 11 καὶ νῦν ἰδοὺ, χεὶρ^m τοῦ κυρίου ἐπὶ σέ,
 straight? And now lo, [the] hand of the Lord [is] upon thee,

καὶ ἔσῃ τυφλός, μὴ βλέπων τὸν ἥλιον ἄχρι καιροῦ.
 and thou shalt be blind, not seeing the sun for a season.

Παραρηξίμα·^h δὲ ἐπίπεσεν ἐπ' αὐτὸν ἀχλὺς καὶ σκότος, καὶ
 and immediately fell upon him a mist and darkness, and
 περιάγων ἐζήτει χεираγωγούς. 12 τότε ἰδὼν
 going about he sought some to lead [him] by the hand. Then having seen

ὁ ἀνθύπατος τὸ γεγονός ἐπίστευσεν, ἡκπλησόμενος^h ἐπὶ
 the proconsul what had happened believed, being astonished at
 τῇ διδασκῇ τοῦ κυρίου.
 the teaching of the Lord.

13 Ἀναχθίντες· δὲ ἀπὸ τῆς Πάφου οἱ περὶ ᾗτόν^h
 And having sailed from Paphos [with] those about [him]

Παῦλον ἦλθον εἰς Πέργην τῆς Παμφυλίας. Ἰωάννης· δὲ
 Paul came to Perga of Pamphylia; and John

ἀποχωρήσας ἀπ' αὐτῶν ὑπέστρεψεν εἰς Ἱερουσόλυμα. 14 ἀν-
 having departed from them returned to Jerusalem. They

τοὶ δὲ διελθόντες ἀπὸ τῆς Πέργης παρεγίνοντο εἰς Ἀν-
 but, having passed through from Perga, came to An-

τιόχειαν^h τῆς Πισιδίας, καὶ εἰσελθόντες^h εἰς τὴν συναγωγὴν
 tich of Pisidia, and having gone into the synagogue

τῇ ἡμέρᾳ τῶν σαββάτων ἐκάθισαν. 15 Μετὰ δὲ τὴν ἀνά-
 on the day Sabbath they sat down. And after the read-

γῶσιν τοῦ νόμου καὶ τῶν προφητῶν ἀπέστειλαν οἱ ἀρχισυνά-
 ing of the law and of the prophets sent the rulers of
 γῶχοι πρὸς αὐτούς, λέγοντες, Ἄνδρες ἀδελφοί, εἰ^h ἔστιν
 the synagogue to them, saying, Men brethren, if there is

Jews. And they also had John as a minister.

⁶And going through the island as far as Paphos, they found a certain magician, a false prophet, a Jew named Bar-je-sus.

⁷He was with the proconsul, Ser-gi-us Paulus, an intelligent man, who called Barnabas and Saul, asking to hear the word of God.

⁸But El-y-mas the magician (for that is the meaning of his name) opposed them there, wishing to turn the proconsul from the faith.

⁹But Saul (who is also Paul), being filled with the Holy Spirit and fixing his eyes on him

¹⁰said, O son of the devil, full of all trickery and cunning, enemy of all righteousness, will you not stop perverting the right ways of the Lord?

¹¹And now look, the hand of the Lord is on you and you will be blind, not seeing the sun for some time. And immediately a mist and darkness fell on him and he went about asking some to lead him by the hand.

¹²Then seeing what had happened, the proconsul believed, being gladly amazed at the teaching of the Lord.

¹³Paul and those with him sailed from Paphos and came to Perga of Pam-phy-lia. And John left them and returned to Jerusalem.

¹⁴But after going through from Perga, they came to Antioch of Pisidia. And going into the synagogue on the Sabbath day, they sat.

¹⁵And after the reading of the Law and the Prophets, the rulers of the synagogue sent to them, saying, Men, brothers! If there is a word of exhortation with you, say it to the people.

^h Ἰωάννην Tr. ⁱ + ὅλην (the) whole OLITAW. ^j + ἄνδρα a man LITAW. ^k Bar-
 ησοῦ Tr. ^l — καὶ LITAW. ^m — τοῦ (read of [the]) OLITAW. ⁿ τε Tr. ^o ἐπέσεν LITAW.
 p ἐκπληττόμενος Tr. ^q — τὸν LITAW. ^r Ἰωάννης Tr. ^s τὴν Πισιδίαν LITAW.
^t ἄλθοντες Tr. ^u + τις any (word) LITAW.

¹⁶ And Paul got up and signaled with his hand, saying, Men! Israelites, and those fearing God, listen!

¹⁷ The God of this people Israel chose out our fathers and lifted up the people in their stay in the land of Egypt, bringing them out with a high arm.

¹⁸ And He endured their ways for about forty years in the desert.

¹⁹ And having destroyed seven nations in the land of Canaan, He gave their land to them by lot.

²⁰ And afterwards, about four hundred and fifty years, He gave judges until Samuel the prophet.

²¹ And then they asked for a king. And God gave them Saul, the son of Kish, a man of the tribe of Benjamin, for forty years.

²² And taking him away, He raised up David for their king, to whom also He witnessed, saying, I found David the son of Jesse a man according to My own heart, who shall do all My will.

²³ Of the seed of this one, according to promise, God raised up a Savior to Israel, Jesus.

²⁴ after John had first preached a baptism of repentance to all the people of Israel before His coming.

²⁵ And as John was finishing his course, he said, Who do you think that I am? I am not He! But, behold! He is coming after me, of whom I am not worthy to untie the sandal of His feet.

²⁶ Men! Brothers! Sons of the race of Abraham and those among you fearing God!

ἡ λόγος ἐν ὑμῖν^a παρακλήσεως πρὸς τὸν λαόν, λέγετε.

¹⁶ Ἀναστὰς δὲ Παῦλος, καὶ καταδείσας τῇ χειρὶ, εἶπεν, Ἄνδρες καὶ Ἰσραηλῖται, καὶ οἱ φοβούμενοι τὸν θεόν, ἀκούσατε.

¹⁷ ὁ θεὸς τοῦ λαοῦ τούτου Ἰσραὴλ ἐξελέξατο τοὺς πατέρας

ἡμῶν, καὶ τὸν λαὸν ὕψωσεν ἐν τῇ παροικίᾳ ἐν γῇ

ἡμῶν, καὶ τὸν λαὸν ὕψωσεν ἐν τῇ παροικίᾳ ἐν γῇ

Ἀιγύπτῳ, καὶ μετὰ βραχίονος ὑψηλοῦ ἐξήγαγεν αὐτοὺς ἐξ

αὐτῆς· ¹⁸ καὶ ὡς τεσσαράκοντα ἐτὴν χρόνον ἐβροτοπο-

ῶν αὐτούς ἐν τῇ ἐρήμῳ. ¹⁹ καὶ καθελὼν ἔθνη ἐπὶ

ἐν γῇ Χαναάν, κατεκληροδότησεν αὐτοῖς τὴν γῆν αὐ-

τῶν. ²⁰ καὶ μετὰ ταῦτα, ὡς ἑξήκοντα τετρακοσίους καὶ

πεντήκοντα ἔδωκεν κριτάς ἕως Σαμουὴλ τοῦ προφήτου·

²¹ καὶ ἐκείθεν ᾔτησαν βασιλεῖα, καὶ ἔδωκεν αὐτοῖς ὁ θεὸς

τὸν Σαουλ υἱὸν Κίς, ἀνδρὰ ἐκ φυλῆς Βενιαμὴν, ἔτη

τεσσαράκοντα. ²² καὶ μεταστήσας αὐτὸν ἡγήρεν αὐτοῖς

τὸν Δαβὶδ εἰς βασιλεῖα, καὶ εἶπεν μαρτυρήσας·

Εὑρον Δαβὶδ τὸν τοῦ Ἰεσσαί, ἀνδρὰ κατὰ τὴν καρδίαν

μου, ὃς ποιήσει πάντα τὰ θελήματά μου. ²³ Τούτου

ὁ θεὸς ἀπὸ τοῦ σπέρματος κατ' ἐπαγγελίαν ἡγήρεν τῷ

Ἰσραὴλ σωτῆρα Ἰησοῦν, ²⁴ προκηρύξαντος Ἰωάννου

πρὸ προσώπου τῆς εἰσόδου αὐτοῦ βάπτισμα μετανοίας

παντὶ τῷ λαῷ Ἰσραὴλ. ²⁵ ὡς δὲ ἐπλήρου ὦσ' Ἰωάννης

τὸν δρόμον, ἔλεγεν, τίνα με ὑπονοεῖτε εἶναι; οὐκ εἰμὶ

ἐγώ, ἀλλ' ἰδοὺ, ἔρχεται μετ' ἐμέ, οὗ οὐκ εἰμὶ ἄξιος τὸ ὑπό-

δημα τῶν ποδῶν λῦσαι. ²⁶ Ἄνδρες ἀδελφοί, υἱοὶ γένους

Ἀβραάμ, καὶ οἱ ἐν ὑμῖν φοβούμενοι τὸν θεόν, ἱμῖν ὁ

^a ἐν ὑμῖν λόγος ΛΤΓΓ. ^b Ἰσραηλῖται T. ^c J — Ἰσραὴλ G. ^d Αἰγύπτῳ LTR. ^e τεσσαράκοντα LTR. ^f ἐβροτοποῶν αὐτούς he nourished them GLTAW. ^g κατεκληροδότησεν GLTAW. ^h αὐτοῖς TTR(A). ⁱ ὡς ἑξήκοντα τετρακοσίους καὶ πενήκοντα· καὶ μετὰ ταῦτα (read their land about four hundred and fifty years. And after these things he gave, &c.) LTRW. ^j — τοῦ TTR(A). ^k Κίς KLS LTR. ^l Βενιαμὴν LTR. ^m τεσσαράκοντα TTR. ⁿ τὸν Δαβὶδ αὐτοῖς LTR; Δαβὶδ OW. ^o Δαβὶδ LTR; Δαβὶδ OW. ^p ἡγάγεν brought ὁ Δαβὶδ αὐτοῖς LTR. ^q — ὁ LTR. ^r Ἰωάννης T. ^s τί με ὑπονοεῖτε εἶναι; ἡμῖν ὁ ὡς T. ^t — ὁ LTR. ^u τί με ὑπονοεῖτε εἶναι; ἡμῖν ὁ ὡς T.

λόγος τῆς σωτηρίας ταύτης ἀπεστάλη·¹ 27 οἱ γὰρ κατοικοῦν-
word of this salvation was sent: for those dwelling
τες ἐν Ἱερουσαλὶμ καὶ οἱ ἀρχόντες αὐτῶν, τούτων ἀγνοήσαντες
in Jerusalem and their rulers, him not having known
καὶ τὰς φωνὰς τῶν προφητῶν τὰς κατὰ πᾶν σάββατον ἀνα-
and the voices of the prophets who on every sabbath are
γινωσκομένας, κρίναντες ἐπλήρωσαν· 28 καὶ μηδεμίαν
read, having "judged [him] they fulfilled. And no one
αἰτίαν θανάτου εὗροντες ᾗτήσαντο· Ἰπλάτον² ἀναιρεθῆναι
cause of death having found they begged Pilate to put to death
αὐτόν. 29 ὡς δὲ ἐτέλεσαν ἅπαντα³ τὰ περὶ αὐτοῦ γε-
him. And when they finished all things that concerning him had
γραμμένα, καθελόντες ἀπὸ τοῦ ξύλου, ἔθηκαν εἰς
been written, having taken [him] down from the tree, they put [him] in
μνημεῖον· 30 ὁ δὲ θεὸς ἤγειρεν αὐτὸν ἐκ νεκρῶν,
a tomb; but God raised him from among [the] dead,
31 ὃς ὥσθι ἐπὶ ἡμέρας πλείους τοῖς συναναβᾶσιν αὐτῷ
who appeared for days many to those who came up with him
ἀπὸ τῆς Γαλιλαίας εἰς Ἱερουσαλὴμ, οἵτινες⁴ εἰσὶν μάρτυρες
from Galilee to Jerusalem, who are witnesses
αὐτοῦ πρὸς τὸν λαόν. 32 καὶ ἡμεῖς⁵ ὑμᾶς εὐαγγελιζόμεθα
his to the people. And we to you announce the glad tidings—
τὴν πρὸς τοὺς πατέρας ἐπαγγελίαν γενομένην, ὅτι ταύτην
the, to the fathers promise made, that this
ὁ θεὸς ἐκπεπλήρωκεν τοῖς τέκνοις Ἰακώβ⁶ ἡμῶν.⁷ ἀναστήσας
God has fulfilled children their to us, having raised up
Ἰησοῦν· 33 ὡς καὶ ἐν τῷ ψαλμῷ τῷ δευτέρῳ γέγραπται,⁸
Jesus; as also in the psalm second it has been written,
Υἱός μου εἰ σὺ, ἐγὼ σήμερον γεγέννηκά σε. 34 Ὅτι δὲ
Son my thou art, I to-day have begotten thee. And that
ἀνίστησεν αὐτὸν ἐκ νεκρῶν, μηκέτι μέλλοιτα ὑπο-
he raised him from among [the] dead, no more to be about to
στρέφειν εἰς διαφθοράν, οὕτως εἶρηκεν,⁹ Ὅτι δώσω ὑμῖν τὰ
return to corruption, thus he spoke: I will give to you the
ὅσια¹⁰ Δαβὶδ¹¹ τὰ πιστά. 35 Ἐδὶ¹² καὶ ἐν ἑτέρῳ λέγει,
mercies of David faithful. Wherefore also in another he says,
Οὐ δώσεις τὸν θρόνον σου ἰδεῖν διαφθοράν. 36 Δαβὶδ¹³
Thou wilt not suffer thy Holy One to see corruption. David
μὴν γὰρ ἰδὶα γενεᾷ ὑπηρέτησας τῷ τοῦ θεοῦ βουλή¹⁴
judged for to his own generation having ministered by the of God counsel
ἐκοιμήθη, καὶ προσετέθη πρὸς τοὺς πατέρας αὐτοῦ, καὶ εἶδεν
fell asleep, and was added to his fathers, and saw
διαφθοράν. 37 Ὁ δὲ θεὸς ἤγειρεν οὐκ εἶδεν διαφθοράν.
corruption. But he whom God raised up did not see corruption.
38 Γνωστοὺν οὖν ἔστω ὑμῖν, ἄνδρες ἀδελφοί, ὅτι διὰ τοῦ-
known therefore be it to you, men brethren, that through this
του ὑμῖν ἄφεσις ἁμαρτιῶν καταγγέλλεται· 39 καὶ¹⁵ ἀπὸ
one to you remission of sins is announced, and from
πάντων ὧν οὐκ ἠδυνήθητε ἐν τῷ νόμῳ¹⁶ Μωσέως¹⁷ δι-
all things from which ye could not in the law of Moses be
καιωθῆναι, ἐν τούτῳ πᾶς ὁ πιστεύων δικαιούται. 40 βλἐ-
justified, in him everyone that believes is justified. Take

The word of this salvation was sent to you.

²⁷ For those living in Jerusalem and their rulers, not knowing Him, nor the voices of the prophets who are being read on every Sabbath, they have fulfilled them in judging.

²⁸ And no one being able to find any cause of death, they begged Pilate to kill Him.

²⁹ And when they finished all things that had been written of Him, taking Him down from a tree, they laid Him in a tomb.

³⁰ But God raised Him from among the dead,

³¹ and He appeared for many days to those

who came up with Him from Galilee to Jerusalem, who are His witnesses to the people.

³² And we preach to you the gospel, the promise made to the fathers,

³³ that God has raised up Jesus and has fulfilled this to us, their children — as it has been written in the second Psalm also, "You are My Son. Today I have begotten You."

³⁴ And that He raised Him from among the dead, never more to return to corruption, He spoke in this way, "I will give to You the sure mercies of David."

³⁵ Then He also says in another Psalm, "You will not allow Your Holy One to see corruption."

³⁶ For when he had served his own generation by the will of God, David died and was added to his fathers. And he did see corruption.

³⁷ But He whom God raised up did not see corruption!

³⁸ So, men and brothers, let it be known to you that through this One remission of sins is preached.

³⁹ And in Him everyone who believes is justified from all things from which you were not able to be justified by the law of Moses.

¹ ἀπεστάλη was sent forth LITTAW. ² Πιλάτον T. ³ πάντα OLITTAW. ⁴ + οὓς
now LITTAW. ⁵ + ἡμεῖς now W. ⁶ ἡμῶν IO OUR LITTAW; αὐτῶν ἡμῶν W. ⁷ τῷ πρώτῳ
(first) ψαλμῷ γέγραπται OLTT; τῷ ψαλμῷ γέν. τῷ πρώτῳ (δευτέρῳ AW) LAW. ⁸ Δαυεὶδ LITTAW;
Δαυὶδ GW. ⁹ οἵοτι LITTAW. ¹⁰ — καὶ LITTAW. ¹¹ — τῷ LITTAW. ¹² Μωσέως OLITTAW.

⁴⁰Then beware that it may not come on you, that which has been spoken in the prophets.

⁴¹"You despisers see and wonder and be ruined! For I work a work in your days, a work which you in no way would believe if one should tell you of it."

⁴²But after the Jews left the synagogue, the Gentiles asked that these words be spoken to them on the next Sabbath.

⁴³And after the synagogue had broken up, many of the Jews and the devoted converts followed Paul and Barnabas, who spoke to them and persuaded them to continue in the grace of God.

⁴⁴And on the coming Sabbath, almost all the city was gathered together to hear the word of God.

⁴⁵But seeing the multitudes, the Jews were filled with envy and denied the things spoken by Paul, opposing and blaspheming.

⁴⁶But speaking boldly, Paul and Barnabas said, It was right that the word of God should be spoken to you first, but because you thrust it away and do not judge yourselves worthy of everlasting life, behold! We turn to the Gentiles.

⁴⁷For so the Lord has commanded us, "I have set You for a light of the Gentiles, for You to be for salvation to the ends of the earth."

⁴⁸And the Gentiles heard and rejoiced and glorified the word of the Lord, and as many as were ordained to eternal life believed.

⁴⁹And the word of the Lord was spread throughout all that country.

⁵⁰But the Jews stirred up the devoted and honorable women, and the chief men of the

περε. οὐν μη. ἐπὶ ἐλθρ ἑφ' ὑμᾶς" τὸ εἰρημένον in heed therefore that it may not come upon you that which has been said in τοῖς προφήταις, 41 Ἰδετε, οἱ καταφρονεῖται, καὶ θαυμάσατε the prophets, Behold, ye despisers, and wonder καὶ ἀφανισθῆτε· ὅτι ἔργον ἐγὼ ἐργάζομαι ἐν ταῖς ἡμέραις and perih; for a work I work in days ὑμῶν, ἔργον ἡψ' οὐ. μὴ πιστεύετε ἂν τις ἐκδιηγῇται your, a work which in no wise ye would believe if one should declare it ὑμῖν. 42 Ἐξιόντων δὲ ἐκ τῆς συναγωγῆς τῶν Ἰουδαίων, to you. But having departed from the synagogue the Jews, παρεκάλουν ἡτὰ ἔθνη" εἰς τὸ μετὰ τὴν σάββατον λαληθῆναι besought the Gentiles on the next sabbath to be spoken αὐτοῖς τὰ ῥήματα ταῦτα. 43 λυθείσης δὲ τῆς συναγωγῆς, to them these words. And having broken up the synagogue, ἠκολούθησαν πολλοὶ τῶν Ἰουδαίων καὶ τῶν σεβομένων followed many of the Jews and of the worshipping προσελύτων τῷ Παύλῳ καὶ τῷ Βαρνάβῳ· οἵτινες προσελα- proselytes Paul and Barnabas, who speak- λούντες αὐτοῖς ἔπειθον αὐτοὺς ἵκμιμιν· τῇ χάριτι τοῦ ing to them persuaded them to continue in the grace θεοῦ. of God.

44 Τῷ δὲ ἐρχομένῳ σαββάτῳ σχεδὸν πᾶσα ἡ πόλις And on the coming sabbath almost all the city συνήχθη ἀκοῦσαι τὸν λόγον τοῦ θεοῦ. 45 ἰδόντες δὲ was gathered together to hear the word of God. But having seen οἱ Ἰουδαῖοι τοὺς ὄχλους, ἐπλήθησαν ζήλου, καὶ ἀντιλέγον· the Jews the crowds were filled with envy, and contradicted τοῖς ὑπὸ Παύλου ῥηγομένοις, ἀντιλέγοντες καὶ the things by Paul spoken, contradicting and βλασφημοῦντες. 46 παρόρρησάμενοι δὲ ὁ Παῦλος καὶ ὁ Βαρ- blaspheming. But speaking boldly Paul and Barnabas εἶπον, Ὑμῖν ἦν ἀναγκαῖον πρῶτον λαλεῖναι τὸν nabas said, To you was necessary first to be spoken the λόγον τοῦ θεοῦ· ἐπειδὴ δὲ ἀπωθεῖσθε αὐτόν, καὶ οὐκ ἀξίους word of God; but since ye thrust away it, and not worthy κρίνετε ἑαυτοὺς τῆς αἰωνίου ζωῆς, ἰδοὺ στρεφόμεθα εἰς τὰ ye judge yourselves of eternal life, lo, we turn to the ἔθνη. 47 οὕτως γὰρ ἐντέταλται ἡμῖν ὁ κύριος, τίθειν σε Gentiles; for thus has enjoined us the Lord, I have set thee εἰς φῶς ἐθνῶν. τοῦ εἶναι σε εἰς σωτηρίαν ἕως ἡσχά- for a light of [the] Gentiles, that thou be for salvation to [the] utmost part of the earth. And bearing [it] the Gentiles rejoiced, and glorified τὸν λόγον τοῦ κυρίου, καὶ ἐπίστευσαν ὅσοι ἦσαν and the word of the Lord, and believed as many as were τεταγμένοι εἰς ζωὴν αἰώνιον. 49 διεφύετο δὲ ὁ λόγος τοῦ appointed to life eternal. And was carried the word of the κυρίου ὅτι ὅλης τῆς χώρας. 50 οἱ δὲ Ἰουδαῖοι παρώτρυναν Lord through whole the country. But the Jews excited τὰς σεβομένας γυναῖκας καὶ τοὺς ἐσχημένους καὶ τοὺς πρώ- the worshipping women and honourable and the principal

ἑ — ἐφ' ὑμᾶς LITTA. ἑ ἐργάζομαι ἐγὼ LITTA. ἡ δὲ LITTA. ἰ αὐτῶν they (having departed) OLITTA. ἡ — τὰ ἔθνη (read they besought) OLITTA. ἰ προσμένειν OLITTA. ἡ τε δα. ἡ ἐχομένη following OLAW. ο τοῦ κυρίου of the Lord LITTA. ἡ — τοῦ LITTA. ἡ λαλουμένων LITTA. ἡ — ἀντιλέγοντες καὶ LITTA. ἡ τε LITTA. ἡ εἶπον LITTA. ἡ — δὲ but LITTA. ἡ καὶ T. ἡ — καὶ OLITTA. ἡ.

ρους τῆς πόλεως, καὶ ἐπήγειραν διωγμὸν ἐπὶ τὸν Παῦλον
men of the city, and stirred up a persecution against Paul
καὶ Ἰρὼν¹ Βαρνάβαν, καὶ ἐξέβαλον αὐτοὺς ἀπὸ τῶν ὁρίων αὐ-
and Barnabas, and cast out them from their borders.
τῶν. 51 οἱ δὲ ἔκτιναζόμενοι τὸν κονιορτὸν τῶν ποδῶν αὐτῶν²
But they having shaken off the dust of their feet
ἐπ' αὐτοὺς, ἦλθον εἰς Ἰκόνιον. 52 οἱ δὲ³ μαθηταὶ ἐπλη-
against them, came to Iconium. And the disciples were
ροῦντο χαρᾶς καὶ πνεύματος ἁγίου.
filled with joy and [the] Spirit Holy.

14 Ἐγένετο δὲ ἐν Ἰκονίῳ κατὰ τὸ αὐτὸ εἰσελθεῖν αὐτοὺς
And it came to pass in Iconium together entered they
εἰς τὴν συναγωγὴν τῶν Ἰουδαίων, καὶ λαλῆσαι οὕτως ὥστε
into the synagogue of the Jews, and spoke so that
πιστεῖσαι⁴ αὐτοὺς καὶ Ἑλληνας πολὺ πλῆθος. 2 οἱ δὲ⁵
believed both of Jews and Hellenists a great number. But the
ἀπειθοῦντες⁶ Ἰουδαῖοι ἐπήγειραν καὶ ἐκάκωσαν τὰς ψυχὰς
disobeying Jews stirred up and made evil-affected the souls
τῶν ἰθιῶν κατὰ τῶν ἀδελφῶν. 3 Ἰκανὸν μὲν σὺν χρόνῳ
of the Gentiles against the brethren. A long therefore time
διέτριψαν παρρησιαζόμενοι ἐπὶ τῷ κυρίῳ, τῷ μαρτυ-
they stayed, speaking boldly, [confiding] in the Lord, who bore wit-
ροῦντι⁷ τῷ λόγῳ τῆς χάριτος αὐτοῦ, καὶ⁸ ἐδίδοντι⁹ σημεῖα καὶ
ness to the word of His grace, and giving signs and
τέρατα γίνεσθαι διὰ τῶν χειρῶν αὐτῶν. 4 Ἐσχίσθη δὲ τὸ
wonders to be done through their hands. And was divided the
πλῆθος τῆς πόλεως, καὶ οἱ μὲν ἦσαν σὺν τοῖς Ἰουδαίοις
of the city, and some were with the Jews
οἱ δὲ σὺν τοῖς ἀποστόλοις. 5 Ὡς δὲ ἰγένετο ὁρμή τῶν
and some with the apostles. And when there was a rush of the
ἰθιῶν τε καὶ Ἰουδαίων σὺν τοῖς ἀρχοῦσιν αὐτῶν, ὑβρίσαι
Gentiles both and Jews with their rulers, to insult
καὶ λιθοβολῆσαι αὐτοὺς, 6 συνιδόντες κατέφυγον εἰς τὰς
and to stone them, being aware they fled to the
πόλεις τῆς Λυκαονίας, Ἰλύστραν, καὶ Δέρβην, καὶ τὴν πε-
cities of Lycania, Lystra, and Derbe, and the country
ρί-
χωρον, 7 κακεῖ ἦσαν εὐαγγελιζόμενοι.¹⁰
around, and there they were announcing the glad tidings.

8 Καὶ τις ἀνὴρ ἦν ἄστροις ἀδύνατος¹¹ τοῖς ποσὶν ἐκά-
And a certain man in Lystra, impotent in the feet, sat,
θητο, χυλὸς ἐκ κοιλίας μητρὸς αὐτοῦ ὑπάρχων,¹² ὃς
lame from [the] womb of his mother being, who
οὐδέποτε περιπατήκει.¹³ 9 οὗτος ἰήκουεν¹⁴ τοῦ Παύλου
never had walked. This [man] heard Paul
λαλοῦντος· ὃς ἀνέσας αὐτῷ, καὶ ἰδὼν ὅτι πιστὸν
speaking, who, having looked intently on him, and seeing that faith
ἔχει¹⁵ τοῦ σωθῆναι, 10 εἶπεν μεγάλην φωνήν, ὁ ἀνάστηθι
he has to be healed, said with a loud voice, Stand up
ἐπὶ τοὺς πόδας σου ὀρθός. Καὶ ἤλλετο¹⁶ καὶ περιπατεῖ.
on thy feet upright. And he sprang up and walked.

city, and raised a persecution against Paul and Barnabas. And they expelled them out of their borders.

⁵¹ But shaking off the dust of their feet against them, they came to I-co-ni-um.

⁵² And the disciples were filled with joy and the Holy Spirit.

CHAPTER 14

¹ And they entered together into the syna-
gogue of the Jews in I-co-ni-um and spoke so
that a great company believed, both of Jews
and foreign-born Jews.

² But the unbelieving Jews stirred up the
souls of the Gentiles, making them evil-
hearted against the brothers.

³ So they stayed a long time, speaking
boldly in the Lord, who bore witness to the
word of His grace, giving miracles and
wonders to be done through their hands.

⁴ And the multitude of the city was di-
vided, and some were with the Jews, and
some with the apostles.

⁵ And when there was an attack by both
the Gentiles and Jews, with their rulers, in
order to abuse and to stone them,

⁶ they were warned and escaped to the
cities of Ly-ca-on-i-a, Lystra and Derbe, and
the country around there.

⁷ And they preached the gospel there.

⁸ And a certain man who had never walked
was sitting in Lystra, having no strength in
his feet, being lame from his mother's womb

⁹ — this one heard Paul speaking, who fixed
his eyes on him, seeing that he had faith to
be healed.

¹⁰ And he said with a loud voice, Stand up
on your feet! And he leaped up and walked.

¹ — τὸν ΛΙΤΡΑ. ² — αὐτῶν (read of the feet) ΛΙΤΡΑ.

ΛΙΤΡΑ. ³ — καὶ ἐπὶ τοῦ (the) Τ.

εὐαγγελιζόμενοι ἦσαν ΛΙΤΡΑ.

⁴ περιπατήκει· περιπατήσεν walked ΛΙΤΡΑ.

⁵ — τὸν ΛΙΤΡΑ. ⁶ — καὶ αὐτῶν ἐν τῷ ὀνόματι τοῦ κυρίου Ἰησοῦ χριστοῦ To these I say in the

name of the Lord Jesus Christ L.

⁷ — αὐτῶν (read of the feet) ΛΙΤΡΑ.

⁸ — καὶ οὐκ ἔστιν ἰσχυρὸς T.

⁹ ἀδύνατος ἐν ἄστροις T.

¹⁰ ἔχει πίστιν ΛΙΤΡΑ.

¹¹ — τὸν ΛΙΤΡΑ. ¹² — καὶ αὐτῶν ἐν τῷ ὀνόματι τοῦ κυρίου Ἰησοῦ χριστοῦ To these I say in the

name of the Lord Jesus Christ L.

¹³ — καὶ οὐκ ἔστιν ἰσχυρὸς T.

¹⁴ — καὶ οὐκ ἔστιν ἰσχυρὸς T.

¹⁵ — καὶ οὐκ ἔστιν ἰσχυρὸς T.

¹⁶ — καὶ οὐκ ἔστιν ἰσχυρὸς T.

¹⁷ — καὶ οὐκ ἔστιν ἰσχυρὸς T.

¹⁸ — καὶ οὐκ ἔστιν ἰσχυρὸς T.

τὴν Λύστραν καὶ Ἱκόνιον καὶ Ἀντιόχειαν· 22 ἐπιστηρίζοντες
 Lystra and Iconium and Antioch, establishing
 τὰς ψυχὰς τῶν μαθητῶν, παρακαλοῦντες ἐμμένειν τῇ
 the souls of the disciples, exhorting [them] to continue in the
 πίστει, καὶ ὅτι διὰ πολλῶν θλίψεων δεῖ ἡμᾶς εἰσελθεῖν εἰς
 faith, and that through many tribulations must we enter into
 τὴν βασιλείαν τοῦ θεοῦ. 23 χειροτονήσαντες δὲ αὐτοῖς ἑρε-
 the kingdom of God. And having chosen for them ol-
 βυτέρους κατ' ἐκκλησίαν,¹ προσευξάμενοι μετὰ νηστειῶν πα-
 ders in every assembly, having prayed with fastings they
 ῥέθεντο αὐτοὺς τῷ κυρίῳ εἰς ὃν πεπιστεύκεισαν. 24 καὶ
 committed them to the Lord, on whom they had believed. And
 διελθόντες τὴν Πισιδίαν ἦλθον εἰς Παμφυλίαν· 25 καὶ
 having passed through Pisidia they came to Pamphylia, and
 λαλήσαντες ἐν Πέργῃ τὸν λόγον κατέβησαν εἰς Ἀττάλειαν·²
 having spoken in Perga the word they came down to Attalia;
 26 καὶθενε ἀπέπλευσαν εἰς Ἀντιόχειαν, ὅθεν ἦσαν παρα-
 and thence they sailed to Antioch, whence they had been
 δεδομένοι τῇ χάριτι τοῦ θεοῦ εἰς τὸ ἔργον ὃ ἐπλήρωσαν.
 committed to the grace of God for the work which they fulfilled.
 27 παραγενόμενοι δὲ καὶ συναγαγόντες τὴν ἐκκλησίαν
 And having arrived and having gathered together the assembly
 ῥαγγέλλουσιν ὅσα ἐποίησεν ὁ θεὸς μετ' αὐτῶν, καὶ ὅτι ἤνοιξεν
 they declared all that ³did ⁴God with them, and that he opened
 τοῖς ἔθνεσιν θύραν πίστεως. 28 διέτριβον δὲ ἐκεῖ χρόνον
 to the nations a door of faith. And they stayed there ⁵time
 οὐκ ὀλίγον σὺν τοῖς μαθηταῖς.
 not a little with the disciples.

15 Καὶ ἄριστοι κατελθόντες ἀπὸ τῆς Ἰουδαίας διδάσκον
 And certain having come down from Judea were teaching
 τοὺς ἀδελφοὺς, ὅτι ἵαν· μὴ περιτέμνησθε¹ τῷ ἔθει· Μωϋ-
 the brethren, Unless ye be circumcised after the custom of Mo-
 σέως οὐ δύνασθε σωθῆναι. 2 Γενομένης ὅυν² στάσεως
 as ye cannot be saved. Having taken place therefore a commotion
 καὶ συζητήσεως³ οὐκ ὀλίγης τῷ Παύλῳ καὶ τῷ Βαρνάβᾳ πρὸς
 and discussion not a little by Paul and Barnabas with
 αὐτοὺς, ἔταξαν ἀναβαίνειν Παῦλον καὶ Βαρνάβαν καὶ
 them, they appointed ⁴to go up ⁵Paul ⁶and ⁷Barnabas and
 τινὰς ἄλλους ἐξ αὐτῶν πρὸς τοὺς ἀποστόλους καὶ
 certain others from amongst them to the apostles and
 πρεσβυτέρους εἰς Ἱερουσαλὴμ, περὶ τοῦ ζητήματος τούτου.
 elders to Jerusalem, about this question.

3 οἱ μὲν οὖν προπεμφθέντες ὑπὸ τῆς ἐκκλησίας διήρ-
 They indeed therefore having been sent forward by the assembly passed
 χοντο τὴν Φοινίκην καὶ Σαμάρειαν,¹ ἐκδογασμένοι τὴν
 through Phoenicia and Samaria, relating the
 ἐπιστροφὴν τῶν ἔθνων· καὶ ἐποίουν χαρὰν μεγάλην πᾶσιν
 conversion of the nations. And they caused ²joy ³great to all
 τοῖς ἀδελφοῖς. 4 παραγενόμενοι δὲ εἰς Ἱερουσαλὴμ⁴ ἄπε-
 the brethren. And having come to Jerusalem they were
 δέχθησαν⁵ ὑπὸ τῆς ἐκκλησίας καὶ τῶν ἀποστόλων καὶ τῶν
 welcomed by the assembly and the apostles and the

again to Lystra and I-co-ni-um and Antioch—
 22 confirming the souls of the disciples,
 encouraging them to continue in the faith,
 and that through many afflictions we must
 enter into the kingdom of God.

23 And after electing elders for them in every church and praying, with fastings, they gave them to the Lord, on whom they had believed.

24 And going through Pi-sid-i-a, they came to Pam-phy-li-a.

25 And after they had spoken the word in Perga, they came down to At-ta-li-a.

26 And from there they sailed to Antioch, from where they had been delivered up to the grace of God for the work which they had completed.

27 And having come and gathered the church together, they told all that God did with them, and how He opened a door of faith to the Gentiles.

28 And they remained there for some time with the disciples.

CHAPTER 15

1 And certain ones who had come down from Judea were teaching the brothers, Unless you are circumcised according to the custom of Moses, you cannot be saved.

2 So, after an uproar had occurred and Paul and Barnabas had much discussion with them, they appointed Paul and Barnabas and certain others among them to go up to the apostles and elders in Jerusalem as to this question.

3 Then, indeed, being sent by the church, they went through Phen-ic-i-a and Samaria telling of the conversion of the Gentiles. And they caused great joy to all the brothers.

4 And coming to Jerusalem, they were welcomed gladly by the church and the apostles

¹ καὶ εἰς τοὺς ΛΥΣΤΡΑ. ² κατ' ἐκκλησίαν πρεσβυτέρους ΛΥΣΤΡΑ. ³ = + τὴν ΠΤ. ⁴ εἰς τὴν Πέργην. ⁵ ὁ Ἀττάλειαν. ⁶ ῥαγγέλλουσιν ΛΥΣΤΡΑ. ⁷ ἐκεῖ οὐκ ὀλίγον. ⁸ περι-
 ῥηθήτε ye have been circumcised ΛΥΣΤΡΑ. ⁹ + τῷ ΛΥΣΤΡΑ. ¹⁰ ἔδ but (having taken
 place) ΠΤ. ¹¹ ζητήσεως οὐκ ὀλίγης. ¹² + τε both ΛΥΣΤΡΑ. ¹³ Σαμάρειαν. ¹⁴ Ἱερο-
 σολύμα. ¹⁵ παρῆλθον they were received ΛΥΣΤΡΑ. ¹⁶ ἀπὸ τῆς.

and the elders. And they revealed all that God had done with them.

⁵And there were certain believers from the sect of the Pharisees who rose up and said, It is only right to circumcise them and make them keep the law of Moses.

⁶And the apostles and the elders were assembled to see about this matter.

⁷And after there had been much talk, Peter got up and said to them, Men! Brothers! you know that from early days God chose from among us, that the Gentiles were to hear the word of the gospel by my mouth, and to believe.

⁸And the heart-knowing God bore witness to them, giving them the Holy Spirit, even as to us.

⁹And also He put no difference between us and them, for He made their hearts pure by faith.

¹⁰Now, then, why do you tempt God, to put a yoke on the neck of the disciples, one which neither our fathers nor we were able to bear.

¹¹But we believe through the grace of the Lord Jesus Christ, to be saved in the same way as they are, too.

¹²And all the crowd were quiet and listened to Barnabas and Paul telling what miracles and wonders God had done among the Gentiles by them.

¹³And after they were silent, James answered and said, Men! Brothers! Listen to me!

¹⁴Simon has told how God at first looked out in order to take out of the Gentiles a people for His name.

¹⁵And the words of the prophets agree with this, as it has been written,

¹⁶"After these things I will return and will build again the tabernacle of David which has fallen. And I will build the ruins of it again, and I will set it up.

πρεσβυτέρων, ἀνήγγειλάν τε ὅσα ὁ θεὸς ἐποίησεν μετ' αὐτῶν.

Ἐξανέστησαν δὲ τινες τῶν ἀπὸ τῆς αἰρέσεως τῶν Φαρισαίων

πεπιστευκότες, λέγοντες, Ὅτι δεῖ περιτέμνειν αὐτούς,

παραγγέλλειν τε τηρεῖν τὸν νόμον Μωϋσέως. 6 Συνήχθησαν

ὁ δὲ οἱ ἀπόστολοι καὶ οἱ πρεσβύτεροι ἰδεῖν περὶ τοῦ

λόγου τούτου. 7 πολλῆς δὲ συζητήσεως γενομένης, ἀνα-

στὰς Πέτρος εἶπεν πρὸς αὐτούς, Ἀδελφοί, ὑμεῖς

ἐπίστασθε ὅτι ἀπ' ἡμερῶν ἀρχαίων ὁ θεὸς ἐν ἡμῖν ἐξελέξατο

διὰ τοῦ στόματός μου ἀκοῦσαι τὰ ἔθνη τὸν λόγον τοῦ

εὐαγγελίου, καὶ πιστεῦσαι. 8 καὶ ὁ καρδιογνώστης θεὸς ἡμαρ-

τύρησεν αὐτοῖς, δοὺς αὐτοῖς τὸ πνεῦμα τὸ ἅγιον, καθὼς καὶ

ἡμῖν. 9 καὶ οὐδὲν διέκρινεν μεταξύ ἡμῶν ἐτε καὶ αὐτῶν,

τῇ πίστει καθάρισας τὰς καρδίας αὐτῶν. 10 νῦν οὖν τί

πειράζετε τὸν θεόν, ἐπιθεῖναι ζυγὸν ἐπὶ τὸν τράχηλον τῶν

μαθητῶν, ὃν οὔτε οἱ πατέρες ἡμῶν οὔτε ἡμεῖς ἰσχυσάμεν

βαστάσαι; 11 ἀλλὰ διὰ τῆς χάριτος κυρίου Ἰησοῦ χριστοῦ

πιστεύομεν σωθῆναι, καθ' ὃν τρόπον κακεῖνοι. 12 Ἐσίγησεν

δὲ πᾶν τὸ πλῆθος, καὶ ἤκουον Βαρνάβαν καὶ Παῦλον ἐξη-

γουμενων ὅσα ἐποίησεν ὁ θεὸς σημεῖα καὶ τέρατα ἐν τοῖς

ἐθνεσιν δι' αὐτῶν. 13 Μετὰ δὲ τὸ σιγήσαι αὐτοὺς ἀπεκρίθη

Ἰάκωβος λέγων, Ἀδελφοί, ἀκούσατέ μου. 14 Συμεὼν

ἐξηγήσατο καθὼς πρῶτον ὁ θεὸς ἐπεσκέψατο λαβεῖν ἐξ

ἐθνῶν λαὸν ἐπὶ τῷ ὀνόματι αὐτοῦ. 15 καὶ τούτῳ συμφω-

νοῦσιν οἱ λόγοι τῶν προφητῶν, καθὼς γέγραπται, 16 Μετὰ

ταῦτα ἀναστρέψω καὶ ἀνοικοδομήσω τὴν σκηνὴν Δαβὶδ

τῇ πεπρωκυῖαν καὶ τὰ κατεσκαμμένα αὐτῆς ἀνοικοδομήσω,

which is fallen; and the ruins of it I will build again,

^b τε TTA.

^c συζητήσεως LA; ζητήσεως TT.

^d ἐν ὑμῖν you (ἡμῖν w) ἐξελέξατο ὁ θεός

LTTRAW.

^e αὐτοῖς TTA.

^f οὐδὲν TTA.

^g τε w, + τὸν οἱ τοῖς GLTTAAW.

^h — ἐπὶ (upon) τῷ ὀν. αὐτοῦ for his name) LTTRAW.

ⁱ Δαβὶδ

GLTTAA; David GW.

^j κατεστραμμένα T; κατεστρεμμένα Tr.

^k — τε w, + τὸν οἱ τοῖς GLTTAAW.

^l — ἐπὶ (upon) τῷ ὀν. αὐτοῦ for his name) LTTRAW.

^m Δαβὶδ

GLTTAA; David GW.

ⁿ — τε w, + τὸν οἱ τοῖς GLTTAAW.

^o — ἐπὶ (upon) τῷ ὀν. αὐτοῦ for his name) LTTRAW.

^p Δαβὶδ

GLTTAA; David GW.

^q — τε w, + τὸν οἱ τοῖς GLTTAAW.

^r — ἐπὶ (upon) τῷ ὀν. αὐτοῦ for his name) LTTRAW.

καὶ ἀνορθώσω αὐτήν, 17 ὅπως ἀν. ἐκζητήσωσιν οἱ κατάλοιποι
and will set up it, so that may seek out the residue
τῶν ἀνθρώπων τὸν κύριον, καὶ πάντα τὰ ἔθνη ἐφ' οὓς ἐπι-
of men the Lord, and all the nations upon whom has
κέκληται τὸ ὄνομα μου ἐπ' αὐτοῦς λέγει κύριος ὁ ποιῶν
been called my name upon them, says [the] Lord who does
ταῦτα πάντα. 18 Ὡς γινώσκοντες ἀπ' αἰῶνος ἔστιν τῷ θεῷ
these things all: known from eternity are to God
πάντα τὰ ἔργα αὐτοῦ. 19 Ἵνα ἐγὼ κρίνω μὴ παρενοχλεῖν
all his works. Wherefore I judge not to trouble
τοῖς ἀπὸ τῶν ἐθνῶν ἐπιστρέφουσιν ἐπὶ τὸν θεόν 20 ἀλλὰ
those who from the nations turn to God; but
ἐπιστεῖλαι αὐτοῖς τοῦ ἀπέχεσθαι ἀπὸ τῶν αἰσχημάτων τῶν
to write to them to abstain from the pollutions of the
εἰδῶν καὶ τῆς πορνείας καὶ τοῦ πνικτοῦ καὶ τοῦ αἵματος.
idols and fornication and what is strangled and blood.
21 Μωσὴς γὰρ ἐκ γενεῶν ἀρχαίων κατὰ πόλιν τοὺς κη-
For Moses from generations of old in every city those pro-
ρίσσοντας αὐτὸν ἔχει ἐν ταῖς συναγωγαῖς κατὰ πᾶν σάββατον
claiming him has in the synagogues, every sabbath
ἀναγινωσκόμενος.
being read.

22 Τότε ἰδοὺς τοῖς ἀποστόλοις καὶ τοῖς πρεσβυτέροις
Then it seemed good to the apostles and to the elders
σὺν ὅλῃ τῇ ἐκκλησίᾳ, ἐκλεξαμένους ἄνδρας ἐξ αὐτῶν
with whole the assembly, chosen men from among them
πέμψαι εἰς Ἀντιόχειαν σὺν τῷ Παύλῳ καὶ Βαρνάβῃ, Ἰούδαν
to send to Antioch with Paul and Barnabas, Judas
τὸν ἐπικαλούμενον Βαρσαβᾶν, καὶ Σίλαν, ἄνδρας ἰγνου-
surnamed Barsabas, and Silas, men lead-
μένους ἐν τοῖς ἀδελφοῖς, 23 γράψαντες διὰ χειρὸς αὐτῶν
ing among the brethren, having written by their hand
τὰς. Οἱ ἀπόστολοι καὶ οἱ πρεσβύτεροι καὶ οἱ ἀδελφοί,
thus: The apostles and the elders and the brethren,
τοῖς κατὰ τὴν Ἀντιόχειαν καὶ Συρίαν καὶ Κιλικίαν ἀδελφοῖς
to those in Antioch and Syria and Cilicia, brethren
τοῖς ἐξ ἐθνῶν, χαίρειν. 24 Ἐπειδὴ ἠκούσαμεν ὅτι
from among [the] nations, greeting. Inasmuch as we have heard that
τινὲς ἐξ ἡμῶν ἐξελθόντες ἐτάραξαν ὑμᾶς λόγοις,
certain from amongst us having gone out troubled you by words,
ἀνασκευάζοντες τὰς ψυχὰς ὑμῶν, λέγοντες περιτέμνεσθαι
upsetting your souls, saying [ye must] be circumcised
καὶ τηρεῖν τὸν νόμον, οἷς οὐ διεστείλαμεθα. 25 Ἰδοὺς
and keep the law; to whom we gave no [such] command; it seemed good
ἡμῖν γενομένοις ὁμοθυμαδόν, ἐκλεξαμένους ἄνδρας πέμψαι
to us having come with one accord, chosen men to send
πρὸς ὑμᾶς, σὺν τοῖς ἀγαπητοῖς ἡμῶν Βαρνάβῃ καὶ Παύλῳ,
to you, with our beloved Barnabas and Paul,
26 ἀνθρώποις παραδεδοκόσιν τὰς ψυχὰς αὐτῶν ὑπὲρ τοῦ
men who have given up their lives for the
ὀνόματος τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ. 27 ἀπεστάλκαμεν
name of our Lord Jesus Christ. We have sent

17 so that the men who are left may seek out the Lord, and all the Gentiles on whom My name has been called, says the Lord who is doing these things."

18 All His works are known to God from eternity.

19 Therefore I judge: We are not to trouble those who turn to God from the Gentiles, 20 but to write to them to keep themselves from fornication, and from things strangled, and from blood.

21 For Moses from ages past has those who teach him in the synagogues, being read in the synagogues every Sabbath.

22 Then it seemed good to the apostles and to the elders, with the whole church, to send men chosen from among them to Antioch with Paul and Barnabas — Judas (whose last name was Barsabas) and Silas, leaders from among the brothers,

23 writing in this way by their hand: The apostles and the elders and the brothers greet those in Antioch and Syria and Cilicia. Brothers from among the Gentiles:

24 Since we have heard that certain ones who came from among us have troubled you with words, unsettling your souls by saying, Be circumcised and keep the Law — to whom we gave no command —

25 It seemed good to us, having come together with one purpose, to send chosen men to you with our beloved Barnabas and Paul,

26 men who have given their lives for the name of our Lord Jesus Christ.

17 — ὁ LTR. — πάντα GLTFAW. 18 γινώσκοντες LW. 19 τῷ κυρίῳ τὸ ἔργον αὐτοῦ τὸ the Lord his work L; ἐστὶν τῷ θεῷ τὸ ἔργον αὐτοῦ W; — ἐστὶν τῷ θεῷ πάντα τὰ ἔργα αὐτοῦ GLTFA. 20 — ἀπὸ (read τῶν [from the]) LTTA. 21 — τοῦ LTR. 22 Μωσὴς GLTFAW. 23 καλούμενον called LTTFAW. 24 Βαρσαβᾶν LITRA. 25 — τὰς LTTA. — καὶ οἱ (read elders) brethren LTTA. 26 — λέγοντες περιτέμνεσθαι καὶ τηρεῖν τὸν νόμον LTTA. 27 ἐκλεξαμένους having chosen LTRW.

²⁷ We have therefore sent Judas and Silas, and they by word will speak the same things.

²⁸ — for it seemed good to the Holy Spirit and to us to lay no further burden on you than these needful things —

²⁹ to abstain from things sacrificed to idols, and from blood, and from what is strangled, and from fornication. If you will keep yourselves from these, you will do well. Farewell.

³⁰ Being let go, then, they went to Antioch. And gathering the company together, they delivered the letter.

³¹ And having read it, they rejoiced at the comfort.

³² And Judas and Silas, being prophets themselves, also encouraged and strengthened the brothers through much discussion.

³³ And some time later, they were let go in peace from the brothers to the apostles.

³⁴ But Silas was pleased to remain there.

³⁵ And Paul and Barnabas remained in Antioch, with many others also, teaching and preaching the gospel, the word of the Lord.

³⁶ But after some days Paul said to Barnabas, Now let us return and look after our brothers in every city in which we have preached the word of the Lord to see how they are.

³⁷ And Barnabas wanted to take John Mark.

³⁸ But Paul did not agree it was good to take the one who had left them and the work from Pam-phil-ia.

³⁹ So there came about a sharp fit of anger, so that they separated from one another. And

οὖν Ἰούδαν καὶ Σίλαν, καὶ αὐτοὺς διὰ λόγον ἀπαγγέλλοντας τὰ αὐτά. ²⁸ ἔδοξεν γὰρ τῷ ἁγίῳ πνεύματι καὶ ἡμῖν, μηδὲν πλέον ἐπιτιθεσθαι ὑμῖν βάρος πλὴν τῶν

ἐπ' ἀνάγκης τούτων, ²⁹ ἀπέχεσθαι εἰσωλοθύτων καὶ αἵματος καὶ πνικτοῦ καὶ πορνείας, ἐξ ὧν διατηροῦντες ἑαυτοὺς, εὖ πράξετε· ἐρῶσθε. ³⁰ Οἱ μὲν οὖν ἀπολυθέντες ἤλθον εἰς Ἀντιόχειαν καὶ συναγαγόντες τὸ πλῆθος ἐπέδωκαν τὴν ἐπιστολήν. ³¹ ἀναγνόντες δὲ ἠγά-
therefore Judas and Silas, also themselves by word telling
 [you] the same things. For it seemed good to the Holy Spirit
 and to us, no further to lay upon you burden than
 these necessary things: to abstain from things sacrificed to idols, and
 from blood and from what is strangled, and from fornication; from which
 from blood and from what is strangled, and from fornication; from which
 keeping yourselves, well ye will do. Farewell. They

ρησαν ἐπὶ τῇ παρακλησίῃ. ³² Ἰούδας τε καὶ Σίλας, καὶ αὐ-
rejoiced at the consolation. And Judas and Silas, also them-

τοὶ προφῆται ὄντες, διὰ λόγου πολλοῦ παρεκάλεσαν τοὺς ἀδελφούς, καὶ ἐπεστήριξαν. ³³ Ποίησαντες δὲ χρόνον ἀπε-
selves prophets being, by discourse much exhorted the brethren, and established [them]. And having continued a time they

λύθησαν μετ' εἰρήνης ἀπὸ τῶν ἀδελφῶν πρὸς τοὺς ἀποστό-
were let go in peace from the brethren to the apostles;

λους. ³⁴ ἔδοξεν δὲ τῷ Σίλᾳ ἐπιμεῖναι αὐτοῦ. ³⁵ Παῖλος δὲ καὶ Βαρνάβας διέτριβον ἐν Ἀντιοχείᾳ, διδάσκοντες καὶ εὐαγ-
but it seemed good to Silas to remain there. And Paul and Barnabas stayed in Antioch, teaching and

γελιζόμενοι μετὰ καὶ ἑτέροις πολλῶν, τὸν λόγον τοῦ κυρίου.
nouncing the glad tidings with also others many—the word of the Lord.

³⁶ Μετὰ δὲ τινὰς ἡμέρας εἶπεν Παῦλος πρὸς Βαρνάβαν, Ἐπιστρέψαντες δὴ ἐπισκεψώμεθα τοὺς ἀδελφούς ἡμῶν κατὰ τὰς πόλιν· ἐν αἷς κατήγγειλαμεν τὸν λόγον τοῦ κυρίου, πῶς ἔχουσιν. ³⁷ Βαρνάβας δὲ βούλεύσατο συμπαρά-
But after certain days said Paul to Barnabas, Having turned back indeed let us look after our brethren in every city in which we have announced the word of the Lord, how they are. And Barnabas purposed to take

λαβεῖν τὸν Ἰωάννην τὸν καλούμενον Μάρκον. ³⁸ Παῦλος δὲ ἤξiou τὸν ἀποστάντα ἀπ' αὐτῶν ἀπὸ Παμ-
with [them] John called Mark; Paul but thought it well him who withdrew from them from Pam-

φυλίας, καὶ μὴ συνελθόντα αὐτοῖς εἰς τὸ ἔργον, μὴ συμπαρά-
phylia, and went not with them to the work, not to take

λαβεῖν τοῦτον. ³⁹ ἐγένετο οὖν παροξυσμός. ὥστε ἀποχωρισθῆναι αὐτοὺς ἀπ' ἀλλήλων, τόν τε Βαρνάβαν παρα-
with [them] him. Arose therefore a sharp contention so that departed they from one another, and Barnabas having

^b τῷ πνεύματι τῷ ἁγίῳ τῇ. ^c τούτων τῶν ἐπ' ἀνάγκης ΛΙΤΤΑ; — τούτων Α. ^d πνικτῶν ΛΙΤΤΑ. ^e κατῆλθον ΛΙΤΤΑ. ^f δὲ Ε. ^g τοὺς ἀποστειλάντας αὐτοὺς; those who sent them ΛΙΤΤΑ. ^h — ὅπως 34 ΛΙΤΤΑ. ⁱ πρὸς Βαρνάβαν Παῦλος, ΛΙΤΤΑ. ^k — ἡμῶν (read the brethren) ΟΙΤΤΑ. ^l πόλιν πάσαν ΛΙΤΤΑ. ^m βούλετο ΛΙΤΤΑ. ⁿ — συν- ΤΑ. ^o + καὶ also ΟΙΤΤΑ. ^p — τὸν ΟΙΛΑ. ^q Ἰωάννην Τ. ^r συμ- (συν- ΤΑ) παραλαμβάνειν ΛΙΤΤΑ. ^s δὲ and (arose) ΛΙΤΤΑ.

λαβόντα τὸν Μάρκον ἐκπλεύσαι εἰς Κύπρον· 40 Παῦλος δὲ
 taken Mark sailed to Cyprus; but Paul
 ἐπιλεξάμενος Σίλαν ἐξῆλθεν, παραδοθεὶς τῇ χάριτι
 having chosen Silas went forth, having been committed to the grace
 τοῦ θεοῦ ὑπὸ τῶν ἀδελφῶν. 41 διήρχετο δὲ τὴν Συρίαν
 of God by the brethren. And he passed through Syria
 καὶ Κιλικίαν, ἐπιστηροῦν τὰς ἐκκλησίας. 16 Κατήντησεν δὲ
 and Cilicia, establishing the assemblies. And he arrived
 εἰς Δέρβην καὶ Λύστραν· καὶ ἰδοὺ, μαθητὴς τις ἦν ἐκεῖ,
 at Derbe and Lystra: and behold, a disciple certain was there,
 ὀνόματι Τιμόθεος, υἱὸς γυναικὸς ἑνὸς Ἰουδαίου πιστοῦ
 by name Timotheus, son of a woman certain Jewish believing
 πατρὸς δὲ Ἑλλήνου· 2 ὃς ἐμαρτυρεῖτο ὑπὸ τῶν ἐν Λύσ-
 but (the) father a Greek, who was borne witness to by the in Ly-
 τροις καὶ Ἰκονίῳ ἀδελφῶν. 3 τοῦτον ἠθέλησεν ὁ Παῦλος σὺν
 at and Iconium brethren. This one wished Paul with
 αὐτῷ ἐξελθεῖν, καὶ λαβὼν περιέτεμεν αὐτὸν διὰ τοῦ
 him to go forth, and having taken he circumcised him on account of the
 Ἰουδαίους τοὺς ὄντας ἐν τοῖς τόποις ἐκείνοις· ᾔδεισαν γὰρ
 Jews who were in those places, for they knew
 ὅτι ἕπαινον τὸν πατέρα αὐτοῦ ὅτι Ἑλλήν· 4 ὥς δὲ
 that his father that a Greek he was. And as
 διεπορεύοντο τὰς πόλεις, παρέδιδουν αὐτοῖς φυλάσσειν
 they passed through the cities they delivered to them to keep
 τὰ δόγματα τὰ κεκριμένα ὑπὸ τῶν ἀποστόλων καὶ τῶν
 the decrees decided on by the apostles and the
 πρεσβυτέρων τῶν ἐν Ἱερουσαλὴμ· 5 αἱ μὲν οὖν ἐκ-
 elders in Jerusalem. The therefore as-
 κλησὶαι ἐστερεοῦντο τῇ πίστει, καὶ ἐπερίσσευν τῷ ἀριθμῷ
 essemblies were strengthened in the faith, and abounded in number
 καθ' ἡμέραν.
 every day.

6 Διελθόντες δὲ τὴν Φρυγίαν καὶ τὴν Γαλατικὴν
 Having passed through and Phrygia and the Galatian
 χώραν, κωλυθίντες ὑπὸ τοῦ ἁγίου πνεύματος λαλήσαι
 country, having been forbidden by the Holy Spirit to speak
 τὸν λόγον ἐν τῇ Ἀσίᾳ, 7 ἐλθόντες κατὰ τὴν Μυσίαν ἐπείρα-
 the word in Asia, having come down to Mysia they at-
 ζον κατὰ τὴν Βιθυνίαν πορεύεσθαι· καὶ οὐκ εἶασεν
 tempted to Bithynia to go; and did not suffer
 αὐτοὺς τὸ πνεῦμα· 8 παρελθόντες δὲ τὴν Μυσίαν κατέβη-
 them the Spirit; and having passed by Mysia they came
 σαν εἰς Τρωάδα. 9 καὶ ὄραμα διὰ τοῦ νυκτός ὡφθη τῷ
 down to Troas. And a vision during the night appeared
 Παύλῳ· Ἄνθρωπος τις ἦν Μακεδὼν ἑστώς, παρακαλῶν
 to Paul: A man certain was of Macedonia standing, beseeching
 αὐτὸν καὶ λέγων, Διαβὰς εἰς Μακεδονίαν βοήθησον
 him and saying, Having passed over into Macedonia help
 ἡμῖν. 10 Ὡς δὲ τὸ ὄραμα εἶδεν, εὐθέως ἐξητήσαμεν ἐξελθεῖν
 us. And when the vision he saw, immediately we sought to go forth

Barnabas took Mark and sailed to Cyprus.

40 But Paul chose Silas and left, after being commended to the grace of God by the brothers.

41 And he went through Syria and Cilicia, making the churches strong.

CHAPTER 16

1 And he came to Derbe and Lystra; and, behold! A certain disciple named Timothy was there (the son of a certain woman who was a believing Jewess, but his father was a Greek.)

2 This one was recommended by the brothers in Lystra and I-co-ni-um.

3 Paul desired this one to go with him. And he took him and circumcised him because of the Jews who were in those places. For they all knew that his father was a Greek.

4 And as they were going through the cities, they delivered to them the commandments to keep, those decided on by the apostles and elders in Jerusalem.

5 Then the churches were truly strengthened in the faith and increased in number every day.

6 And having gone through Phrygia and the country of Galatia, they were forbidden by the Holy Spirit to speak the word in Asia.

7 After coming down to Mysia, they were trying to go on to Bithynia, but the Spirit did not permit them.

8 And passing by Mysia, they came to Troas.

9 And a vision appeared to Paul during the night: A certain man of Macedonia was standing and calling to him, saying, Cross over into Macedonia! Help us!

10 And when he saw the vision, we

τὸ κυρίου of the Lord LITTAW. * + τὴν L. * + καὶ also LITL. γ + εἰς at LITL.
 — τινος GLITTAW. * πάντες (ἀπαντες τῶ) οἱ Ἕλλην οὗ πατὴρ αὐτοῦ LITL. b παρεδίδουν
 LITTAW. c — τὴν LITTAW. d Ἱεροσολύμοις LITTAW. e διήλθον they passed through
 LITTAW. f — τὴν LITTAW. g + δὲ and (having come) LITTAW. b εἰς GLITTAW.
 — τὴν W. i πορεύεσθαι LITTAW. j + Ἰησοῦ of JESUS LITTAW. m — τῆς LITTAW
 τῷ Μαυλῷ ὡφθη LITTAW. n Μακεδὼν τις ἦν (— ἦν A) LITTAW. p + καὶ and LITL.

immediately tried to go into Mac-e-do-ni-a, feeling certain that the Lord had called us to preach the gospel to them.

¹¹ So, after sailing from Troas, we came with a straight course to Sam-o-thrac-i-a. And on the next day we came to Ne-a-po-lis,

¹² and from there to Phil-ip-pi, which is the chief city of that part of Mac-e-do-ni-a, a colony. And we had been staying in this city for some days.

¹³ And on the Sabbath day, we went outside the city by a river, where it was the custom for prayer to be made. And sitting down, we spoke to the women who gathered there.

¹⁴ And a certain woman named Lydia, a seller of purple (who was from the city of Thy-a-ti-ra, who worshipped God), was listening — whose heart the Lord opened in order that she might set her mind on the things which Paul preached.

¹⁵ And when she and her household had been baptized, she begged us, saying, If you have judged me to be faithful to the Lord, come into my house and stay. And she prevailed upon us.

¹⁶ And as we were going to prayer, a certain girl met us, one who had a spirit which could discern things, who brought much profit to her owners by divining.

¹⁷ Following Paul and us, she cried, saying, These men are servants of the Most High God, who show to us the way of salvation.

¹⁸ And she did this for many days. But being distressed, Paul turned to the spirit and said, I command you in the name of Jesus Christ to come out of her. And it came out that same hour.

¹⁹ And seeing that the hope of their profit

εἰς ἣν^a Μακεδονίαν, συμβιβάζοντες ὅτι προσέκλῃται ἡμᾶς^α
to Macedonia, concluding that 'hnd-called us

τὸ κύριος^α εὐαγγελισασθαι^α αὐτούς. 11 Ἀναχθέντες^α
the 'Lord to announce the glad tidings to them. Having sailed

οὕτως^α ἀπὸ τῆς^α Τρωάδος εὐθύρορμησamen εἰς Σαμο-
therefore from Troas we came with a straight course to Samo-

θράκην, τῇ^α τε^α ἐπιοῦσα^α εἰς ἡ^α Νεάπολιν,^α 12 ἑκείθεν^α τε^α
thracia, and on the following day to Neapolis, 12 'thence

εἰς Φιλίππους, ἧτις ἐστὶν πρώτη τῆς^α μερίδος τῆς^α
to Philippi, which is (the) first of (that) 'part

Μακεδονίας πόλιν, κολώνια. Ἦμεν δὲ ἐν ταύτῃ τῇ πόλει δια-
of Macedonia 'city, a colony. And we were in this city atky-

τρίβοντες ἡμέρας τινάς, 13 τῇ^α τε ἡμέρᾳ τῶν σαββάτων^α
lag 'certain. And on the day of the sabbath

ἐξῆλθομεν ἕξω^α τῆς^α πόλεως^α παρά ποταμόν, οὗ^α βινομιζέτο^α
we went forth outside the city by a river, where was customary

προσευχῇ^α εἶναι, καὶ καθίσαντες ἐλαλοῦμεν ταῖς^α συνελ-
prayer to be, and having sat down we spoke to the 'who 'caus-

θούσαις γυναῖξιν. 14 Καὶ τις γυνὴ ὀνόματι Λυδία, πορ-
together 'women. And a certain woman, by name Lydia, a seller

φυρὸς^α πόλεως^α Θυατείρων, σεβόμενη τὸν θεόν, ἤκουεν^α
of purple of (the) city of Thyatira, who worshipped God, was hearing;

ἧς ὁ κύριος διήνοιξεν τὴν καρδίαν προσέχειν τοῖς^α
of whom the Lord opened the heart to attend to the things

λαλοῦμένοις ὑπὸ^α τοῦ^α Παύλου. 15 ὥς δὲ ἱβαπτίσθη καὶ^α
spoken by 'Paul. And when she was baptized and

ὁ οἶκος αὐτῆς παρεκάλεσεν λέγουσα, Εἰ κεκρικᾶτέ με πιστὴν^α
her house she besought saying, If ye have judged me faithful

τῷ κυρίῳ εἶναι, εἰσελθόντες εἰς τὸν οἶκόν μου, μένετε^α
to the Lord to be, having entered into my house, abide.

καὶ παρεβιάσατο ἡμᾶς. 16 Ἐγένετο δὲ πορευομένων ἡμῶν^α
And she constrained us. And it came to pass as we were going

εἰς^α προσευχὴν, παιδίσκην τινὰ ἔχουσαν πνεῖμα Ἰϋθωρος^α
to prayer, a 'damself, 'certain, having a spirit of Pythion,

ἐάπαντῆσαι^α ἡμῖν, ἧτις ἐργασίαν πολλὴν παρείχον τοῖς^α
met us, who 'gain 'much brought

κυρίοις αὐτῆς μαντευμένη. 17 αὕτη^α κατακολουθήσασα^α τῷ^α
to her masters by divining. She 'having followed

Παύλῳ καὶ ἡμῖν ἐκραζεν λέγουσα, Οἱτοὶ οἱ ἄνθρωποι δοῦλοι^α
Paul and us cried saying, These men bondmen

τοῦ θεοῦ τοῦ ὑψίστου εἰσιν, οἵτινες καταγγέλλουσιν ἡμῖν^α
of the 'God 'Most-High are, who announce to us (the)

ὁδὸν σωτηρίας. 18 Τοῦτο δὲ ἰποῖε ἐπὶ πολλὰς ἡμέρας^α δια-
way of salvation. And this she did for many days. 'Being

πονηθεὶς δὲ^α ὁ^α Παῦλος, καὶ ἐπιστρέψας τῷ πνεύματι εἶπεν,
'distressed 'but 'Paul, and having turned to the spirit said,

Παραγγέλλω σοι ἐν^α τῷ^α ὀνόματι Ἰησοῦ χριστοῦ ἐξελθεῖν^α
I charge thee in the name of Jesus Christ to come out

ἀπ' αὐτῆς. Καὶ ἐξῆλθεν αὐτῇ τῇ ὥρᾳ. 19 Ἰδόντις δὲ οἱ κύριοι^α
from her. And it came out the same hour. And 'seeing 'was: it

αὐτῆς ὅτι ἐξῆλθεν ἡ ἐλπίς τῆς ἐργασίας αὐτῶν, ἐλαλᾶβόμενοι^α
'her that was gone the hope of their gain, having taken hold of

^a — τῇ^α LTT. ^α ὁ θεός God LTT. ^α δὲ and (having sailed) TA. ^α — τῆς LTT. ^α ^α δὲ LTT. ^α Νέαν πόλιν TT. ^α ἐκείθεν LTT. ^α — ἕξω LTT. ^α ^α πόλιν gate LTT. ^α βινομιζόμεν προσευχῇ we suppressed prayer TT. ^α — τοῦ TT. ^α μένετε LTT. ^α + τῇ^α the [place for] LTT. ^α Πύθωνα LTT. ^α ἐπαπνέσαι TT. ^α κατακολουθεῖσα following TT. ^α ἡμῖν to you LTT. ^α — ὁ TT. ^α — τῷ LTT. ^α

τὸν Παῦλον καὶ τὸν Σίλαν εἴλκυσαν εἰς τὴν ἀγορὰν
 Paul and Silas they dragged (them) into the market
 ἐπὶ τοὺς ἀρχοντας· 20 καὶ προσαγαγόντες αὐτοὺς τοῖς
 before the magistrates; and having brought up them to the
 στρατηγοῖς· εἶπον,· Ὅτι οἱ ἄνθρωποι ἱκταράσσουσιν ἡμῶν
 cuplains said, These men "exceedingly trouble our
 τὴν πόλιν, Ἰουδαῖοι ὑπάρχοντες· 21 καὶ καταγγέλλουσιν ἐθῶς
 "city, "Jews "being, and announce customs
 ἃ οὐκ ἐξέστιν ἡμῖν παραδέχεσθαι οὐδὲ ποιεῖν, Ῥωμαῖοις
 which it is not lawful for us to receive nor to do, "Romans
 οὖσιν. 22 Καὶ συνεπέστη ὁ ὄχλος κατ' αὐτῶν, καὶ οἱ στρα-
 "being. And rose up together the crowd against them, and the cap-
 τηγοὶ περιρρήξαντες αὐτῶν τὰ ἱμάτια ἐκείλευον ῥαβδί-
 tains having torn off of them the garments commanded to beat [them]
 ζειν· 23 πολλὰ τε ἐπιθέντες αὐτοῖς πληγὰς ἐβάλον
 with rods. And many having laid on them stripes they cast [them]
 εἰς φυλακὴν, παραγγέλλαντες τῇ δεμοφύλακι ἀσφαλῶς τηρεῖν
 into prison, charging the jailor safely to keep
 αὐτούς· 24 ὃς παραγγέλιαν τοιαύτην· εἰληφὼς⁹ ἔβαλεν αὐτοὺς
 them; who "a charge "such having received thrust them
 εἰς τὴν ἑσωτέραν φυλακὴν, καὶ τοὺς πόδας αὐτῶν ἡσφαλί-
 into the inner prison, and their feet secured
 σαστο⁸ εἰς τὸ ξίλον. 25 Κατὰ δὲ τὸ μεσονύκτιον Παῦλος καὶ
 to the stocks. And towards midnight Paul and
 Σίλας προσευχόμενοι ὕμνον τὸν θεόν⁷ ἐπηκροῶντο
 Silas praying were singing praises to God, "listened to
 δὲ αὐτῶν οἱ ἐπίσκοποι. 26 ἄφῃν δὲ σεισμός ἐγένετο μέγας,
 and "them the prisoners. And suddenly "earthquake "there was "a great,
 ὥστε σαλευθῆναι τὰ θεμέλια τοῦ δεσμοφυλίου· ἀνεψήθησαν⁹
 so that were shaken the foundations of the prison, "were "opened
 "τε⁸ παραχρήμα αἱ θύραι πάσαι, καὶ πάντων τὰ δεσμά ἀνέθη.
 and immediately "the doors "all, and "of all the bonds were loosed.
 27 ἔξυπνος δὲ γενόμενος ὁ δεμοφύλαξ, καὶ ἰδὼν ἀνεψι-
 And "awoke "out of sleep "being the jailor, and seeing opened
 μένας τὰς θύρας τῆς φυλακῆς, σπασάμενος⁸ μάχαιραν ἔμελ-
 the doors of the prison, having drawn a sword was
 λεν⁸ ἑαυτὸν ἀναιρεῖν, νομιζὼν ἐκπεφεγέναι τοὺς δεσμίους.
 about himself to put to death, supposing had escaped the prisoners.
 28 ἐφώνησεν δὲ φωνῇ μεγάλῃ ὁ Παῦλος⁸ λέγων, Μηδὲ
 But "called out "with a voice "loud Paul saying, "No
 πρᾶξες σεαυτῷ κακόν· ἅπαντες γὰρ ἴσμεν ἐνθάδε. 29 Αἰ-
 "do "thyself injury; for all we are here. "Having
 τήσας δὲ φῶτα εἰσπέδησεν, καὶ ἐντρομος γενόμενος προσ-
 "bowed for "and lights he rushed in, and trembling fell
 ἔπεσεν τῇ Παύλῳ καὶ τῇ Σίλᾳ· 30 καὶ προσαγών αὐτοὺς
 down before Paul and Silas. And having brought them
 ἔξω ἔφη, Κύριοι, τί με δεῖ ποιεῖν ἵνα σωθῶ;
 out he said, Sirs, what is necessary for me to do that I may be saved?
 31 Οἱ δὲ εἶπον, Πίστευσον ἐπὶ τὸν κύριον Ἰησοῦν⁸ χριστόν,⁹
 And they said, Believe on the Lord Jesus Christ,
 καὶ σωθήσῃ, σὺ καὶ ὁ οἶκος σου. 32 Καὶ ἐλάλησαν αὐτῷ
 and thou shalt be saved, thou and thy house. And they spoke to him

was gone, her owners caught Paul and Silas and dragged them into the market-place before the rulers.

20 And bringing them up to the judges, they said, These men, who are Jews, trouble our city.

21 And they teach customs which it is not lawful for us as Romans to receive or to do.

22 And the crowd joined together against them. And the judges, after tearing their clothes off them, commanded that they be beaten with rods.

23 And after they laid on them many stripes, they threw them into prison, warning the jailor to keep them safely.

24 After getting such a warning, he showed them into the inner prison and fastened their feet to the wood stocks.

25 And towards midnight Paul and Silas were praying and singing hymns to God, and the prisoners listened to them.

26 Then suddenly there was a great earthquake, so that the foundations of the prison were shaken. And immediately all the doors were opened and all of the bonds broken.

27 And the jailor, being awakened out of sleep and seeing the prison doors opened, drew a sword and was about to kill himself—supposing the prisoners had escaped.

28 But Paul called out with a loud voice, saying, Do no harm to yourself! For we are all here.

29 And after he had called for lights, he rushed in and fell trembling in front of Paul and Silas.

30 And after he had brought them out, he said, Sirs, what must I do to be saved?

31 And they said, Believe on the Lord Jesus Christ and you shall be saved, you and your household.

32 And they spoke to him the word of the

7 — τὸν Λ. 8 εἶπαν ΛΤΓΑ. 9 περιρρήξαντες ΛΤΓΑ. 10 λαβὼν ΛΤΓΑ. 11 ἡσφαλίσαντο
 αὐτῶν ΛΤΓΑ. 12 ἡνεψήσαντο ΛΤΓΑ; ἡνοιχθῶσαν τ. 13 δὲ ΛΤΓΑ. 14 τὴν τὴν (the sword) ΛΤΓΑ.
 15 ἤμελεν ΛΤΓΑ. 16 — ὁ ΛΤΓΑ; Παῦλος φωνῇ μεγάλῃ Λ. 17 — τῇ ΛΤΓΑ. 18 εἶπαν ΛΤΓΑ.

Lord, and to all those in his household.

³³ And taking them in that hour of the night, he washed their stripes. And he and all his were baptized at once.

³⁴ And bringing them into his own house, he laid a table and rejoiced with all his household, having believed in God.

³⁵ And when day arrived, the judges sent the floggers, saying, Let those men go.

³⁶ And the jailor spoke these words to Paul, The judges have sent to say that you may be set free. Now, then, as you go, go in peace.

³⁷ But Paul said to them, They have had us publicly beaten, we who are Romans and not found guilty. And they threw us into prison. And now they secretly throw us out? No, indeed! But let them come themselves and bring us out.

³⁸ And the floggers reported these words to the judges. And when they heard that they were Romans, they were full of terror.

³⁹ They came and appealed to them. And they brought them out and begged them to go out of the city.

⁴⁰ And when they had left the prison, they came to Lydia's. And having seen the brothers, they cheered them and departed.

CHAPTER 17

¹ And after they had gone through Amphipolis and Apollonia, they came to Thessalonica, where the Jews' synagogue was.

² And according to the custom with Paul, he went in to them. And for three sabbaths he reasoned with them from the Scriptures,

³ opening and setting out that the Christ

τὸν λόγον τοῦ κυρίου, ^aκαὶ πᾶσιν ^bτοῖς ἐν τῇ οἰκίᾳ αὐτοῦ. the word of the Lord, and to all those in his house.

³³ καὶ παραλαβὼν αὐτοὺς ἐν ἐκείνῃ τῇ ὥρᾳ τῆς νυκτὸς ἵλου- And having taken them in that hour of the night he wash-

σεν ἀπὸ τῶν πληγῶν, καὶ ἱεραπίσθη αὐτοὺς καὶ οἱ αὐτοῦ ed [them] from the stripes; and ^awas ^bbaptized ^che and ^dhis

^bπάντες ^cπαραχρίμα. ³⁴ ἀναγαγὼν τε αὐτοὺς εἰς τὸν οἶκον ^dall immediately. And having brought them into ^ehouse

^cαὐτοῦ ^dπαραθήκεν τράπεζαν, καὶ ^eἡγαλλίασάτο ^fπαν- ^ghis he laid a table [for them], and exulted with all

οἰκίᾳ. ^hπεπιστεύκως τῷ θεῷ. ³⁵ Ἡμέρας δὲ γενομένης ἀπέ- [his] house, having believed in God. And day having come

στεῖλαν οἱ στρατηγοὶ τοὺς ῥαβδούχους λέγοντες, Ἀπόλυσον ⁱsent the ^jcaptains the ^kserjeants, saying, Let go

τοὺς ἀνθρώπους ἐκείνους. ³⁶ Ἀπήγγειλεν δὲ ὁ δεσμοφύλαξ ^lthose ^mmen. And ⁿreported ^othe ^pjailor

τοὺς λόγους τούτους ^qπρὸς τὸν Παῦλον, ^rὍτι ἔαπεσταλκασιν ^sthese words to Paul, ^tHave ^usent

οἱ στρατηγοὶ ἵνα ἀπολυθῇτε ^vνῦν οὖν ^wἐξελθόντες πο- ^xthe ^ycaptains that ye may be let go. Now therefore having gone out do-

ρεῦσθε ἐν εἰρήνῃ. ³⁷ Ὁ δὲ Παῦλος εἶπεν πρὸς αὐτοὺς, Δείραντες ^zpart in peace. But Paul said to them, Having beaten

ἡμᾶς δημοσίᾳ ἀκατακρίτους, ἀνθρώπους Ῥωμαίους ὑπάρχον- ^aus publicly uncondemned, men ^bRomans being,

τας, ^cἔβαλον ^dεἰς φυλακὴν, καὶ νῦν λάθρα ἡμᾶς ἐκβάλλου- ^ethey cast [us] into prison, and now secretly us do they thrust

σιν; οὐ γὰρ; ἀλλὰ ἐλθόντες αὐτοὶ ἡμᾶς ἐξαγαγίτωσαν. ^fout? no indeed, but having come themselves us let them bring out.

³⁸ Ἀπήγγειλαν ^gκαὶ τοῖς στρατηγοῖς οἱ ῥαβδούχοι τὰ ῥήματα ^hAnd ⁱreported ^jto the ^kcaptains the ^lserjeants ^mwords

ταῦτα ⁿκαὶ ἐφοβήθησαν ^oἀκούσαντες ὅτι Ῥωμαῖοι εἰσιν. ^pthese. And they were afraid having heard that Romans they are.

³⁹ καὶ ἐλθόντες παρεκάλεσαν αὐτοὺς, καὶ ἐξαγαγόντες ^qAnd having come they besought them, and having brought out

ἡρώτων ^rἐξελεθεῖν ^sτῆς πόλεως. ⁴⁰ ἐξελθόντες δὲ ^tἦσαν ^uthey asked [them] to go out of the city. And having gone forth out of

τῆς φυλακῆς εἰσῆλθον ^vεἰς ^wτὴν Λυδίαν ^xκαὶ ἰδόντες ^yτοὺς ^zthe prison they came to Lydia; and having seen the

ἀδελφούς παρεκάλεσαν αὐτούς, ^aκαὶ ἐξῆλθον. ^bbrethren they exhorted them, and went away.

¹⁷ Διοδεύσαντες δὲ τὴν Ἀμφίπολιν καὶ τὴν Ἀπολλωνίαν ^cAnd having journeyed through Amphipolis and Apollonia

ἦλθον εἰς Θεσσαλονικίαν, ὅπου ἦν ἡ συναγωγὴ τῶν Ἰου- ^dthey came to Thessalonica, where was the synagogue of the Jews

δαίων. ^e2 κατὰ δὲ τὸ εἰθὺς τῷ Παύλῳ εἰσῆλθιν πρὸς αὐτούς, ^fAnd according to the custom with Paul he went in to them,

καὶ ἐπὶ σάββατα τρία ^gδιελέγετο ^hαὐτοῖς ἀπὸ τῶν γραφῶν, ⁱand for ^jsabbaths ^kthree reasoned with them from the scriptures,

³ διανοίγων καὶ παρατιθέμενος ^lὅτι τὸν χριστὸν ^mἵδει ⁿπα- ^oopening and ^psetting forth that the ^qChrist ^rit behooved to have

^a οὖν πᾶσιν with all ὧν τῶν.

^b πάντες τ.

^c οὖν αὐτοῦ (read the house) ὡς τῆς.

^d ἡγαλλίατο α.

^e πανοικί τ.

^f οὖν τοῦτον (read the words) ὡς τῆς.

^h ἔβαλον ὡς τῆς.

ⁱ ἀπήγγειλαν ὡς τῆς.

^j ἐφοβήθησαν ὡς τῆς.

^k ἀπὸ τοῦ ἐκ τῆς.

^l ἀπὸ τῆς.

^m ἀπελθεῖν ὡς τῆς.

ⁿ ἀδελφούς ὡς τῆς.

^o ἐξῆλθον ὡς τῆς.

^p καὶ τὴν ὡς τῆς.

^q διελέγετο ὡς τῆς.

^r + τὴν ὡς τῆς.

^s ἡ (read a synagogue) ὡς τῆς.

θῆιν καὶ ἀναστῆναι ἐκ νεκρῶν, καὶ ὅτι οὗτός ἐστιν
suffered and to have risen from among [the] dead, and that this is
ὁ^α χριστὸς^α Ἰησοῦς, ὃν ἐγὼ καταγγέλλω ὑμῖν. 4 Καὶ τινες
the Christ Jesus, whom I announce to you, And some
ἐξ αὐτῶν ἐπεισέθισαν, καὶ προσεκληρώθησαν τῷ Παύλῳ καὶ
of them were obedient, and joined themselves to Paul and
τῷ Σίλᾳ, τῶν τε σεβομένων τῶν Ἑλλήνων πολὺ πλῆθος,
to Silas, and of the worshipping Greeks a great multitude,
γυναικῶν τε τῶν πρώτων οὐκ ὀλίγαι. 5 Ἀζηλώσαντες δὲ
and of women the chief not a few. But having become envious
οἱ ἀπειθοῦντες Ἰουδαῖοι, καὶ προσλαβόμενοι τῶν
the disobeying Jews, and having taken to [them] of the
ἀγοραίων βινὰς ἀνδρας^α πονηροῦς, καὶ ὀχλοποιήσαντες
market-jounglers certain men evil, and having collected a crowd
ἐθορύβουν τὴν πόλιν· ἐπιστάντες τε τῇ οἰκίᾳ Ἰάσονος
roused in tumult the city, and having assaulted the house of Jason
ἐζητούν αὐτούς ἀγαγεῖν εἰς τὸν δῆμον· 6 μὴ εὑρόντες δὲ
they sought them to bring out to the people, but not having found
αὐτούς ἔειπον τὸν Ἰάσονα καὶ τινὰς ἀδελφούς ἐπὶ τοῖς
them they dragged Jason and certain brethren before the
πολιτάρχας, βοῶντες, Ὅτι οἱ τὴν οἰκουμένην ἀνα-
city magistrates, crying out, Those who the habitable world have set
στατώσαντες οὗτοι καὶ ἐνθάδε πάρεσιν, 7 οὗς ὑποδέδεκται
in confusion these also here are come, whom has received
Ἰάσων· καὶ οὗτοι πάντες ἀπέναντι τῶν δογμάτων Καίσαρος
Jason; and these all contrary to the decrees of Caesar
ἑπράττουσιν, βασιλείᾳ θλιγοντες ἕτερον εἶναι, Ἰησοῦν.
do, king saying another there is— Jesus.
8 Ἐτάραξαν δὲ τὸν ὄχλον καὶ τοὺς πολιτάρχας ἀκούοντας
And they troubled the crowd and the city magistrates hearing
ταῦτα. 9 καὶ λαβόντες τὸ ἱκανὸν παρὰ τοῦ Ἰάσονος καὶ
these things. And having taken security from Jason and
τῶν λοιπῶν ἀπέλυσαν αὐτούς. 10 Οἱ δὲ ἀδελφοὶ εὐθὺς διὰ
the rest they let go them. But the brethren immediately by
ἡγῆς νυκτὸς ἐξέπεμψαν τὸν τε Παῦλον καὶ τὸν Σίλαν εἰς Βέ-
night sent away both Paul and Silas to Be-
ροίαν· οἵτινες παραγνόμενοι εἰς τὴν συναγωγὴν τῶν Ἰου-
roa; who, being arrived, into the synagogue of the Jews
δαίων ἀπήσαν. 11 οὗτοι δὲ ἦσαν εὐγενέστεροι τῶν ἐν
went. And these were more noble than those in
Θεσσαλονικῇ, οἵτινες εἰδέξαντο τὸν λόγον μετὰ πάσης προθυ-
Thessalonica, who received the word with all readi-
μίας, τὸ καθ' ἡμέραν ἀνακρίνοντες τὰς γραφὰς εἰ ἔχοι
ness, daily examining the scriptures if were
ταῦτα οὕτως. 12 πολλοὶ μὲν οὖν ἐξ αὐτῶν ἐπί-
these things so. Many indeed therefore from among them be-
τευσαν, καὶ τῶν Ἑλληνίδων γυναικῶν τῶν εὐσημῶνων καὶ
lived, and of the Grecian women honourable and
ἀνδρῶν οὐκ ὀλίγοι. 13 ὥς δὲ ἐγνωσαν οἱ ἀπὸ τῆς Θεσσαλο-
men not a few. But when knew the from Thessalo-
νίκης Ἰουδαῖοι ὅτι καὶ ἐν τῇ Βεροίᾳ καταγγέλλη ὑπὸ τοῦ
nica Jews that also in Beroea was announced by

must necessarily have suffered and to have risen from among the dead, and that this Jesus whom I preach to you is the Christ.

4 And some of them did believe and joined themselves to Paul and Silas. And a great many of the Greeks who worshiped, and quite a few of the leading women believed.

5 But the unbelieving Jews became jealous and took some evil men from the market- loafers and collected a crowd. And they set the city in a turmoil. And setting themselves against Jason's house, they tried to bring them out to the people.

6 But not finding them, they dragged Jason and some of the brothers before the city judges, crying out, Those who have turned the world upside down have come here too,

7 and Jason has received them. And all of these do things contrary to the laws of Caesar, saying there is another king — Jesus.

8 And they stirred up the people and the city judges who heard these things.

9 But after they had taken bond from Jason and the rest, they let them go.

10 But the brothers immediately sent both Paul and Silas away by night to Berea. When they arrived, they went into the synagogue of the Jews.

11 And these were more noble than those in Thess-a-lo-ni-ca, receiving the word with readi- ness, daily searching the Scriptures as to whether these things were so.

12 Then many of them truly believed, and quite a few of them were prominent Greek women and men.

13 But when the Jews from Thess-a-lo-ni-ca

α — ὁ ΛΤΤ. β — ὁ Α. γ — καὶ Λ. δ — πλῆθος πολὺ ΛΤΤ.Α.Α. ε — προσλαβόμενοι δὲ οἱ Ἰουδαῖοι ζ — ἀπειθοῦντες ΛΤΤ.Α.Α. η — ἀνδρας τινὰς ΛΤΤ.Α.Α. θ — καὶ ἐπιστάντες ΛΤΤ.Α.Α. ι — προσηγαγὲν ΛΤΤ.Α.Α. ια — τὸν ΛΤΤ.Α.Α. ιβ — πρᾶσσουσιν ΛΤΤ.Α.Α. ιγ — ἕτερον λέγοντες ΛΤΤ.Α.Α. ιδ — τῆς ΛΤΤ.Α.Α. ιε — ἀπέπεμψαν τὸν Ἰουδαίων Λ. ις — τὸ ΛΤΤ.Α.

found out that the word of God was preached by Paul in Berea also, they came there, too, stirring up the people.

¹⁴ And then immediately the brothers sent Paul away to go toward the sea, but both Silas and Timothy remained there.

¹⁵ And those bringing Paul brought him to Athens. And after they had received a command that Silas and Timothy should come to him as quickly as possible, they left.

¹⁶ But waiting for them in Athens, Paul saw that the city was full of idols. And his spirit was sharply stirred within him.

¹⁷ Then truly he disputed in the synagogue with the Jews, and with those who worshiped and with those he met in the market-place every day.

¹⁸ But some of the philosophers, the Epicureans and the Stoics, met him. And some said, What would this chatterer desire to say? And others, He seems to be a preacher of strange gods (because he preached the gospel of Jesus and the resurrection to them).

¹⁹ And pulling him along, they brought him to Mars Hill, saying, Are we able to know what this new teaching is which is being spoken by you?

²⁰ For you bring strange things to our ears.

So we would like to know what these things mean.

²¹ Now all the A-the-ni-ans and the strangers living there spent their leisure time in nothing else than to tell and to hear some new thing.

²² And standing in the middle of Mars Hill, Paul said, Men! A-the-ni-ans! I see you are very fearful of gods in all things.

Παύλου ὁ λόγος τοῦ θεοῦ, ἤλθον κακεὶ σαλεύοντες¹ τοὺς
Paul the word of God, they came also there stirring up the

ὄχλους. ¹⁴ εὐθέως δὲ τότε τὸν Παῦλον ἐξαπέστειλαν οἱ
crowds. And immediately then Paul sent away² the

ἀδελφοὶ πορεύεσθαι ὡς³ ἐπὶ τὴν θάλασσαν· ὑπέμενον δὲ⁴
brotherhood to go as to the sea; but remained

ὁ τε Σίλας καὶ ὁ Τιμόθεος ἐκεῖ. ¹⁵ Οἱ δὲ καθίστῶντες⁵ τὸν
both Silas and Timotheus there. But those conducting

Παῦλον ἤγαγον αὐτὸν⁶ ἕως Ἀθηνῶν⁷ καὶ λαβόντες ἐντολὴν
Paul brought him unto Athens; and having received a command

πρὸς τὸν Σίλαν καὶ Τιμόθεον, ἵνα ὡς τάχιστα ἔλθω-
to Silas and Timotheus, that as quickly as possible they should

σιν πρὸς αὐτὸν, ἐξῆσαν.
come to him, they departed.

¹⁶ Ἐν δὲ ταῖς Ἀθήναις ἐκδεχομένου αὐτοὺς τοῦ Παύλου,
But in Athens waiting for them Paul,

παρωξύνετο⁸ τὸ πνεῦμα αὐτοῦ ἐν αὐτῷ⁹ θεωροῦντι¹⁰ κατ-
was painfully excited his spirit in him seeing full

εἰδῶλον οὖσαν τὴν πόλιν. ¹⁷ διελέγετο μὲν οὖν ἐν τῇ
of idols being the city. He reasoned indeed therefore in the

συναγωγῇ τοῖς Ἰουδαίοις καὶ τοῖς σεβόμενοις, καὶ ἐν τῇ
synagogue with the Jews and those who worshipped, and in the

ἀγορᾷ κατὰ πᾶσαν ἡμέραν πρὸς τοὺς παρατυγχάνον-
market-place every day with those who met with

τας. ¹⁸ τινὲς δὲ τῶν Ἐπικουρείων¹¹ καὶ τῶν¹² Στωϊκῶν¹³
[him]. But some of the Epicureans and the Stoics,

φιλοσόφων συνέβησαν αὐτῷ· καὶ τινες ἄλλων, τί ἂν θέλοι
philosophers, encountered him. And some said, What may desire

ὁ σπερμολόγος οὗτος λέγειν; Οἱ δὲ, Ξένων δαιμονίων δοκεῖ
this chatterer to say? And some, Of foreign gods he seems

καταγγελεῖς εἶναι· ὅτι τὸν Ἰησοῦν καὶ τὴν ἀνάστασιν
a proclaimer to be, because [of] Jesus and the resurrection

αὐτοῖς εὐηγγελίζετο. ¹⁹ ἐπιλαβόμενοι¹⁴ τε αὐτοῦ,
to them he announced the glad tidings. And having taken hold of him,

ἐπὶ τὸν Ἄρειον¹⁵ πᾶγον ἤγαγον λέγοντες, Δυνάμεθα
to the Mars' hill they brought [him], saying, Are we able

γνῶναι τίς ἡ καινὴ αὕτη¹⁶ ἢ¹⁷ ὑπὸ σοῦ λαλουμένη διδασχ;
to know what [is] this new which by thee is spoken teaching?

²⁰ ἐκνίζοντα γὰρ τίνα εἰσφέρεις εἰς τὰς ἀκοὰς ἡμῶν. βου-
For strange things certain thou bringest to our ears. We

λόμεθα οὖν γνῶναι βῆτι ἀνθίλοι¹⁸ ταῦτα εἶναι. ²¹ Ἀθη-
wish therefore to know what may mean these thing.

ναῖοι δὲ πάντες καὶ οἱ ἐπιδημοῦντες ξένοι εἰς οὐδὲν ἕτερον
nians now all and the sojourning strangers in nothing else

εὐκαίρουν¹⁹ ἢ λέγειν τι καὶ²⁰ ἀκοίειν²¹ καινότερον.
spent their leisure time to tell something and to hear newer.

²² Σταθεῖς δὲ ἐν²² Παύλος ἐν μέσῳ τοῦ Ἄρειου²³ πᾶγον
And having stood Paul in [the] midst of Mars' hill

ἔφη, Ἄνδρες Ἀθηναῖοι, κατὰ πάντα ὡς δεισιδαιμονεστέροντες
said, Men Athenians, in all things very religious

¹ + καὶ παρασποντες and troubling LITTA. ² ὡς as far as LITTA. ³ ὑπέμενον (-όν ττ) τε LITTA. ⁴ καθίστῶντες LITTA. ⁵ αὐτὸν (read [him]) LITTA. ⁶ + τὸν ττ. ⁷ θεωροῦντες LITTA. ⁸ + καὶ αὐτὸν LITTA. ⁹ Ἐπικουρίων τ. ¹⁰ τῶν LITTA. ¹¹ Στωϊκῶν LTA. ¹² εὐηγγελίζετο αὐτοῖς (αὐτοῖς) Λ; — αὐτοῖς ττ. ¹³ δὲ ττ. ¹⁴ Ἀρειὸν τ. ¹⁵ — ἢ LITTA. ¹⁶ τίνα θέλει what mean LITTA. ¹⁷ εὐκαίρουν LITTA. ¹⁸ ἢ of LITTA. ¹⁹ + τι something LITTA. ²⁰ — ὅ LITTA. ²¹ Ἀρειὸν τ.

ὡμας θεωρῶ. 23 διερχόμενος γὰρ καὶ ἀναθεωρῶν τὰ νεβάσ-
 you I behold; for, passing through and beholding objects of
 ματα ὡμῶν, εἶδον καὶ βωμὸν ἐν ᾧ ἐπεγέγραπτο, ἡ γενεά σου, ἡ γενεά σου
 I found also an altar on which had been inscribed, 'your', I found also an altar on which had been inscribed,
 ἡ γενεά σου θεοῦ ἧς οὐκ ἠγνοοῦντες εὐσεβεῖτε, τοῦτον ἡ γενεά σου θεοῦ ἧς οὐκ ἠγνοοῦντες εὐσεβεῖτε, τοῦτον
 To an unknown God. Whom therefore not knowing ye reverence, him
 ἐγὼ καταγγέλλω ὑμῖν. 24 ὁ θεὸς ὁ ποιήσας τὸν κόσμον καὶ
 I announce to you. The God who made the world and
 πάντα τὰ ἐν αὐτῷ, οὗτος οὐρανοῦ καὶ γῆς ὁ κύριος
 all things that [are] in it, he of heaven and earth Lord
 ὑπάρχων, οὐκ ἐν χειροποίητοις ναοῖς κατοικεῖ, 25 οὐδὲ ὑπὸ
 being, not in hand-made temples dwells, nor by
 χειρῶν ἀνθρώπων ἑταρπύεται προσδεόμενός τις, αὐτὸς
 hands of men is served as needing anything, himself
 διδοὺς πᾶσιν ζωὴν καὶ πνοὴν κατὰ πάντα. 26 ἐποίησεν τε
 giving to all life and breath in every [respect]; and he made
 ἐξ ἑνὸς αἵματος πᾶν ἔθνος ἀνθρώπων, κατοικεῖν ἐπὶ ὅαν
 of one blood every nation of men, to dwell upon all
 τὸ πρόσωπον τῆς γῆς, ὅρας ἡ προτεταγμένους καί-
 the face of the earth, having determined fore-arranged times
 ρους καὶ τὰς ὁρθεσίας τῆς κατοικίας αὐτῶν. 27 ζητεῖν ἄν-
 and the boundaries of their dwelling—to seek the
 κύριον, εἰ ἄρα γε ψηλαφήσειαν αὐτὸν καὶ εὐροῖεν,
 Lord; if perhaps they might feel after him and might find him,
 καίτοι οὐ μακρὰν ἀπὸ ἑνὸς ἐκάστον ἡμῶν ὑπάρχοντα.
 though indeed not far from one each of us being;
 28 ἐν αὐτῷ γὰρ ζῶμεν καὶ κινούμεθα καὶ ἐσμεν ὡς καὶ τινες
 for in him we live and move and are; as also some
 τῶν καθ' ὡμας ποιητῶν εἰρήκασιν, τοῦ γὰρ καὶ γένος
 of the among you poets have said, For of him also offspring
 ἐσμέν. 29 Γένος οὖν ὑπάρχοντες τοῦ θεοῦ, οὐκ ὀφείλομεν
 we are. Offspring therefore being of God, we ought not
 νομίζειν χρυσῷ ἢ ἀργύρῳ ἢ λίθῳ, χαράγματι τέχνης καὶ
 to think to gold or to silver or to stone, a given thing of art and
 ἐνθυμίσσεως ἀνθρώπου, τὸ θεῖον εἶναι ὅμοιον. 30 Τοῦς
 imagination of man, that which [is] divine to be like. The
 μὲν οὖν χρόνους τῆς ἀγνοίας ὑπερίδων ὁ θεός, τὰ
 indeed therefore times of ignorance having overlooked God,
 νῦν ἡ παραγγέλλει τοῖς ἀνθρώποις πᾶσιν πανταχοῦ μετα-
 now charges men all everywhere to re-
 νοεῖν. 31 Διότι ἔστιν ἡμέραν ἐν ᾗ μέλλει κρίνειν τὴν
 pent, because he-et a day in which he is about to judge the
 οἰκουμένην ἐν δικαιοσύνῃ, ἐν ἀνδρὶ ᾧ ὥρισεν, πίστιν
 habitable world in righteousness, by a man whom he appointed; proof
 παρασχὼν πᾶσιν ἀναστήσας αὐτὸν ἐκ νεκρῶν.
 having given to all [in] having raised him from among [the] dead.
 32 Ἀκούσαντες δὲ ἀνάστασιν νεκρῶν, οἱ μὲν ἐχλεύαζον
 And having heard a resurrection of [the] dead, some mocked,
 οἱ δὲ ἔλεπον, Ἀκουσόμεθά σου πάλιν περὶ τούτου.
 and some said, We will hear thee again concerning this.

23 For as I went through and saw the things which you worship, I found also an altar on which had been written, TO AN UNKNOWN GOD. Not knowing then whom you worship, I make Him known to you —

24 the God who made the world and all the things that are in it. He being Lord of Heaven and earth does not live in temples made with hands.

25 Neither is He served by the hands of men, as if He needed anything, He Himself giving to all life, breath and all things.

26 And He made every nation of men of one blood, to live on all the face of the earth, having ordained the times and boundaries of their living place — which He before determined,

27 so that they might seek the Lord, if perhaps they might feel after Him and might find Him. Though, indeed, He is not far from each one of us,

28 for in Him we live and move and have our being — as also some of your poets have said, For we are also His offspring.

29 Being offspring of God, then, we ought not to think that the Godhead is like gold or silver or stone, engraved by art and the imagination of man.

30 Indeed, then, having before overlooked the times of ignorance, God now commands all men everywhere to repent.

31 Because He has set a Day in which He is going to judge the world in righteousness, by the Man whom He ordained, having given assurance to all in that He has raised Him from among the dead.

32 But hearing of a resurrection of the dead, some indeed ridiculed it. But others

* δ what LITTAW.

(read human hands) LITTAW.

(read made from one) LITTAW.

οἱ μὲν ἐχλεύαζον LITTAW; πρὸς τεταγμένους LITTAW.

καὶ γὰρ T.

καὶ γὰρ T. τανυν GW.

καὶ γὰρ T. καὶ γὰρ T. καὶ γὰρ T.

* τοῦτο this LITTAW.

* καὶ τὰ πάντα and all things EOLITTAW.

* παντὸς προσώπου LITTAW.

* τὸν θεόν God LITTAW.

* ἀπαγγέλλει sends word (to all) T.

* εἶπεν TT.A.

* περὶ τούτου καὶ (also) πάλιν LITTAW.

* ὑπάρχων κύριος LITTAW.

* — αἵματος

* προστεταγμένους attauged

* ἡ of L.

* καὶ γὰρ LITTAW.

* πάντας LITTAW.

* πάλιν LITTAW.

said, We will hear you again concerning this.

³³And so Paul went out from among them.

³⁴But some men believed, joining themselves to him, among whom also was Dionysius the Are-op-a-gite and a woman named Dam-a-ris, and others with them.

CHAPTER 18

¹And after these things, Paul left Athens and came to Corinth.

²And having found a certain Jew named Aquila (born in Pontus) and his wife Priscilla (who had lately come from Italy because Claudius had ordered all the Jews to leave Rome), he came to live with them.

³And because he was of the same trade, he stayed with them and worked. For they were tentmakers by trade.

⁴And he reasoned in the synagogue every sabbath and persuaded both Jews and Greeks.

⁵And when both Silas and Timothy came down from Mac-e-do-ni-a, Paul was pressed in the spirit, earnestly witnessing to the Jews that Jesus is the Christ.

⁶But as they set themselves in opposition and were blaspheming, he shook his robes and said to them, Your blood be on your own head! I am clean. From now on I will go to the Gentiles.

⁷And leaving there, he came to the house of a certain one named Justus, who worshipped God, whose house was by the synagogue.

⁸And Crispus, the ruler of the synagogue, believed in the Lord with all his household. And many of the Corinthians heard and believed and were baptized.

⁹And by a vision in the night, the Lord said to Paul, Do not be afraid, but speak and do not hold back your voice,

³³ **Καὶ** οὕτως ὁ Παῦλος ἐξῆλθεν ἐκ μέσου αὐτῶν.
And thus Paul went out from [the] midst of them.

³⁴ τινὲς δὲ ἄνδρες κολληθέντες αὐτῷ ἐπίστευσαν· ἐν οἷς
But some men joining themselves to him believed; among whom
καὶ Διονύσιος ὁ Ἀρεοπαγίτης, καὶ γυνὴ ὀνόματι Δάμαρις,
also [was] Dionysius the Areopagite, and a woman by name Da-
maris, καὶ ἕτεροι σὺν αὐτοῖς.
maris, and others with them.

18 Μετὰ δὲ ταῦτα χωρισθεὶς ὁ Παῦλος ἐκ τῶν
And after these things having departed Paul from

Ἀθηνῶν ἦλθεν εἰς Κορίνθον·² καὶ εὗρων τινα Ἰουδαῖον
Athens, came to Corinth; and having found a certain Jew
ὀνόματι Ἀκύλαν, Ποντικὸν τῷ γένει, προσφάτως ἐλθλυότα
by name Aquila, of Pontus by race, lately come
ἀπὸ τῆς Ἰταλίας, καὶ Πρίσκιλλαν γυναῖκα αὐτοῦ, διὰ τὸ
from Italy, and Priscilla his wife, because

διατεταχέναι· Κλαύδιον χωρίζεσθαι πάντα τοὺς Ἰουδαίους
had ordered Claudius to depart all the Jews
ἐκ τῆς Ῥώμης, προσῆλθεν αὐτοῖς·³ καὶ διὰ τὸ ὁμο-
out of Rome, he came to them, and because of [the] same

τεχνον εἶναι, ἐμενεν παρ' αὐτοῖς καὶ ἐργάζετο·⁴ ἦσαν γὰρ
trade being, he abode with them and worked; for th y were
σκηνοποιοὶ τῆν τέχνην.⁵ καὶ διελέγετο δὲ ἐν τῇ συναγωγῇ
tent makers by trade. And he reasoned in the synagogue

κατὰ πᾶν σάββατον, ἐπειθύνετο Ἰουδαίους καὶ Ἕλληνας.
every sabbath, and persuaded Jews and Greeks.

⁵ Ὡς δὲ κατήλθον ἀπὸ τῆς Μακεδονίας ὅτε Σίλας καὶ Τι-
And when came down from Macedonia both Silas and Ti-
μόθεος συνείχετο τῷ πνεύματι· ὁ Παῦλος διαμαρτυρόμενος
motheus was pressed in [the] spirit Paul earnestly testifying

τοῖς Ἰουδαίοις·⁶ τὸν χριστὸν Ἰησοῦν. ὁ ἀντιτασ-
to the Jews [to be] the Christ Jesus. As set themselves in

σομένων δὲ αὐτῶν καὶ βλασφημούντων, ἐκτιναεῖμενος
opposition but they and were blaspheming, having shaken [his]

τὰ ἱμάτια, εἶπεν πρὸς αὐτοὺς, Τὸ αἷμα ὑμῶν ἐπὶ τὴν
garments, he said to them, Your blood [be] upon

κεφαλὴν ὑμῶν· καθαρὸς ἐγὼ ἀπὸ τοῦ νῦν εἰς τὰ ἔθνη
your head: pure [from] [it] I from henceforth to the nations

πορεύσομαι.⁷ Καὶ μεταβάς ἐκεῖθεν ἦλθεν εἰς οἰκίαν
will go. And having departed thence he came to [the] house

τινὸς ὀνόματι Ἰούστου, σεβομένου τὸν θεόν, οὗ
of a certain one by name Justus, who worshipped God, of whom

ἡ οἰκία ἦν συνομοροῦσα τῇ συναγωγῇ.⁸ Κρίσπος δὲ ὁ
the house was adjoining the synagogue. But Crispus the

ἀρχισυνάγωγος ἐπίστευσεν τῷ κυρίῳ σὺν ὅλῳ τῷ οἴκῳ αὐ-
ruler of the synagogue believed in the Lord with whole his house;

τοῦ· καὶ πολλοὶ τῶν Κορινθίων ἀκούοντες ἐπίστευον καὶ
and many of the Corinthians hearing believed and
ἐβαπτίζοντο.⁹ Εἶπεν δὲ ὁ κύριος ὅτι ὁράματος ἐν νυκτὶ
were baptized. And said the Lord by a vision in [the] night

τῷ Παύλῳ, Μὴ φοβοῦ, ἀλλὰ ἀλεῖ καὶ μὴ σιωπήσῃς·¹⁰ διότι
to Paul, Fear not, but speak and be not silent; because

^a — καὶ ΛΙΤΤΑ.

^b — ὁ Ἰ[σ]τ[us].

^c Ἀρεοπαγίτης τ; Ἀρεοπαγίτης w.

^d — δὲ ἀπὸ

ΛΙΤΤ[Α].

^e — ὁ Παῦλος (read he having departed) ΛΙΤΤΑ.

^f τεταχέναι τ.

^g ἀπὸ

^h ἐργάζετο ΛΙΤΤΑ; ἐργάζοντο they worked t.

ⁱ τῇ τέχνῃ ΛΙΤΤΑ w.

^k συνείχετο τῷ λόγῳ

^l was engrossed with the word οἱ τ[ε]τ[α]χ[ω]ν.

^m εἶναι to be ΛΙΤΤ.

ⁿ ἐσῆλθεν Lt.

^o τ[ε]τ[ι]ον τ[ι]νός τ[ι]ν[ος].

^p ἐν νυκτὶ δ[ε] ὁράματος ΛΙΤΤΑ.

ἐγὼ εἰμι μετὰ σοῦ, καὶ οὐδεὶς ἐπιθήσεται σοὶ τοῦ κακῶσαι σε·
 I am with thee, and no one shall set on thee to ill-treat thee;
 διότι λαὸς ἐστὶν μοι πολλὸς ἐν τῇ πόλει ταύτῃ. 11 Ἐκάθισεν
 because people there is to me much in this city. 11 He remained
 ὅστες ἐνιαυτὸν καὶ μῆνας ἕξ διδάσκων ἐν αὐτοῖς τὸν λόγον
 'and a year and months six, teaching among them the word
 τοῦ θεοῦ.
 of God.

12 Γαλλίωνος δὲ ἀνθυπατεύοντος τῆς Ἀχαΐας, κατεπα-
 But Gallio being proconsul of Achaia, rose
 ἔστησαν ὑποθυμαδὸν οἱ Ἰουδαῖοι τῷ Παύλῳ, καὶ ἤγαγον
 'against 'with 'one 'accord 'the 'Jews Paul, and led
 αὐτὸν ἐπὶ τὸ βῆμα, 13 λέγοντες, Ὅτι παρὰ τὸν νόμον
 him to the judgment seat, saying, That contrary to the law
 οὗτος ἀναπειθεῖ τοὺς ἀνθρώπους σέβεσθαι τὸν θεόν.
 this [man] persuades men to worship God.

14 Μιλλωντος δὲ τοῦ Παύλου ἀνοίγειν τὸ στόμα, εἶπεν ὁ
 But 'being 'about 'Paul to open [his] mouth, 'said ὁ
 Γαλλίων πρὸς τοὺς Ἰουδαίους, Εἰ μὲν οὖν ἦν ἀδι-
 'Gallio to the Jews, If indeed therefore it was 'unrighteous-
 κημά τι ἢ ῥαδιούργημα πονηρὸν, ὧ Ἰουδαῖοι, κατὰ λόγον
 ness 'some or 'criminality 'wicked, O Jews, according to reason
 ἂν ἦμεσχομένη· ὡμὸν, 15 εἰ δὲ ἤζητημά ἐστιν περὶ
 I should have borne -ish you, but if a question it be about

λόγους καὶ ὀνομάτων καὶ νόμου τοῦ καθ' ὑμᾶς, ὅψεσθε
 a word and names and a law which [is] among you, ye will see
 αὐτοὶ· κριτὴς γὰρ ἐγὼ τούτων οὐ βούλωμαι εἶναι.
 [to it] yourselves; for a judge I of these things do not wish to be.

16 Καὶ ἀπήλασεν αὐτοὺς ἀπὸ τοῦ βήματος. 17 ἐπιλαβό-
 And he drove them from the judgment seat. 'Having 'laid
 μενοι δὲ πάντες οἱ Ἕλληνες Σωσθένην τὸν ἀρχισυνάγωγον
 'hold 'on 'and 'all 'the 'Greeks Sosthenes the ruler of the synagogue,
 ἔτυπον ἐμπροσθεν τοῦ βήματος· καὶ οὐδὲν τοῦ-
 they beat [him] before the judgment seat. And 'nothing 'about 'these
 τῶν τῷ Γαλλίῳ ἐμελεν.
 'things 'to 'Gallio 'it 'mattered.

18 Ὁ δὲ Παῦλος ἐτι προσμένειν ἡμέρας ἱκανάς, τοῖς ἀδελ-
 But Paul yet having remained days 'many, 'the 'breth-
 φοῖς ἀποταξάμενος, ἐξῆλπε εἰς τὴν Συρίαν, καὶ σὺν αὐτῷ
 ren 'having 'taken 'leave 'of sailed away to Syria, and with him
 Πρίσκιλλα καὶ Ἀκύλας, κεειράμενος τὴν κεφαλὴν ἐν Κε-
 'Priscilla and Aquila, having shorn [his] head in Cen-
 χρεαῖς· εἶχεν γὰρ εὐχήν. 19 κατήντησεν δὲ εἰς Ἐφέσον, κά-
 chreais, for he had a vow: and he came to Ephesus, and

κείνους κατέλειπεν αὐτοῦ· αὐτὸς δὲ εἰσελθὼν εἰς τὴν
 'them 'left there. But he himself having entered into the
 συναγωγὴν διελέχθη τοῖς Ἰουδαίοις. 20 ἠρώτωντων δὲ
 synagogue remanet with the Jews. And 'asking [him]
 αὐτῶν ἐπὶ πλείονος χρόνον μέναι παρ' αὐτοῖς οὐκ ἐπένευεν·
 'they for a longer time to remain with them he did not accede,

21 ἄλλ' ἀπετάξατο αὐτοῖς, εἰπὼν, Ὅδεῖ με πάντως τὴν
 but took leave of them, saying, It behoveth me by all means the

¹⁰ because I am with you. And no one will attack you, to do evil to you, for I have many people in this city.

¹¹ And he stayed there eighteen months, teaching among them the word of God.

¹² And when Gallio was proconsul of Achaia, the Jews rose up against Paul all together and led him to the judgment seat, ¹³ saying, This one persuades men to worship God contrary to the law.

¹⁴ But as Paul was about to open his mouth, Gallio said to the Jews, Then, indeed, if it was anything unrighteous, or some wicked fraud, O Jews, according to reason I would have borne with you.

¹⁵ But if it is a question about words and names and a law which is among you, you will see to it yourselves. For I do not want to be a judge of these things.

¹⁶ And he drove them away from the judgment seat.

¹⁷ Then all the Greeks took Sosthenes the ruler of the synagogue and beat him in front of the judgment seat. But Gallio did not care, not even for these things.

¹⁸ But Paul still remained many days. And then, taking leave of the brothers, he sailed away to Syria. And Priscilla and Aquila were with him. Paul had shorn his head in Cenchreae because he had a vow.

¹⁹ And he came to Ephesus and left them there. But he himself reasoned with the Jews when he had entered into the synagogue.

²⁰ And when they asked him to stay for a longer time with them, he did not agree.

²¹ But he left them, saying, It is necessary

ὁ δὲ ΛΤΤΑ. ὁ ἀνθυπατὸν οὗτος ΛΤΤΑ. ἀναπειθεῖ οὗτος ΛΤΤΑ. — οὖν ΛΤΤΑ(Δ)Υ.
 ἀνασχόμενον ΛΤΤΑ. ἡ ζητήματα questions ΛΤΤΑ. — γὰρ ΛΤΤΑ.Υ. — οἱ Ἕλληνες
 ΛΤΤΑ.Υ. ἡ ἐν Κεγχρεαῖς τὴν κεφαλὴν ΛΤΤΑ.Υ. κατήντησεν they came
 ΛΤΤΑ.Υ. ἡ ἐκεῖ Λ. διελέξατο ΛΤΤΑ. — παρ' αὐτοῖς ΛΤΤΑ. ἄλλα ἀποταξάμενος
 καὶ but taking leave and ΛΤΤΑ. — Δεῖ με ἱεροσόλυμα ΛΤΤΑ.

for me by all means to keep the coming feast at Jerusalem, but I will come again to you, God willing. And he sailed from Ephesus.

²² And having landed at Caesarea, he went up and greeted the church before going down to Antioch.

²³ And after staying some time, he left, going through the countries of Galatia and Phrygia, in order, strengthening all the disciples.

²⁴ But a certain Jew named Apollos, an Alexandrian by birth, came to Ephesus, a learned man, being mighty in the Scriptures.

²⁵ He was taught in the way of the Lord. And being fervent in spirit, he spoke and accurately taught the things of the Lord, knowing only the baptism of John.

²⁶ And he began to speak boldly in the synagogue. And when Aquila and Priscilla heard him, they took him and explained the way of God more exactly to him.

²⁷ And when he desired to go through into Achaia, the brothers wrote to the disciples encouraging them to welcome him. After arriving, he very much helped those who believed through grace.

²⁸ For he powerfully, publicly proved the Jews to be wrong, showing by the Scriptures that Jesus was the Christ.

CHAPTER 19

¹ And while Apollos was in Corinth, Paul came to Ephesus, after he had gone through the upper countries. And finding certain disciples,

² He said to them, Did you receive the Holy Spirit when you believed? And they said to him, We never even heard if the Holy Spirit exists.

ἰορτὴν τὴν ἐρχομένην ποιῆσαι εἰς Ἱερουσόλυμα· ¹ πάλιν δὲ ² ἀνακάμψω πρὸς ὑμᾶς, τοῦ θεοῦ θέλοντος. ³ Καὶ ἠνέχθη ἀπὸ ἐφῆσου. ⁴ Ἐφίσου ⁵ 22 καὶ κατελθὼν εἰς Καίσαρειαν, ⁶ ἀναβὰς

καὶ ἀσπασάμενος τὴν ἐκκλησίαν κατέβη εἰς Ἀντιόχειαν· ⁷ καὶ ἔσθλως ἐκείνην τὴν ἐκκλησίαν ἐκτίθει εἰς Ἀντιόχειαν.

23 καὶ ποιήσας χρόνον τινὰ ἐξῆλθεν, διερχόμενος καθέξῃς τὴν Γαλατικὴν χώραν καὶ Φρυγίαν, ⁸ ἐπιστηροῦν πάντας τοὺς μαθητάς.

24 Ἰουδαῖος δὲ τις Ἀπολλῶς ὀνόματι, Ἀλεξανδρεὺς τῷ

γένει, ἀνὴρ λόγιος, κατήντησεν εἰς Ἐφεσον, δυνατὸς ὢν ἐν ταῖς γραφαῖς. ⁹ 25 οὗτος ἦν κατηχημένος τὴν ὁδὸν τοῦ κυρίου, καὶ ζῶν τῷ πνεύματι, ἐλάλει καὶ ἐδίδασκεν

ἀκριβῶς τὰ περὶ τοῦ κυρίου, ¹⁰ ἐπιστάμενος μόνον τὸ βάπτισμα Ἰωάννου. ¹¹ 26 οὗτος τε ἤρξατο παρρησιάζεσθαι ἐν τῇ συναγωγῇ. ἀκούσαντες δὲ αὐτοῦ Ἀκύλας καὶ Πρίσκιλλα

προσελάβοντο αὐτόν, καὶ ἀκριβέστερον αὐτῷ ἐξέθετον τὴν τοῦ θεοῦ ὁδόν. ¹² 27 βούλομένου δὲ αὐτοῦ διελθεῖν εἰς τὴν Ἀχαίαν, προτροφεύμενοι οἱ ἀδελφοὶ ἐγραψάν τοις μαθηταῖς

ἀποδέξασθαι αὐτόν, ὃς παραγενόμενος συνεβόλητο πολὺ τοῖς πεπιστευκόσιν διὰ τῆς χάριτος. ¹³ 28 εὐτόνως γὰρ τοῖς Ἰουδαίοις διακατηλέγγετο δημοσίᾳ, ἐπιδεικνύς διὰ τῶν γραφῶν

εἶναι τὸν χριστὸν Ἰησοῦν. ¹⁴ 19 Ἐγένετο δὲ ἐν τῷ τὸν Ἀπολλῶ εἶναι ἐν Κορίνθῳ, Παῦλον διελθόντα τὰ ἀνωτερικὰ μέρη, ἔλθειν εἰς Ἐφεσον· καὶ ρεῖρών τινὰς μαθητάς ¹⁵ 2 εἰπὼν ἑαυτοῦς, εἰ πνεῦμα ἁγίον ἔλαβετε πιστεύσαντες; Οἱ δὲ εἰπὼν πρὸς αὐτόν, Ἄλλ' οὐδὲ εἰ πνεῦμα ἁγίον ἐστίν, ἠκούσαμεν.

19 Ἐγένετο δὲ ἐν τῷ τὸν Ἀπολλῶ εἶναι ἐν Κορίνθῳ, Παῦλον διελθόντα τὰ ἀνωτερικὰ μέρη, ἔλθειν εἰς Ἐφεσον· καὶ ρεῖρών τινὰς μαθητάς ² εἰπὼν ἑαυτοῦς, εἰ πνεῦμα ἁγίον ἔλαβετε πιστεύσαντες; Οἱ δὲ εἰπὼν πρὸς αὐτόν, Ἄλλ' οὐδὲ εἰ πνεῦμα ἁγίον ἐστίν, ἠκούσαμεν.

¹ — δὲ but LITTA.
Ἰησοῦ Jesus LITTA W.
LITTA; — τοῦ θεοῦ A.
— εἰπὼν (read [said]) LITTA W.

² — καὶ LITTA.
Ἰωάννου T.
κατελθεῖν T.
οὐδὲ LITTA

³ Καίσαριαν T.
⁴ στήριζον LITTA.
⁵ ὁδὸν τοῦ θεοῦ
⁶ εὑρίν found LITTA.
⁷ + τε and (he said) LITTA.

3 Ἐπὶ τὸν αὐτὸν, εἰς τί οὖν ἐβαπτίσθητε; Οἱ δὲ
And he said to them, To what then were you baptized? And they
εἶπον, εἰς τὸ Ἰωάννου βάπτισμα. 4 Εἰπὺν δὲ Παῦλος,
said, To the of John baptism. And said Paul,
Ἰωάννης μὲν ἐβάπτισεν βάπτισμα μετανοίας, τὴν
John indeed baptized [with] a baptism of repentance, to the
λαὸν λέγων, εἰς τὸν ἐρχόμενον μετ' αὐτὸν ἵνα πιστεύσωσιν,
people saying, On him coming after him that they should believe,
τοῦτίστιν εἰς τὸν ἰησοῦν. 5 Ἀκούσαντες δὲ ἐβαπ-
that is, on the Christ Jesus. And having heard they
τίσθησαν εἰς τὸ ὄνομα τοῦ κυρίου Ἰησοῦ. 6 καὶ ἐπιθέντες
were baptized to the name of the Lord Jesus. And having laid
αὐτοῖς τοῦ Παύλου τὰς χεῖρας ἦλθεν τὸ πνεῦμα τὸ ἅγιον
on them Paul hands came the Spirit the Holy
ἐπ' αὐτοὺς, ἐλάλουν τε γλώσσαις καὶ προφητεύον.
upon them, and they were speaking with tongues and prophesying.
7 ἦσαν δὲ οἱ πάντες ἄνδρες ὡσεὶ ἑκαδύ. 8 Εἰσελθὼν δὲ
And were the all men about twelve. And having entered
εἰς τὴν συναγωγὴν ἐπαρόρναζέτο, ἐπὶ μῆνας τρεῖς διαλεγό-
into the synagogue he spoke boldly, for months three reason-
μενος καὶ πείθων τὰ περὶ τῆς βασιλείας τοῦ θεοῦ.
ing and persuading the things concerning the Kingdom of God.
9 Ὅς δὲ τινες ἐσκληρύνοντο καὶ ἠπειθόν, κακολογοῦντες τὴν
But when some were hardened and disobeyed, speaking evil of the
δόξαν ἐνώπιον τοῦ πλήθους, ἀποστάς ἀπ' αὐτῶν ἀφώρισεν
way before the multitude, having departed from them he separated
τοὺς μαθητὰς, καθ' ἡμέραν διαλεγόμενος ἐν τῇ σχολῇ Τυράν-
the disciples, daily reasoning in the school of Tyran-
νου ἑτινός. 10 Τοῦτο δὲ ἐγένετο ἐπὶ ἔτη δύο, ὥστε πάντας
bus a certain. And this was for years two, so that all
τοὺς κατοικοῦντας τὴν Ἀσίαν ἀκούσαι τὸν λόγον τοῦ κυρίου
those who inhabited Asia heard the word of the Lord
Ἰησοῦ, Ἰουδαίους τε καὶ Ἕλληνας. 11 Δυνάμεις τε οὐ τὰς
Jesus, both Jews and Greeks. And works of power not
τυχούσας ἵπποιε ὁ θεὸς διὰ τῶν χειρῶν Παύλου, 12 ὥστε καὶ
common wrought God by the hands of Paul, so that even
ἐπὶ τοὺς ἀσθενοῦντας ἐπιφέρεισθαι ἀπὸ τοῦ χρωτὸς αὐτοῦ
to those being sick were brought from his skin
σουδάρια ἢ σμικίνθια, καὶ ἀπαλλάσσεσθαι ἀπ' αὐτῶν τὰς
handkerchiefs or aprons, and departed from them the
νόσους, τὰ τε πνεύματα τὰ πονηρὰ ἱεῖρχεσθαι ἀπ' αὐτῶν.
diseases, and the spirits wicked went out from them.
13 Ἐπεχείρησαν δὲ τινες ἀπὸ τῶν περιερχομένων Ἰουδαίων
But took in hand certain from the wandering Jews,
ἑξορκιστῶν ὀνομάζειν ἐπὶ τοὺς ἔχοντας τὰ πνεύματα τὰ
exorcists, to name over those who had the spirits
πονηρὰ τὸ ὄνομα τοῦ κυρίου Ἰησοῦ, λέγοντες, Ὁρκίζομεν
wicked the name of the Lord Jesus, saying, We adjure
ὑμᾶς τὸν Ἰησοῦν ὃν ὁ Παῦλος κηρύσσει. 14 Ἦσαν δὲ
you [by] Jesus whom Paul proclaims. And there were

3 And he said to them, Then to what were you baptized? And they said, To the baptism of John.

4 And Paul said, John indeed baptized with the baptism of repentance, saying to the people that they should believe on Him, the One coming after him — that is, on the Christ — Jesus.

5 And hearing this, they were baptized in the name of the Lord Jesus.

6 And after Paul laid his hands on them, the Holy Spirit came on them. And they were speaking in languages and prophesying.

7 And there were about twelve men in all.

8 And entering into the synagogue, he spoke boldly for three months, reasoning and proving the things concerning the kingdom of God.

9 But when some were hardened and did not believe, speaking evil of the Way before the multitude, he left them and separated the disciples — day by day reasoning in the school of a certain Tyran-nus.

10 And this was for two years, so that all those who lived in Asia heard the word of the Lord Jesus, both Jews and Greeks.

11 And God worked special miracles by the hands of Paul,

12 so that even handkerchiefs or aprons were brought from his skin to those who were sick, and the diseases left them, and the evil spirits went out from them.

13 But some of the Jews who went around throwing out demons undertook to call the name of the Lord Jesus over those who had evil spirits, saying, We command you by Jesus, whom Paul preaches!

1 ὁ δὲ εἶπεν τ. — πρὸς αὐτοὺς Ι.Τ.Τ.Α.ῶ. * εἶπαν ΛΙΤ.Α. * Ἰωάννου Ττ.
† Ἰωάννης Ττ. — μὲν ΟΛΤ.Τ.Α. * τοῦτ' ἐστὶν ΟΤ. ὁ — χριστὸν ΟΛΤ.Τ.Α. * — τὰς
Ι.Τ.Τ.Α. ὁ προφητεύον ΛΙΤ.Τ.Α. * ὡδεκα ΛΙΤ.Α.ῶ. † — τὰ Ι.Τ.Τ. ‡ — τινὲς ΛΙΤ.Τ.Α.
§ — Ἰησοῦ ΟΛΤ.Τ.Α.ῶ. † ὁ θεὸς ἐποίει ΛΙΤ.Α.ῶ. ‡ ἀποφέρεισθαι ΛΙΤ.Τ.Α. † ἐκ-
πορευέσθαι (— ἀπ' αὐτῶν) ΟΛΤ.Τ.Α.ῶ. * καὶ τῶν also of the ΛΙΤ.Τ.Α. * Ὁρκίζω I adjure
ΟΛΤ.Τ.Α.ῶ. * — ὁ ΛΙΤ.Τ.Α.

¹⁴ And there were certain ones who were doing this — the seven sons of Sceva, a Jew and a chief priest.

¹⁵ But the evil spirit answering said, Jesus I know and Paul I know, but you, who are you?

¹⁶ And the man in whom the evil spirit resided leaped on them. And overcoming them, he prevailed against them, so that they fled out of that house naked and wounded.

¹⁷ And this became known to all who lived in Ephesus, both Jews and Greeks. And fear fell on all of them. And the name of the Lord Jesus was magnified.

¹⁸ And many of those who believed came confessing and declaring their deeds.

¹⁹ And many of those who had practiced the magic arts, bringing their books, burned them before all. And they counted up the prices of them and found it fifty thousand pieces of silver.

²⁰ So with power the word of the Lord increased and triumphed.

²¹ And when these things were ended, going through Mac-e-do-ni-a and A-chai-a, Paul in the Spirit decided to go to Jerusalem, saying, After I have been there, it is necessary for me also to see Rome.

²² And having sent two of those who ministered to him into Mac-e-do-ni-a (Timothy and Erastus), he remained a time in Asia.

²³ And there came at that time quite a disturbance about the Way.

²⁴ For a certain one named De-me-tri-us, a silversmith who made silver shrines of Diana, brought much profit to the skilled workers.

²⁵ Bringing these together, and workmen in

ῥτινες¹ ἑνιοί² Σκευᾶ Ἰουδαίου ἀρχιερέως ἐπὶ³ τοῦτο certain [men] ¹sons ²of Sceva ³a Jew, ⁴a high priest ⁵seven who this ποιούντες, ⁶15 ἀποκριθὲν δὲ τὸ πνεῦμα τὸ πονηρὸν εἶπεν⁷, were doing. But answering the spirit ¹wicked said,

Τὸν Ἰησοῦν γινώσκω, καὶ τὸν Παῦλον ἐπίσταμαι⁸ ὑμεῖς Jesus I know, and Paul I am acquainted with; ⁹ye

δὲ τίνες ἐστέ; ¹⁰16 Καὶ ἑβαλλόμενος¹¹ ἐπ' αὐτοὺς ὁ ἄνθρωπος¹² ¹but, who are ye? And leaping on them ²the man

πος¹³ ἐν ᾧ ἦν τὸ πνεῦμα τὸ πονηρὸν, ¹⁴καὶ κατακυριεύσας in whom was the spirit ¹wicked, and having mastered

αὐτῶν¹⁵ ἰσχυρεν κατ' αὐτῶν, ὥστε γυμνοὺς καὶ τετραυματισ- them prevailed against them, so that ¹naked and wounded

μένους ἐκφυγεῖν ἐκ τοῦ οἴκου ἐκείνου. ¹⁶17 τοῦτο δὲ γένητο they escaped out of that house. And this became

γνωστὸν πᾶσιν Ἰουδαίοις τε καὶ Ἑλλήσιν τοῖς κατοικοῦσιν τὴν known to all both Jews and Greeks, those inhabiting

Ἐφεσον, καὶ ἑπέπεσεν¹⁷ φόβος ἐπὶ πάντας αὐτούς, καὶ ἐμεγα- Ephesus, and ¹fell ²fear upon ³all ⁴them, and was mag-

λύνητο τὸ ὄνομα τοῦ κυρίου Ἰησοῦ. ¹⁸18 Πολλοί τε τῶν nified the name of the Lord Jesus. And many of those who

πεπιστευκότων ἤρχοντο ἐξομολογούμενοι καὶ ἀναγγέλλοντες believed came confessing and declaring

τὰς πράξεις αὐτῶν. ¹⁹19 ἱκανοὶ δὲ τῶν τὰ περίεργα πρα- their deeds. And many of those who the curious arts prac-

ξάντων συνενέγκαντες τὰς βιβλους κατέκαιον ἐνώπιον tied having brought the books burnt [them] before

πάντων²⁰ καὶ συνεψήφισαν τὰς τιμὰς αὐτῶν, καὶ εἶρον all And they reckoned up the prices of them, and found [it]

ἀργυρίου μυριάδας πέντε. ²⁰20 οὕτως κατὰ κράτος ὁ λόγος τοῦ ¹of silver ²myriads ³five. Thus with might the word of the

κυρίου²¹ ἡὔξανε καὶ ἰσχυεν. Lord increased and prevailed.

²¹21 Ὡς δὲ ἐπληρώθη ταῦτα ἔθετο ὁ Παῦλος ἐν τῷ πνεύ- And when were fulfilled these things ¹purposed ²Paul in the spirit,

ματι, ³διελθὼν⁴ τὴν Μακεδονίαν καὶ Ἀχαΐαν πορεύε- having passed through Macedonia and Achaia, to

σθαι εἰς⁵ Ἱερουσαλὴμ, ⁶εἰπὼν, Ὅτι μετὰ τὸ γενέσθαι με ἐκεῖ go to Jerusalem, saying, After ¹having been ²my there

δεῖ με καὶ Ῥώμην ἰδεῖν. ²²22 Ἀποστείλας δὲ εἰς τὴν³ it behoves me also Rome to see. And having sent into

Μακεδονίαν δύο τῶν διακονούντων αὐτῷ, Τιμόθεον καὶ Macedonia two of those who ministered to him, Timotheus and

Ἑραστον, αὐτὸς ἐπέσχεν χρόνον εἰς τὴν Ἀσίαν. ²³23 Ἐγένετο Erastus, he remained a time in Asia. ¹Came ²to ³pass

δὲ κατὰ τὸν καιρὸν ἐκείνον ταραχος οὐκ ὀλίγος περὶ τῆς ¹and at ²that time ³disturbance ⁴no ⁵small about the

ὁδοῦ. ²⁴24 Δημήτριος γάρ τις ὀνόματι, ἀργυροκόπος, way. For ¹Demetrius ²a certain [man] by name, a silversmith,

ποιῶν ναοὺς ἀργυροῦς Ἀρτέμιδος, ³παρεῖχετο⁴ τοῖς τεχνίταις making ¹temples ²silver of Artemis, brought to the artificers

ἔργασίαν οὐκ ὀλίγην. ²⁵25 οὕς συναθροίσας, καὶ τοὺς ¹gain ²no ³little; whom having brought together, and the

¹ ῥτινες (read seven sons of a certain one) LTR. ² ἑνιοί placed after ἐπὶ LTR. ³ — οἱ LTR. ⁴ + αὐτοὶς to them LTR. ⁵ ἐβαλλόμενος LTR. ⁶ ὁ ἄνθρωπος ἐπ' αὐτοὺς LTR. ⁷ — καὶ LTR. ⁸ ἀμφότερων both LTR. ⁹ ἔπεσεν LTR. ¹⁰ τοῦ κυρίου ὁ λόγος LTR. ¹¹ διελθεῖν to have passed through L. ¹² + τὴν L. ¹³ Ἱερουσόλυμα LTR. ¹⁴ — τὴν L. ¹⁵ παρεῖχε L. ¹⁶ οὐκ ὀλίγην ἔργασίαν LTR.

περί τὰ τοιαῦτα ἐργάτας, εἶπεν, Ἄνδρες, ἐπίστασθε ὅτι ἐκ
 'in such things workmen, he said, Men, ye know that from
 ταύτης τῆς ἐργασίας, ἡ εὐπορία ἡμῶν ἐστίν· 26 καὶ θεωρεῖτε
 this gain the wealth of us is; and ye see
 καὶ ἀκούετε ὅτι οὐ μόνον Ἐφέσου ἀλλὰ ὅσας πόλεις τῆς
 and hear that not only of Ephesus but almost of all
 Ἀσίας ὁ Παῦλος οὗτος πείσας μετέστησεν ἱκανὸν ὄχλον,
 Asia this Paul having persuaded turned away a great multitude,
 λέγων ὅτι οὐκ εἰσὶν θεοὶ οἱ διὰ χειρῶν γινόμενοι. 27 οὐ
 saying that they are not gods which by hands are made, 'Not
 μόνον δὲ τοῦτο κινδυνεύει ἡμῖν τὸ μέρος εἰς ἀπελεγμὸν
 'only 'now 'this 'is dangerous to us [least] the business 'into 'disrepute
 ἰλθεῖν, ἀλλὰ καὶ τὸ τῆς μεγάλης θεᾶς Ἀρτέμιδος ἱερὸν εἰς
 'come, but also the 'of 'the 'great 'goddess 'Artemis 'temple for
 οὐδὲν ἰλογισθῆναι, μέλλειν. 28 καὶ καθαιρεῖσθαι τὴν μεγα-
 nothing be reckoned, and be about also to be destroyed the ma-
 λειότητα αὐτῆς, ἣν ὅλη ὡς Ἀσία καὶ ἡ οἰκουμένη σέβεται.
 jesty of her, whom all Asia and the habitable world worships.
 28 Ἀκούσαντες δὲ καὶ γενόμενοι πλήρεις θυμοῦ, ἐκρα-
 And having heard, and having become full of indignation, they cried
 ζον λέγοντες, Μεγάλη ἡ Ἀρτεμὶς Ἐφεσίων. 29 Καὶ
 out saying, Great the Artemis of [the] Ephesians. And
 ἐπλήσθη ἡ πόλις ῥῶλη ἡ συγχύσεως ὥρμησάν τε ὁμοθυ-
 was 'filled 'the 'city 'whole with confusion, and they rushed with one
 μαδὸν εἰς τὸ θέατρον, συναρπάζσαντες Γάϊον καὶ Ἀρί-
 accord to the theatre, having seized with [them] Gaius and Ari-
 starχον Μακεδόνας, συνεκκίνησεν τοῦ Παύλου. 30 τοῦ δὲ
 stararch, Macedonians, fellow-travellers of Paul. But
 Παύλου βουλομένου εἰσελθεῖν εἰς τὸν δῆμον, οὐκ εἶπεν αὐτὸν
 Paul intending to go in to the people, 'did 'not suffer 'him
 οἱ μαθηταί· 31 τινὲς δὲ καὶ τῶν Ἀσιαρχῶν ὄντες αὐτῷ
 'the 'disciples, and some also of the chiefs of Asia being 'to 'him
 φίλοι, πέμψαντες πρὸς αὐτόν, παρεκάλουν μὴ δοῦναι ἑαυτὸν
 'friends, having sent to him, urged [him] not to venture himself
 εἰς τὸ θέατρον. 32 ἄλλοι μὲν οὖν ἄλλο τι ἐκραζον.
 into the theatre. Some therefore one thing and some another were crying out;
 ἦν γὰρ ἡ ἐκκλησία συγκεχυμένη, καὶ οἱ πλείους οὐκ ᾔδεισαν
 for 'was 'the 'assembly coursed, and the most did not know
 τίνος ἕνεκεν συνελθούθεισαν. 33 ἐκ δὲ τοῦ ὄχλου
 for what cause they had come together. But from among the crowd
 'προεβίβασαν Ἀλέξανδρον, 'προβαλόντων αὐτὸν τῶν
 'they put forward Alexander, 'thrusting 'forward 'him 'the
 Ἰουδαίων· ὁ δὲ Ἀλέξανδρος κατασείσας τὴν χεῖρα,
 'Jews. And Alexander, having made a sign with the hand,
 ᾔθελεν ἀπολογεῖσθαι τῷ ἔθμῳ. 34 ἐπιγινόντων δὲ ὅτι
 wished to make a defence to the people. But having recognized that
 Ἰουδαῖος ἐστίν, φωνὴ ἐγένετο μία ἐκ πάντων, ὥς ἐπὶ ὥρας
 'Jew he is, 'cry 'there 'was 'one from all, for about 'hours
 δύο κρᾶζόντων, Μεγάλη ἡ Ἀρτεμὶς Ἐφεσίων. 35 Κατα-
 two crying out, Great the Artemis of [the] Ephesians. 'Having
 στείλας δὲ ὁ γραμματεὺς τὸν ὄχλον φησίν, Ἄνδρες Ἐφεσίοι,
 'calmed 'and 'the 'recorder the crowd says, Men Ephesians,

the same kind of work, he said, Men! You know that our riches come from this work.

26 And you see and hear that not only at Ephesus but almost in all Asia, this Paul has persuaded and turned away a great multitude, saying that they which are made of hands are not gods.

27 Now not only is this dangerous to us, for fear our business will become lightly regarded, but also the temple of the great goddess Diana may be despised. And her majesty may also be about to be destroyed, whom all Asia and the world worships.

28 And hearing this, they became full of anger and cried out, saying, Great is Diana of the Ephesians!

29 And the whole city was filled with disorder. And they rushed all together into the theatre, having seized Paul's traveling companions from Mac-e-do-ni-a, Gaius and A-ris-tar-chus.

30 But when Paul wanted to go in to the people, the disciples did not let him go.

31 And some of the chief men of Asia, being his friends, sent to him and urged him not to try to go into the theatre himself.

32 Then some were crying out one thing and some another. For the gathering was excited, and the greater part of them did not know why they had come together.

33 But from among the crowd they put forward Alexander, the Jews pushing him forward. And Alexander, waving with his hand, wanted to give a defense to the people.

34 But when they recognized that he was a Jew, there was one cry from all, crying out for about two hours, Great is Diana of the Ephesians!

35 And after the townclerk calmed the crowd, he said, Men! Ephesians! What is this? Who is the man who does not know

ε ἡμῖν τοις ΛΤΤΑ. b + καὶ also L. i ἱερὸν Ἀρτέμιδος ΤΑ. h οὐθεν ΛΤΤΑ. A.
 i λογισθῆναι (shall be counted), μέλλει L. m τε ΕΩΛΤΤΑ. b τῆς μεγαλειότητος ΛΤΤΑ. A.
 2 [h] Τ. P = ὅλη ΛΤΤΑ. q + τῆς ΟΤΤΑΩ. f = τοῦ ΟΛΤΤΑΩ. i Παντοῦ ἐκ ΛΤΤΑ. W.
 3 συν-τ. h ἕνεκα ΛΤΤΑ. g συνεβίβασαν they instructed ΛΤΤ. n προβαλόντων ΕΩΛ.
 7 ἐπιγινόντες ΟΛΤΤΑΩ. 8 κρᾶζόντες A.

ἐν Τρωάδι· 6 ἡμεῖς δὲ ἐξελθούσαμεν μετὰ τὰς ἡμέρας τῶν
in Troas; but we sailed away after the days of the
ἀζύμων ἀπὸ Φιλίππων, καὶ ἤλθομεν πρὸς αὐτοὺς εἰς
unleavened bread from Philippi, and came to them at
τὴν Τρωάδα· ἄχρις ἡμερῶν πέντε, ὅθ' διετρίψαμεν ἡμέρας
Troas in days five, where we stayed days
ἑπτὰ. 7 Ἐν δὲ τῇ μιᾷ τῶν σαββάτων, συνηγμένων
seven. And on the first (day) of the week, having been assembled
τῶν μαθητῶν τοῦ⁴ κλάσαι ἄρτον, ὁ Παῦλος διελέγετο αὐτοῖς,
the disciples to break bread, Paul discoursed to them,
μέλλων ἐξίεναι τῷ ἑαυρίον, παρέτεινεν τε τὸν λόγον μέχρι
about to depart on the morrow; and he continued the discourse till
μεσονυκτίου· 8 ἦσαν δὲ λαμπάδες ἱκαναὶ ἐν τῷ ὑπερήνῳ οὐ
midnight. And were lamps many in the upper room where
ἦσαν⁵ συνηγμένοι. 9 καθήμενος δὲ τις νεανίας ὀνόματι
they were assembled. And was sitting a certain youth, by name
Εὐτύχου ἐπὶ τῆς θυρίδος, καταφερόμενος ὑπνῷ βαθεῖ, δια-
Eutychus, by the window, overpowered by sleep deep, as
λεγόμενου τοῦ Παύλου ἐπὶ πλεῖον, κατενεχθεὶς ἀπὸ
discoursed Paul for a longer time, having been overpowered by
τοῦ ὕπνου ἔπεσεν ἀπὸ τοῦ τριστέγου κάτω, καὶ ἦρθη
the sleep he fell from the third story down, and was taken up
νεκρός. 10 καταβὰς δὲ ὁ Παῦλος ἐπίπεσεν αὐτῷ, καὶ ⁶συμ-
dead. But having descended Paul fell upon him, and having
περιλαβών⁷ εἶπεν, Μὴ θορυβεῖσθε· ἡ γὰρ ψυχὴ αὐτοῦ ἐν
embraced (hith) said, Do not make a tumult, for the life of him in
αὐτῷ ἔστιν. 11 Ἀναβὰς δὲ καὶ κλάσας ἄρτον καὶ γευσά-
him is. And having gone up and having broken bread and having
μενος, ἐφ' ἱκανόν⁸ τε ὁμιλήσας ἄχρις αὐγῆς, οὕτως ἐξηλ-
eaten, and for long having conversed until day-break, so he de-
θεν. 12 ἦγαγον δὲ τὸν παῖδα ζῶντα, καὶ παρεκλήθησαν οὐ
parted. And they brought the boy alive, and were comforted not
μετρίως. 13 Ἡμεῖς δὲ ⁹προελθόντες ἐπὶ τὸ πλοῖον ἀνήχθημεν
a little. But we having gone before to the ship sailed
εἰς τὴν Ἀσσον, ἐκεῖθεν μέλλοντες ἀναλαμβάνειν τὸν Παῦ-
to Assos, there being about to take in Paul;
λον· οὕτως γὰρ ᾤην διατεταγμένος, μέλλων αὐτὸς πεζεύειν.
for so he had appointed, being about himself to go on foot.
14 ὥς δὲ συνίβαλεν¹⁰ ἡμῖν εἰς τὴν Ἀσσον, ἀναλαβόντες αὐτὸν
And when he met with us at Assos, having taken in him
ἤλθομεν εἰς Μιτυλήνην· 15 κάκειθεν ἀποπλεύσαντες τῇ
we came to Mitylene; and thence having sailed away, on the
ἐποῦσθ¹¹ κατηντήσαμεν ἄντικρῶ Χίου· τῇ δὲ ἑτέρᾳ
following (day) arrived opposita Chios, and the next (day)
παρεβίλομεν εἰς Σάμον· καὶ μείναντες ἐν Τρωγυλλίῳ, τῇ¹²
we arrived at Samos; and having remained at Trogyllum, the
ἑχοῦμεν ἤλθομεν εἰς Μίλητον. 16 ἐκρίνεν γὰρ ὁ Παῦλος
next (day) we came to Miletus: for had decided Paul
παραπλεῖσαι τὴν Ἐφεσον, ὅπως μὴ γένηται αὐτῷ χρονο-
to sail by Ephesus, so that it might not happen to him to spend
τριβῆσαι ἐν τῇ Ἀσίᾳ· ἐσπευδεν γὰρ εἰ δυνατόν ἦν αὐτῷ
time in Asia; for he hastened if possible it was for him

⁵ Going before us, these waited in Troas.

⁶ And after the days of the unleavened bread, we sailed from Philippi. And we came to them at Troas in five days, where we stayed seven days.

⁷ And on the first of the week, when the disciples had been gathered together to break bread, Paul preached to them, being about to leave on the next day. And he continued the sermon until midnight.

⁸ And there were many lamps in the upper room where they were assembled.

⁹ And a certain youth named Eu-tychus was sitting on the window. Being overpowered by deep sleep as Paul preached for a long time, he sunk down from the sleep and fell from the third story down. And he was taken up dead.

¹⁰ But when Paul had come down, he fell on him and embraced him, saying, Do not mourn, for his life is in him.

¹¹ And after he had gone up and had broken and tasted bread, and had talked for a long time, until day-break, he left.

¹² And they brought the boy alive and were very much comforted.

¹³ But going ahead to the ship, we sailed to Assos, intending to take in Paul there — for so he had ordered, intending himself to go on foot.

¹⁴ And when he met with us at Assos, we took him in and went to Mitylene.

¹⁵ And sailing away from there, we arrived the following day across from Chios. And the next day we arrived at Samos. And after remaining in Tro-gyl-li-um, the next day we came to Mi-le-tus.

¹⁶ For Paul had decided to sail past Ephesus, so that he might not lose time in Asia. For if it were possible for him, he

⁴ Τρωάδι LT. ⁵ Τρωάδα LT. ⁶ ἄχρι LITTA. ⁷ ὅπου T. ⁸ ἡμῶν we (having been assembled) OLITTAW. ⁹ ἦμεν we were OLITTAW. ¹⁰ καθήμενος LITTAW. ¹¹ συν- T. ¹² + τὸν the LITTAW. ¹³ ἄχρι TITL. ¹⁴ προσελθόντες having gone to. ¹⁵ ἐπὶ LITTA. ¹⁶ διατεταγμένος ἦν LITTA. ¹⁷ συνίβαλεν LITTA. ¹⁸ ἀτίκρος LITTA. ¹⁹ Τρωγυλίῳ A; — καὶ μείναντες ἐν Τρω, LITTA. ²⁰ + δὲ and (the) LITTA. ²¹ κεκρίκει OLITTAW. ²² εἴη it might be LITTA.

hurried so as to be at Jerusalem on the day of Pentecost.

¹⁷And sending from Mi-le-tus to Ephesus, he called for the elders of the church.

¹⁸ And when they had come to him, he said to them, You know how I was with you at all times from the first day I arrived in Asia,

¹⁹ serving the Lord with all lowliness of mind and many tears and trials which happened to me through the plots of the Jews.

²⁰ You know how I kept nothing back so as not to tell you of those things that are profitable to you and to teach you publicly, and from house to house —

²¹earnestly testifying both to Jews and Greeks repentance toward God and faith toward our Lord Jesus Christ.

²² And now, behold! I go on to Jerusalem, bound in the Spirit, not knowing the things which will happen to me in it.

²³ except that the Holy Spirit in every city fully testifies, saying that bonds and trials are waiting for me.

²⁴ But I do not think anything of these things, nor do I hold my life dear to myself, so that I may finish my course with joy and the ministry which I received from the Lord Jesus – so as to fully testify the gospel of the grace of God.

²⁵ And now, see, I know that you will see my face no more, *you* among whom I have gone about preaching the kingdom of God.

²⁶Because of this I bear witness to you

τὴν ἡμέραν τῆς πεντηκοστῆς γενέσθαι εἰς Ἱεροσόλυμα.¹
the day of Pentecost to be in Jerusalem.

17 Ἀπὸ δὲ τῆς Μιλήτου πέμψας εἰς Ἔφεσον μετεκαλίστατο
And from Miletus having sent to Ephesus he called for

τοὺς πρεσβυτέρους τῆς ἐκκλησίας. 18 ὥς δὲ παρεγένοντο πρὸς
the elders of the assembly. And when they were come to

αὐτὸν⁹ εἶπεν αὐτοῖς, Ὑμεῖς ἐπίστασθε, ἀπὸ πρώτης ἡμέρας
him he said to them, Ye know, from the first day

ἀφ' ἧς ἐπέβην εἰς τὴν Ἀσίαν, πῶς μεθ' ὑμῶν τὸν πάντα
 on which I arrived in Asia, how with you all the

χρόνον ἐγενόμην, 19 δουλεύων τῷ κυρίῳ μετὰ πάσης ταπεινο-
time I was, serving the Lord with all humili-

φροσύνης καὶ ἑπολλῶν δακρύων καὶ πειρασμῶν, τῶν συμ-
 lity and many tears and temptations, which hap-

βάντων μοι ἐν ταῖς ἐπιβουλαῖς τῶν Ἰουδαίων· 20 ὥς
opened to me through the plots of the Jews; how

οὐδὲν ὑπεστειλάμην τῶν συμφερόντων τοῦ μὴ ἀναγγεῖλαι
nothing I kept back of what is profitable so as not to announce [it]

ὑμῖν, καὶ διδάξαι ὑμᾶς δημοσίᾳ καὶ κατ'οἴκους, 21 διαμαρ-
to you, and to teach you publicly and from house to house, earnestly

τυρόμενος	Ἰουδαίοις τε	καὶ	Ἕλλησιν	τὴν	εἰς	τὸν	θεόν
testifying	both to Jews	and	Greeks		toward	God	

μετάνοιαν καὶ πίστιν τὴν¹¹ εἰς τὸν κύριον ἡμῶν Ἰησοῦν
repentance and faith toward our Lord Jesus

Χριστόν." 22 καὶ νῦν ἰδοὺ ἐγὼ δεδεμένος τῷ πνεύματι
Christ. And now, lo, I, bound in the spirit,

πορεύομαι εἰς Ἱερουσαλὴμ, τὰ ἐν αὐτῇ συναντήσονται
go to Jerusalem, the things which in it shall happen

³μοι" μὴ εἰδώς, 23 πλὴν ὅτι τὸ πνεῦμα τὸ ἅγιον κατὰ πόλιν
to me not knowing; except that the Spirit the Holy in every city

διαμαρτύρεται· ἁλόν· ὅτι δεσμά ἡμε καὶ θλίψεις μένουσιν
fully testifies, saying that bonds ἡμε and tribulations await.

24 ἀλλ' οὐδενὸς ^bλόγον ^cποιοῦμαι, οὐδὲ ἔχω ^dτὴν ψυχὴν
But 'of 'nothing 'account 'I 'make, nor hold I 'luc

^dμουⁿ τιμίαν ἑμαυτῷ, ὥς τελειῶσαι τὸν δρόμον μου ἑμεταⁿ
my dear to myself, so as to finish my course with

χαρᾶς,¹¹ καὶ τὴν διακονίαν ἣν ἔλαβον παρὰ τοῦ κυρίου Ἰη-
 joy, and the ministry which I received from the Lord Je-

σου, διαμαρτύρασθαι τὸ εὐαγγέλιον τῆς χάριτος τοῦ θεοῦ
sus, to testify fully the glad tidings of the grace of God

25 καὶ νῦν ἰδοὺ ἐγὼ οἶδα ὅτι οὐκέτι ὄψεσθε τὸ πρόσωπόν μου.
And now, lo, I know that no more will see my face

ὁμοῖς πάντες, ἐν οἷς διηλθὼν κηρύσσω τὴν βασιλείαν
 'ye 'all, among whom I have gone about proclaiming the kingdom

ἰ τοῦ θεοῦ. 26 ἔτιδ' μαρτύρομαι ὑμῖν ἐν τῇ σήμερον ἡμέρᾳ
of God. Wherefore I testify to you in this day

ὅτι καθαρὸς ἔγωγε ἀπὸ τοῦ αἵματος πάντων· 27 οὐ γάρ
that pure I [am] from the blood of all, for "no

ὑπεστειλάμην τοῦ μὴ ἀναγγεῖλαι ὑμῖν¹ πᾶσαν τὴν βουλήν
¹I "kept back from announcing to you all the counsel

ἡ Ἱερουσαλήμ τ. ἡ ὁμοῦ ὄντων αὐτὴν they being together L ἡ - πολλὰς GLTTA.W.
 ἡ - τὸν TTA. ἡ - τὴν LTTA. ἡ - χριστὸν LTTA. ἡ δεξιάν σου LTTA.
 ἡ ἐμοί τ. ἡ καὶ μετὰ με GLTTA.W. ἡ λέγουσιν LTTA. ἡ καὶ βασιλεῖς με LTTA. ἡ λόγου
 LTTA. ἡ ἔχω, οὐδὲ ποιοῦμαι L. οὐδὲ ἔχω TTA. ἡ - μὴν LTTA. ἡ - μετὰ χάρις
 LTTA. ἡ - τοῦ θεοῦ LTTA.W. ἡ διότι T.A. ἡ εἰς αὐτὴν LTTA. ἡ - ἡμῶν

τοῦ θεοῦ.¹ 28 προσέχετε ἑαυτοῖς καὶ παντὶ τῷ
 of God. Take heed therefore to yourselves and to all the
 ποιμνίῳ. ἐν ᾧ ὑμεῖς τὸ πνεῦμα τὸ ἅγιον ἔθετο ἐπισκόπους,
 flock, wherein 'you' the 'Spirit' the 'Holy' 'did' set overseers,
 ποιμαίνειν τὴν ἐκκλησίαν τοῦ θεοῦ, ἣν περιποιήσατο διὰ
 to shepherd the assembly of God, which he purchased with
 τοῦ ἰδίου αἵματος.² 29 ἐγὼ γὰρ οἶδα τοῦτο, ὅτι εἰσελεύ-
 the 'of' this 'own' 'blood.' For I know this, that will
 σονται μετὰ τὴν ἀφίκειν μου λύκοι βαρεῖς εἰς ὑμᾶς, μὴ
 come in after my departure 'wolves' grievous amongst you, not
 φειδόμενοι τοῦ ποιμνίου· 30 καὶ ἐξ ὑμῶν αὐτῶν ἀνα-
 sparing the flock; and from amongst your own selves will
 στήσονται ἄνδρες λαλοῦντες διεστραμμένα, τοῦ ἀποσπᾶν τοὺς
 rise up men speaking perverted things, to draw away the
 μαθητὰς ὀπίσω ῥαυτῶν.³ 31 διὸ γρηγορεῖτε, μνημονεύοντες
 disciples after themselves. Wherefore watch, remembering
 ὅτι τριεὶς νύκτα καὶ ἡμέραν οὐκ ἐπαυσάμεν μετὰ δακρύων
 that three years night and day I ceased not with tears
 νοθεύων ἕνα ἕκαστον. 32 καὶ ἄνυν⁴ παρατίθεται ὑμᾶς,
 admonishing 'one' 'each.' And now I commit you,
 ἀδελφοί, τῷ θεῷ καὶ τῷ λόγῳ τῆς χάριτος αὐτοῦ, τῷ δύνα-
 brethren, to God and to the word of His grace, which is
 μένῳ⁵ ἡκοδομησαί⁶ καὶ δοῦναι ὑμῖν⁷ κληρονομίαν ἐν
 able to build up and to give you an inheritance among
 τοῖς ἡγιασμένοις πάνσιν. 33 ἀργυρίου ἢ χρυσίου ἢ ἱματισμοῦ⁸
 the 'sanctified' all. Silver or gold or clothing
 οὐδενός⁹ ἐπεθύμησα· 34 αὐτοὶ¹⁰ δὲ γινώσκετε ὅτι ταῖς
 of no one I desired. But yourselves know that
 χρεῖαις μου καὶ τοῖς οὖσιν μετ' ἐμοῦ ὑπηρετήσαν αἱ
 to my needs and to those who were with me did minister
 χεῖρες αὐταί.¹¹ 35 πάντα ὑπέδειξα ὑμῖν ὅτι οὕτως κοπιῶντας
 these 'hands.' All things I shewed you that thus labouring
 δεῖ ἀνταμβάνεσθαι τῶν ἀσθενούντων, μνημονεύειν τε
 it behoves [us] to aid those being weak, and to remember
 τῶν λόγων τοῦ κυρίου Ἰησοῦ ὅτι αὐτὸς εἶπεν, Μακάριόν ἐστιν
 the words of the Lord Jesus that himself said, 'Blessed' 'it' is
 ἡ δίδοναι μᾶλλον¹² ἢ λαμβάνειν. 36 Καὶ ταῦτα εἰπὼν,
 'to' give 'more' than to receive. And these things having said
 θείας τὰ γόνατα αὐτοῦ σὺν πᾶσιν αὐτοῖς προσήυκατο.
 having bowed his knees with all 'them' he prayed.
 37 Ἰκανὸς δὲ ἱγένετο κλαυθμὸς¹³ πάντων καὶ ἐπιπεσόντες
 And 'much' 'there' 'was' weeping of all; and falling
 ἐπὶ τὸν τράχηλον τοῦ Παύλου κατεφίλουσιν αὐτόν· 38 ὁδυνώ-
 upon the neck of Paul they ardently kissed him, dis-
 μένοι μάλιστα ἐπὶ τῷ λόγῳ ᾧ εἰρήκει, ὅτι οὐκέτι μέλ-
 tressed most of all for the word which he had said, that no more they
 λουσιν τὸ πρόσωπον αὐτοῦ θεωρεῖν, προέπεμπον δὲ αὐτὸν
 are about his face to see. And they accompanied him
 εἰς τὸ πλοῖον.
 to the ship.

21 Ὡς δὲ ἐγένετο ἀναβῆναι ἡμᾶς ἀποσπασθέντας ἀπ'
 And when it was called 'we,' having drawn away from

today that I am pure from the blood of all.

27 For I did not hold back from preaching to you all the counsel of God.

28 Therefore watch yourselves and all the flock in which the Holy Spirit made you overseers, to feed the church of God which He bought with His own blood.

29 For I know this, that after I leave grievous wolves will come in among you, not sparing the flock.

30 And from among your own selves will rise up men speaking evil things, in order to draw away the disciples after them.

31 Watch, therefore, remembering that I did not stop warning each one day and night, with tears, for three years.

32 And now, brethren, I give you up to God and to the word of His grace, which is able to build you up and to give you an inheritance among all those who are sanctified.

33 I have not desired anyone's gold or silver or clothing.

34 But you yourselves know that these hands supplied my needs and to those who were with me.

35 I showed you all things, that working in this way we ought to help those who are weak, and to remember the words of the Lord Jesus, that He Himself said, It is more blessed to give than to receive.

36 And after he had said these things, he kneeled and prayed with all of them.

37 And there was much weeping by all. And falling on Paul's neck, they kissed him lovingly.

38 Sorrowing most of all for that which he had said, that they were to see his face no more. And they went with him to the ship.

CHAPTER 21

1 And after we had torn ourselves away

1 — ὑμῖν to you LTTA. 2 — οὖν [I] TT. 3 τοῦ κυρίου of the Lord OLTT. 4 αἵματος τοῦ ἰδίου OLTTA. 5 — γὰρ for LTTA. 6 — τοῦτο LTTA. 7 ῥαυτῶν TT. 8 τὰ νυν LTTA. 9 — ἀδελφοί LTTA. 10 οἰκοδομησαί to build LTTA. 11 — ὑμῖν LTTA. 12 + τῇ (read the inheritance) TT. 13 οὐδέποτε T. 14 — δε but OLTTA. 15 μᾶλλον δίδοναι OLTTA. 16 κλαυθμὸς ἐγένετο LTTA. 17

from them, we sailed. After a direct run, we came to Cos, and on the next day to Rhodes — and from there to Patara.

² And finding a ship going to Phen-ic-ia, we went on board and sailed away.

³ And sighting Cyprus, then leaving it behind on the left, we sailed to Syria and landed at Tyre. For the ship was unloading there.

⁴ And searching out the disciples, we stayed there seven days. And they said to Paul, by the Spirit, not to go up to Jerusalem.

⁵ But when it came about that we completed those days, we set out and traveled on. All with their wives and children went with

us as far as the outside of the city. And kneeling on the shore, we prayed.

⁶ And after embracing one another, we went up into the ship. And they went back to their own homes.

⁷ And after we finished the voyage from Tyre, we arrived at Ptole-ma-is, and greeting the brothers, we stayed one day with them.

⁸ And on the next day, after Paul and those with him had gone forth, they came to Caesarea. And entering into the house of Philip the evangelist (who was of the seven), we stayed with him.

⁹ Now four virgin daughters who prophesied were born to this one.

¹⁰ And as we remained many more days, a certain man came down from Judea, a prophet named Agabus.

¹¹ And when he had come to us and had taken up Paul's belt, and had tied his hands

αὐτῶν, εὐθυδρομήσαντες ἦλθομεν εἰς τὴν Κῶν, τῇ δὲ ἐξῆς
them, having run direct we came to Cos, and on the next

εἰς τὴν Ῥόδον, καίθεν εἰς Πάταρα. 2 καὶ εὐρόντες
[day] to Rhodes, and thence to Patara. And having found

πλοῖον διαπερὼν εἰς Φοινίκην, ἐπιβάντες ἀνήχθημεν.
a ship passing over into Phœnicia, having gone on board we sailed;

3 ἀναφάναντες δὲ τὴν Κύπρον, καὶ καταλείποντες αὐτὴν
and having sighted Cyprus, and having left it

εὐώνυμον ἐπλέομεν εἰς Συρίαν, καὶ κατήχθημεν εἰς Τύρον
on the left we sailed to Syria, and brought to at Tyre,

ἐκείσε γὰρ ἦν τὸ πλοῖον ἀποφορτιζόμενον τὸν γόμον. 4 καὶ
for there was the ship discharging the lading. And

ἀνευρόντες τοὺς μαθητάς, ἐπεμείναμεν αὐτοῦ ἡμέρας ἑπτὰ
having found out the disciples, we remained there days seven

οἵτινες τῷ Παύλῳ ἔλεγον διὰ τοῦ πνεύματος, μὴ ἀναβαίνειν
who to Paul said by the Spirit, not to go up

εἰς Ἱερουσαλὴμ. 5 ὅτε δὲ ἐγένετο ἡμᾶς ἐξαργίσαι τὰς ἡμέ-
to Jerusalem. But when it was we completed the days,

ρας, ἐξελθόντες ἐπορευόμεθα, προπεμπόντων ἡμᾶς πάντων
having set out we journeyed, accompanying us all

σὺν γυναῖξιν καὶ τέκνοις ἕως ἔξω τῆς πόλεως καὶ θύτης
with wives and children as far as outside the city. And having bowed

τὰ γόνατα ἐπὶ τὸν αἰγιαλὸν προσευξάμεθα. 6 καὶ ἀσπασά-
the knees on the shore we prayed. And having

μενοι ἄλληλους ἐπέβημεν εἰς τὸ πλοῖον, ἐκείνοι δὲ ὑπὲρ
saluted one another we went up into the ship, and they re-

στρεψαν εἰς τὰ ἴδια. 7 Ἡμεῖς δὲ τὸν πλοῦν διανύσαντες
turned to their own [homes]. And we, the voyage having completed

ἀπὸ Τύρου κατηντήσαμεν εἰς Πτολεμαῖδα, καὶ ἀσπασάμενοι
from Tyre, arrived at Ptolemais, and having saluted

τοὺς ἀδελφοὺς ἐμείναμεν ἡμέραν μίαν παρ' αὐτοῖς. 8 τῇ δὲ
the brethren we abode day one with them. And on the

ἐπαύριον ἐξελθόντες οἱ περὶ τὸν Παῦλον ὅληθον εἰς
morrow having gone forth Paul and those with him they came to

Καισαρείαν καὶ εἰσελθόντες εἰς τὸν οἶκον Φιλίππου τοῦ
Caesarea; and having entered into the house of Philip the

εὐαγγελιστοῦ, τοῦ ὄντος ἐκ τῶν ἑπτὰ, ἐμείναμεν παρ' αὐτῶν.
evangelist, being of the seven, we abode with him.

9 τοῦτω δὲ ἦσαν θυγατέρες παρθένοι τέσσαρες προφη-
Now to this [man] there were daughters virgins four who pro-

τεύουσαι. 10 ἐπιμενόντων δὲ ἡμῶν ἡμέρας πλείους κατήλθεν
phesied. And remaining we days many came down

τις ἀπὸ τῆς Ἰουδαίας προφήτης ὀνόματι Ἀγαβός·
a certain one from Judea, a prophet, by name Agabus;

11 καὶ ἐλθὼν πρὸς ἡμᾶς, καὶ ἄρας τὴν ζώνην τοῦ
and having come to us, and having taken the girdle

Παύλου, ὤσας τε αὐτοῦ τὰς χεῖρας καὶ τοὺς πόδας,
of Paul, and having bound of himself the hands and the feet

εἶπεν, Τάδε λέγει τὸ πνεῦμα τὸ ἅγιον, Τὸν ἄνδρα οὗ ἐστιν
said, Thus says the Spirit the Holy, The man of whom is

* Κῶ GLTFAW. ὁ ἀναφάναντες EGLTFAW. ὁ κατήλθομεν landed LTTA. ὁ πλοῖον ἦν LTTA. ὁ ἀνευρόντες δὲ LTTA. ὁ αὐτοῖς with them L. ὁ ἐπιβαίνειν LTTA. ὁ Ἱερουσαλὴμ GLTFAW. ὁ ἐξαργίσαι ἡμᾶς LTAW. ὁ προσευξάμενοι ἀπρησασάμεθα having prayed we look our leave LTTA. ὁ καὶ and LTTA. ὁ ἐπέβημεν LTTA. ὁ οἱ περὶ τὸν Παῦλον GLTFAW. ὁ ἦλθομεν we came EGLTAW; ὁ ἡμεῖς LTTA. ὁ Καισαρείαν T. ὁ τοῦ GLTFAW. ὁ τέσσαρες παρθένοι LTTA. ὁ ἡμῶν LTTA. ὁ — τε and LTTA. ὁ αὐτοῦ τοὺς πόδας καὶ τὰς χεῖρας LTTA. ὁ — ἡμῶν LTTA.

ἡ ζώνη αὐτῆς οὕτως δέσουσιν ἐν Ἱερουσαλὴμ οἱ Ἰουδαῖοι, καὶ
 this girdle thus shall bind in Jerusalem the Jews, and
 παραδώσουσιν εἰς χεῖρας ἰθύνων. 12 Ὡς δὲ ἤκούσαμεν
 deliver up into [the] hands of [the] nations. And when we heard
 ταῦτα, παρεκαλοῦμεν ἡμεῖς τε καὶ οἱ ἐντόπιοι τοῦ
 these things, besought both we and those of [the] place
 μὴ ἀναβαίνειν αὐτὸν εἰς Ἱερουσαλὴμ. 13 ἠ ἀπεκρίθη· ὁ
 not to go up him to Jerusalem. But answered
 Παῦλος, ὅτι ποιεῖτε κλαίοντες καὶ συνθρόπτοντές μου τὴν
 Paul, What do ye weeping and breaking my
 καρδίαν· ἐγὼ γὰρ οὐ μόνον δεθῆναι ἀλλὰ καὶ ἀποθανεῖν εἰς
 heart? for I not only to be bound but also to die at
 Ἱερουσαλὴμ ἐτοιμῶς· ἐχὼ ὑπὲρ τοῦ ὀνόματος τοῦ κυρίου Ἰησοῦ.
 Jerusalem am ready for the name of the Lord Jesus.
 14 Μὴ πειθομένου δὲ αὐτοῦ ἡσυχάσαμεν εἰπόντες, τὸ θέλημα
 And not being persuaded he we were silent, saying, The will
 τοῦ κυρίου γενέσθω.
 of the Lord be done.

15 Μετὰ δὲ τὰς ἡμέρας ταύτας ἀποσκευασάμενοι ἤνε-
 And after these days, having packed the baggage we
 βάνομεν εἰς Ἱερουσαλὴμ. 16 συνῆλθον δὲ καὶ τῶν
 went up to Jerusalem. And went also [some] of the
 μαθητῶν ἀπὸ Καίσαρεως σὺν ἡμῖν, ἄγοντες παρ' ᾧ
 disciples from Caesarea with us, bringing [one] with whom
 ἐξισθῶμεν, Μνάσων· τινὶ Κυπρίῳ, ἀρχαίῳ μαθητῇ. 17 Γενο-
 we might lodge, a certain Mnason, a Cypriot, an old disciple.
 μένων δὲ ἡμῶν εἰς Ἱερουσαλὴμ ἀσμένως ἔδεξαντο ἡμᾶς οἱ
 arrived and we at Jerusalem gladly received as [the]
 ἀδελφοί. 18 τῇ δὲ ἐπορεύσῃ εἰσῆλθόν οἱ Παῦλος σὺν ἡμῖν
 brethren. And on the following [day] went in Paul with us
 πρὸς Ἰάκωβον, πάντες τε παρεγένοντο οἱ πρεσβύτεροι. 19 καὶ
 to James, and all assembled the elders. And
 ἀσπασάμενος αὐτοὺς ἐξηγεῖτο καθ' ἑνὲς ἕκαστον ὧν ἐποίησεν
 having saluted them he related one by one what things wrought
 ὁ θεὸς ἐν τοῖς ἔθνεσιν διὰ τῆς διακονίας αὐτοῦ. 20 οἱ δὲ
 God among the nations by his ministry. And they
 ἀκούσαντες ἐδόξαζον τὸν κύριον· ἔλεπόν τε· αὐτῷ, Θεωρεῖς,
 having heard glorified the Lord. And they said to him, Thou seest,
 ἀδελφέ, πόσαι μυριάδες εἰσὶν Ἰουδαίων τῶν πεπι-
 brother, how many myriads there are of Jews who have be-
 στευκότων, καὶ πάντες ζηλωταὶ τοῦ νόμου· ὑπάρχουσιν.
 licted, and all zealous ones of the law are.
 21 Κατηχήθησαν δὲ περὶ σοῦ, ὅτι ἀποστασίαν διδάσκεις
 And they were informed concerning thee, that apostasy thou teachest
 ἀπὸ Μωσέως τοὺς κατὰ τὰ ἔθνη πάντας Ἰουδαίους,
 from Moses the among the nations all Jews,
 λέγων μὴ περιτέμνειν αὐτοὺς τὰ τέκνα, μηδὲ τοῖς ἔθνεσιν
 telling not to circumcise them the children, nor in the customs
 περιπατεῖν. 22 τί οὖν ἐστίν; πάντως δεῖ πλῆθος
 to walk. What then is it? certainly must a multitude

and feet, he said, This is what the Holy Spirit says, This is the way the Jews in Jerusalem will tie up the man who owns this belt. And they will deliver him into the hands of the Gentiles.

12 And when we heard these things, both we and those of that place begged him not to go up to Jerusalem.

13 But Paul answered, What are you doing, weeping and breaking my heart! For I am not only ready to be bound, but also to die at Jerusalem for the name of the Lord Jesus.

14 And when he was not persuaded, we became silent, saying, The Lord's will be done.

15 And after these days we packed the baggage and went up to Jerusalem.

16 And some of the disciples from Caesarea also went with us, bringing with them a certain Mnason of Cyprus, an old disciple with whom we might stay.

17 After we had arrived in Jerusalem, the brothers gladly welcomed us.

18 And on the next day Paul went in with us to James. And all the elders were there.

19 And greeting them, he told them one by one what God had worked among the Gentiles by his ministry.

20 And they heard and glorified the Lord. And they said to him, You see, brother, how many myriads of Jews there are who have believed. And all are zealous of the Law.

21 And as to you, they have been told that you teach a falling away from Moses, telling all the Jews among the Gentiles not to circumcise their children or to walk in our ways.

22 What, then? A crowd will surely come

* + τότε then LITTAW. * — δὲ but LITTAW. † + καὶ εἶπεν and said T. * Τοῦ κυρίου τὸ θέλημα γενέσθω LITTAW. * ἐπισκευασάμενοι LITTAW. * Ἱεροσόλυμα LITTAW. * Καίσαριος T. * ἀπεδέξαντο welcomed LITTAW. * γε T. † τὸν θεόν GUL OLTITAW. * εἰπόντες saying L; εἰπὼν τε TT. * ἐν τοῖς Ἰουδαίοις among the Jews LITAW; — Ἰουδαίων T. * Μωσέως OLTITAW. * — πάντας [T]. * δεῖ συνελθεῖν πλῆθος LTA; — δεῖ πλῆθος συνελθεῖν Tt.

together, for they will hear that you have come.

²³ So, you do what we say to you. There are four men with us who have a vow upon themselves.

²⁴ Taking these, be purified with them. And pay their expenses, so that they may shave their head — and all may know that the things they have been told about you are not so, but that you yourself also walk in an orderly way, keeping the Law.

²⁵ But as to those of the Gentiles who have believed, we have written — judging that they observe no such thing, only to keep themselves from things offered to idols, and blood and what is strangled and fornication.

²⁶ Then taking the men on the next day, Paul purified himself with them and went into the Temple, so as to declare the fulfilling of the days of purification, until the offering was offered for each one of them.

²⁷ But when the seven days were about to be completed, the Jews from Asia saw him in the Temple and stirred up the people, laying hands on him,

²⁸ crying out, Men! Israelites! Help! This is the man who teaches all everywhere against the people, the Law and this place. And, besides, he has also brought Greeks into the Temple and has defiled this holy place —

²⁹ for they had seen Trophimus the Ephesian with him in the city before, whom they supposed Paul brought into the Temple.

³⁰ And all the city was moved. And there was a running together of the people. And seizing Paul, they dragged him outside the Temple. And the doors were shut at once.

³¹ But as they were trying to kill him, a

συνελθῆν·^α ἀκούσονται·^β γὰρ·^γ ὅτι· ἐλθούσας·^δ 23 τοῦτο οὖν come together; for they will hear that thou hast come. This therefore

ποίησον ὃ σοι λέγομεν· εἰσὶν ἡμῖν ἄνδρες τέσσαρες εὐχὴν do thou what to thee we say: There are with us men four a vow

ἔχοντες ἐφ' ἑαυτῶν· 24 τοὺτους παραλαβὼν ἀγνίσθητι σὺν having on themselves; these having taken be purified with

αὐτοῖς, καὶ δαπάνησον ἐπ' αὐτοῖς, ἵνα ἑξυρῶσιναι^α τὴν them, and be at expense for them, that they may shave the

κεφαλὴν, καὶ ὅγινωσιν^β πάντες ὅτι ὧν κατήχηνται head; and may know all that of which they have been informed

περὶ σοῦ οὐδέν ἐστιν, ἀλλὰ στοιχεῖς καὶ αὐτὸς about thee nothing is, but thou walkest orderly also thyself

ῥτὸν νόμον φυλάσσω·^γ 25 περὶ δὲ τῶν πεπιστευκότων the law keeping. But concerning those who have believed

ἱθνῶν ἡμεῖς ἔπιστεψαμεν·^δ κρίναντες^ε μηδὲν τοιοῦτον of the nations we wrote, judging no such thing

τηρεῖν αὐτούς, εἰ μὴ^α φυλάσσεσθαι αὐτοὺς τὸ τε εἰδωλό- to observe them, except to keep from themselves things offered

θυτον καὶ τὸ αἷμα καὶ πνικτὸν καὶ πορνείαν· 26 τότε to idols, and blood, and what is strangled, and fornication. Then

ὁ Παῦλος παραλαβὼν τοὺς ἄνδρας, τῇ ἐχομένῃ ἡμέρᾳ σὺν Paul having taken the men, on the next day with

αὐτοῖς ἀγνίσκει εἰσῆεῖ εἰς τὸ ἱερόν, διαγγέλλων τὴν them having been purified entered into the temple, declaring the

ἐκπλήρωσιν τῶν ἡμερῶν τοῦ ἀγνισμοῦ, ἕως οὗ προσηνήθη fulfilment of the days of the purification, until was offered

ὑπὲρ ἑνὸς ἐκάστου αὐτῶν ἡ προσφορά· 27 ὥς δὲ· ἐμελλόν for one each of them the offering. But when were about

αἱ ἑπτὰ ἡμέραι συντελεῖσθαι οἱ ἀπὸ τῆς Ἀσίας Ἰουδαῖοι the seven days to be completed the from Asia Jews

θεασάμενοι αὐτὸν ἐν τῷ ἱερῷ, συνέχεον^α πάντα τὸν ὄχλον, having seen him in the temple, stirred up all the crowd,

καὶ ἑπέβαλον^β τὰς χεῖρας ἐπ' αὐτόν, 28 κράζοντες, Ἄνδρες and laid hands upon him, crying, Men

Ἰσραηλῖται, βοηθεῖτε· οὗτός ἐστιν ὁ ἄνθρωπος ὁ κατὰ Israelites, help! this is the man who against

τοῦ λαοῦ καὶ τοῦ νόμου καὶ τοῦ τόπου· τοῦτον πίντας παν- the people and the law and this place all every-

ταχοῦ διδάσκων· ἐτιτε καὶ Ἕλληνας εἰσήγαγεν εἰς τὸ ἱερόν, where teaches, and further also Greeks he brought into the temple,

καὶ κεκοίνωκεν τὸν ἅγιον τόπον τοῦτον· 29 Ἦσαν γὰρ προ- and defiled holy place this. For they had before

εωρακότες Τρόφιμον τὸν Ἐφῆσιον ἐν τῇ πόλει σὺν αὐτῷ, ὃν Trophimus the Ephesian in the city with him, whom

ἐνόμιζον ὅτι εἰς τὸ ἱερόν εἰσήγαγεν ὁ Παῦλος· 30 ἐκινήθη they supposed that into the temple brought Paul. Was moved

τε ἡ πόλις ὅλη, καὶ ἐγένετο συνδρομή τοῦ λαοῦ καὶ ἐπι- and the city whole, and there was a concourse of the people; and having

λαβόμενοι τοῦ Παύλου, εἴλκον αὐτὸν ἔξω τοῦ ἱεροῦ· καὶ laid hold of Paul, they drew him outside the temple, and

εὐθέως ἐκλείσθησαν αἱ θύραι· 31 ζητούντων· δὲ αὐτὸν immediately were shut the doors. But as they were seeking him

α — γὰρ for γρ. β ἐξυρῶσιναι they shall shave τίτω. γ γινώσονται will know
 οὐτίτω. δ φυλάσσων τὸν νόμον λήτω. ε ἀπεστείλαμεν λήτ. α — μηδὲν τοιοῦτον
 τηρεῖν αὐτούς, εἰ μὴ λήτ. β — τὸ λήτ[α]w. γ συνέχεον L. δ ἐπέβαλον ττ. ε ἐπ'
 αὐτὸν τὰς χεῖρας οὐτίτω. ζ Ἰσραηλίται T. η παταχῇ λήτ; παταχῇ T. η
 β ττ ἀδ λήττω.

ἀποκτείναι· ἀνέβη φάσις τῷ χιλιάρχῳ τῆς σπείρης,
to kill there came a representation to the chief captain of the band,
ὅτι ὅλη "συνέχεται" Ἱερουσαλήμ. 32 ὃς ἔξαιτης" παρα-
that all "was" in "a" tumult Ἱερουσαλήμ; who at once having
λαβὼν στρατιώτας καὶ ἑκατοντάρχους κατέδραμεν ἐπ'
taken with [him] soldiers and centurions ran down upon
αὐτούς. οἱ δὲ ἰδόντες τὸν χιλιάρχον καὶ τοὺς στρατιώτας
them. And they having seen the chief captain and the soldiers

ἐπαύσαντο τύπτοντες τὸν Παῦλον. 33 τότε ἐγγίσας
ceased beating Paul. Then "having" drawn "near"
ὁ χιλιάρχος ἐπελάβετο αὐτοῦ, καὶ ἐκέλευσεν δεθῆναι
"the" chief captain laid hold of him, and commanded [him] to be bound
ἀλύσειν δυσίν· καὶ ἐπυνθάνετο τίς ἂν εἴη, καὶ τί
with "chains" two, and inquired who he might be, and what
ἔστιν· πεποιηκώς. 34 ἄλλοι δὲ ἄλλοι τι ἐβόων·
he had been doing. But some "one" thing "and" some "another" "were" crying

ἐν τῷ ὄχλῳ· ἢ μὴ δυνάμενος δεῖν γινῶναι τὸ ἀσφαλές διὰ
in the crowd. And not being able to know the certainty on account of
τὸν θόρον· βον, ἐκέλευσεν ἀγεσθαι αὐτὸν εἰς τὴν παρεμ-
the tumult, he commanded "to" be brought "him" into the fore-
βολήν. 35 ὅτε δὲ ἐγένετο ἐπὶ τοὺς ἀναβαθμοὺς συνέβη
trek. But when he came on the stairs it happened

βασιτάζεσθαι αὐτὸν ὑπὸ τῶν στρατιωτῶν διὰ τὴν βίαν
"was" borne "he" by the soldiers because of the violence
τοῦ ὄχλου. 36 ἠκολούθει γὰρ τὸ πλῆθος τοῦ λαοῦ κρᾶζον,¹
of the crowd. For followed the multitude of the people, crying,

Αἶρε αὐτὸν. 37 Μίλλων· τε εἰσάγεσθαι εἰς τὴν παρεμβολήν
Away with him. But being about to be brought into the fortress

ὁ Παῦλος λέγει τῷ χιλιάρχῳ, Εἰ ἐξέστιν μοι εἰπεῖν τι
Paul says to the chief captain, Is it permitted to me to say something
πρὸς σε; Ὁ δὲ ἐφη, Ἑλληνιστὶ γινώσκεις; 38 οὐκ ἄρα
to thee? And he said, Greek dost thou know? 38 Not "then"

σὺ εἶ το Ἀἰγύπτιος ὁ πρὸ τούτων τῶν ἡμερῶν ἀνάστα-
"thou" art the Egyptian who before these days caused a
τῶσας καὶ ἐξαγάγων εἰς τὴν ἔρημον τοὺς τετρακισχιλίους
confusion and led out into the desert the four thousand
ἀνδρας τῶν σικαρίων; 39 Εἶπεν δὲ ὁ Παῦλος, Ἐγὼ ἄνθρωπος
men of the assassins? But "said" "Paul," I a man

μέν εἰμι Ἰουδαῖος Ταρσεύς, τῆς Κιλικίας οὐκ ἀσημου πόλεως
Indeed am a Jew of Tarsus, "of" Cilicia "no" of insignificant "city"
πολίτης· δέομαι δὲ σου, ἐπιτρέψόν μοι λαλῆσαι πρὸς τὸν
"a" citizen, and I beseech thee, allow me to speak to the
λαόν. 40 Ἐπιτρέψαντος δὲ αὐτοῦ, ὁ Παῦλος ἕστως ἐπὶ
people. And "having" allowed ["him"] he, Paul standing on

τῶν ἀναβαθμῶν κατέειπεν τῇ χειρὶ τῷ λαῷ πολλῆς δὲ
the stairs made a sign with the hand to the people; and great
σιγῆς γενομένης προσεφώνησεν τῇ Ἑβραϊᾷ διαλέκτῳ
silence having taken place he spoke to [them] in the Hebrew language

λέγων, 22 Ἄνδρες ἀδελφοί καὶ πατέρες, ἀκούσατέ μου τῆς
saying, Men, brethren and fathers, hear my
πρὸς ὑμᾶς νῦν ἀπολογία. 2 Ἀκούσαντες δὲ ὅτι τῇ Ἑβραϊᾷ
"to" you "now" defence. And having heard that in the Hebrew

report came to the chief captain of the band that all Jerusalem was in a riot.

³² At once taking soldiers and centurions, he ran down on them. And seeing the chief captain and the soldiers, they ceased beating Paul.

³³ Then drawing near, the chief captain took him and commanded him to be bound with two chains. And he asked who he might be and what he had been doing.

³⁴ But some cried out one thing and some another from the crowd. And not being able to know for certain, because of the tumult, he ordered him brought into the fortress.

³⁵ But when he came on the stairs, it happened he was being carried by the soldiers, because of the violence of the crowd.

³⁶ For the crowd of people followed, crying out, Away with him!

³⁷ But as Paul was about to be brought into the fortress, he asked the chief captain, Is it permitted for me to say something to you? And he said, Do you know Greek?

³⁸ Then are you not the Egyptian who before these days caused an uprising and led four thousand men of the assassins into the desert?

³⁹ But Paul said, I really am a Jew, a man of Tarsus in Cilicia, a citizen of no small city — and I beg you, let me speak to the people.

⁴⁰ And he agreed. Paul stood on the stairs and signaled with his hand to the people. And as a great silence took place, he spoke to them in the Hebrew language, saying,

CHAPTER 22

¹ Men! Brothers and Fathers! Hear my defense now to you.

² And when they heard that he was speak-

¹ συγκλινον· τὴν γίνεται ΛΙΤΤΑ; συγκλινεται W. ² ἐξ αὐτῆς Δ. ³ λαβὼν having taken L.
⁴ ἑκατοντάρχους ΛΤΤΑ· W. ⁵ — τὸν W. ⁶ — ἂν ΛΙΤΤΑ· W. ⁷ ἐπεφώνουν ΙΙΤΤΑ· W.
⁸ μὴ δυναμένου αὐτῶν he not being able ΛΙΤΤΑ· W. ⁹ κρᾶζοντες ΛΙΤΤΑ· W. ¹⁰ ἐκεῖ

ing in the Hebrew language, they were even more silent. And he said,

³I am really a Jew, a man born in Tarsus of Cilicia, but brought up in this city at the feet of Ga-ma-li-el, being taught according to the strictness of the Law of the fathers, being zealous for God, just as all of you are today.

⁴And I persecuted this Way to death, arresting and delivering to prisons both men and women —

⁵as also the high priest will say of me, and all the elders. From whom I also received letters to the brothers, going to Damascus in order to also bring the ones there to Jerusalem in bonds, so they might be punished.

⁶But traveling on and coming near to Damascus about midday, it happened to me! Suddenly out of Heaven a great light shone on me.

⁷And I fell to the ground. And I heard a voice saying to me, Saul! Saul! Why do you persecute Me?

⁸And I answered, Who are you, sir? And He said to me, I am Jesus the Nazarean whom you persecute.

⁹But those who were with me indeed saw the light and were afraid, but did not hear the voice of Him speaking to me.

¹⁰And I said, What shall I do, Lord? And the Lord said to me, Get up! Go to Damascus and there you will be told about all things which have been appointed to you to do.

¹¹And as I could not see because of that light, I came to Damascus being led by the hand of those who were with me.

¹²And a certain An-a-ni-as, a man devoted according to the Law, who was well-spoken of by all the Jews living there,

¹³came to me. And standing beside me, he

διὰλέκτω προσεφώνει αὐτοῖς, μᾶλλον παρέσχον ἡσυχίαν. καὶ
language he spoke to them, the more they kept quiet; and
φῆσιν, 3 Ἐγὼ 'μεν εἰμι ἄνθρωπος Ἰουδαῖος, γεγεννημένος ἐν
he says, I indeed am a man a Jew, born in
Ταρσῷ τῆς Κιλικίας, ἀνατεθραμμένος δὲ ἐν τῇ πόλει ταύτῃ
Tarsus of Cilicia, but brought up in this city

παρὰ τοὺς πόδας Γαμαλιήλ, πεπαιδευμένος κατὰ
at the feet of Gamaliel, having been instructed according to [the]
ἀκριβειαν τοῦ πατρῷου νόμου, ζηλωτῆς ὑπάρχων τοῦ θεοῦ,
exactness of the ancestral law, a zealous one being for God,
καθὼς πάντες ὑμεῖς ἐστε σήμερον· 4 ὃς ταύτην τὴν ὁδὸν
even as all ye are this day; who this way
ἰδίωκα ἄχρι θανάτου, δεσμεύων καὶ παραδίδους εἰς φυλάκας
persecuted unto death, binding and delivering up to prisons
ἄνδρας τε καὶ γυναῖκας, 5 ὥς καὶ ὁ ἀρχιερεὺς μαρτυρεῖ μοι,
both men and women; as also the high priest bears witness to me,

καὶ πᾶν τὸ πρεσβυτέριον· παρ' ὧν καὶ ἐπιστολάς δεξάμενος
and all the elderhood; from whom also letters having received
πρὸς τοὺς ἀδελφούς, εἰς Δαμασκὸν ἐπορευόμεν, ἄξουν καὶ τοὺς
to the brethren, to Damascus I went, to bring also those
ἐκεῖσε ὄντας, δεδεμένους εἰς Ἱερουσαλὴμ, ἵνα τιμωρη-
there who were, bound to Jerusalem, in order that they might
θῶσιν. 6 ἐγένετο δέ μοι πορευομένῳ καὶ ἐγγίζοντι τῇ
be punished. And it came to pass to me journeying and drawing near

Δαμασκῷ περὶ μεσημβρίαν ἐξαίφνης ἐκ τοῦ οὐρανοῦ περι-
to Damascus, about mid-day suddenly out of the heaven
αστράφαι φῶς ἱκανὸν περὶ ἐμέ· 7 μεσσοῦν τε εἰς τὸ ἔδαφος,
shone a light great about me. And I fell to the ground,

καὶ ἤκουσα φωνῆς λεγούσης μοι, Σαούλ, Σαούλ, τί με διώ-
and heard a voice saying to me, Saul, Saul, why me perse-
κεῖς; 8 Ἐγὼ δὲ ἀπεκρίθην, Κύριε, εἰ, κύριε; Εἰπὺν τε
cutesst thou? And I answered, Who art thou, Lord? And he said

πρὸς 'με,' Ἐγὼ εἰμι Ἰησοῦς ὁ Ναζωραῖος ὃν σὺ διώκεις.
to me, I am Jesus the Nazarean, whom thou persecutest.

9 Οἱ δὲ σὺν ἐμοὶ ὄντες πρὸ μέν φῶς εἰθέασαντο, ὅκαί ἐμ-
But those with me being the indeed light beheld, and a-
φοβοὶ ἐγένοντο· τὴν δὲ φωνὴν οὐκ ἤκουσαν τοῦ λαλοῦντός
larned were, but the voice did not hear of him speaking
μοι. 10 εἰπον δέ, Τί ποιήσω κύριε; Ὁ δὲ κύριος εἶπεν
to me. And I said, What shall I do, Lord? And the Lord said

πρὸς με, Ἀναστὰς πορεύου εἰς Δαμασκόν, κακεῖ σοι λα-
to me, Having risen up go to Damascus, and there thou shalt be told concerning all things which it has been appointed thee to do.

11 Ὡς δὲ οὐκ ἐνέβλεπον ἀπὸ τῆς δόξης τοῦ φωτός· κείνουν,
And as I did not see from the glory of that light,

χειραγωγούμενος ὑπὸ τῶν συνόντων μοι, ἦλθον εἰς Δαμα-
being led by the hand by those being with me, I came to Damas-
σκόν. 12 Ἀνανίας δέ τις, ἀνὴρ εὐσεβὴς κατὰ τὸν νόμον,
cus. And a certain Ananias, a man pious according to the law,

μαρτυρούμενος ὑπὸ πάντων τῶν κατοικοῦντων Ἰουδαίαις,
borne witness to by all the dwelling [there] Jews,

13 ἐλθὼν πρὸς 'με' καὶ ἐπιστάς εἶπέν μοι, Σαούλ ἀδελφέ,
coming to me and standing by said to me, Saul brother,

1 — μὲν LITTAW.
8 οὐλαβῆς LITTA.

2 μεσσοῦν LITTA.
4 ἐμέ LITTA.

5 ἐμέ LITTA.

6 — καὶ ἐμφοβοὶ ἐγένοντο LITTA.]

it lawful for you to whip a Roman who has not been found guilty?

²⁶ And hearing this, the centurion left and reported to the chief captain, saying, Be careful what you are doing, for this man is a Roman.

²⁷ And the chief captain came up and said to him, Tell me, are you a Roman? And he said, Yes.

²⁸ And the chief captain answered, I bought this citizenship with a great sum. And Paul said, But I was even born free.

²⁹ Immediately, then, those who were about to examine him left. And the chief captain was afraid when he found out that he was a Roman and because he had bound him.

³⁰ And on the next day, desiring to know exactly why he was accused by the Jews, he turned him loose from the bonds. And he commanded the chief priests and their entire san-he-drin to come. And he brought Paul down and set him among them.

CHAPTER 23

¹ And after looking earnestly on the san-he-drin, Paul said, Men! Brothers! I have behaved myself in all good conscience toward God to this day.

² But the high priest, An-a-ni-as, commanded those standing beside him to hit him on the mouth.

³ Then Paul said to him, God is about to strike you, you whitewashed wall! And do you sit judging me according to the Law, yet against Law command me to be struck?

⁴ And those who stood by said, Do you slander the high priest of God?

⁵ And Paul said, I did not know, brothers, that he was high priest — for it is written, "You shall not speak evil of the ruler of your people."

⁶ But knowing that one part were of the

Παῦλος, Ἐὶ ἄνθρωπον Ῥωμαῖον καὶ ἀκατάκριτον ἔστιν

ὑμῖν μαστίζειν; ²⁶ Ἀκούσας δὲ ὁ ἑκατόνταρχος, προσ-
for you to scourge? And 'having 'heard 'the 'centurion, 'having
εὐθὺν ἀπήγγειλεν τῷ χιλιάρχῳ λέγων, Ὅρα τί μέλ-
gous he reported 'to the chief captain saying, 'See what art
λεις ποιεῖν; ὁ γὰρ ἄνθρωπος οὗτος Ῥωμαῖός ἐστιν.

²⁷ Προσελθὼν δὲ ὁ χιλιάρχος εἶπεν αὐτῷ, Λέγε μοι, σεῖ ὃ
And having come up the chief captain said to him, Tell me, 'thou
Ῥωμαῖός εἰ; Ὁ δὲ ἔφη, Ναί. ²⁸ Ἀπεκρίθη τε ὁ χιλιάρχος,

ἔγω πολλοῦ κεφαλαίου τὴν πολιτείαν ταύτην ἐκτησάμην.
I with a great sum this citizenship 'I bought.

Ὁ δὲ Παῦλος ἔφη, Ἐγὼ δὲ καὶ γεγέννημαι. ²⁹ Εὐθὺς οὖν
And Paul said, But I also was [free] born. Immediately therefore
ἀπέστησαν ἀπ' αὐτοῦ οἱ μέλλοντες αὐτὸν ἀνέιλεν, and
departed from him those being about 'him 'to 'examine, and

ὁ χιλιάρχος δὲ ἐφοβήθη, ἐπιγινώσκων ὅτι Ῥωμαῖός ἐστιν,
the chief captain also was afraid, having ascertained that a Roman he is,
καὶ ὅτι ἦν αὐτὸν δεδεκώς. ³⁰ Τῇ δὲ ἐπαύριον βουλούμενος
and because he had bound him. And on the 'morrow, desiring

γινῶναι τὸ ἀσφαλές τὸ τί κατηγορεῖται παρὰ τῶν Ἰουδαίων,
to know the certainty wherefore he is accused by the 'Jews,
ἔλυσε αὐτὸν ἀπὸ τῶν δεσμῶν, καὶ ἐκέλευεν ἑλθεῖν τοὺς
he loosed him from the bonds, and commanded to come the
ἀρχιερεῖς καὶ ὅλον τὸ συνέδριον αὐτῶν, καὶ καταγαγὼν
chief priests and 'whole 'their sanhedrim, and having brought down

τὸν Παῦλον ἔστησεν εἰς αὐτοὺς.
Paul he set [him] among them.

²³ Ἀτενίσας δὲ ὁ Παῦλος τῷ συνεδρίῳ εἶπεν,
'And 'having 'looked 'intently 'Paul on the sanhedrim said,

Ἄνδρες ἀδελφοί, ἐγὼ πάσῃ συνειδήσει ἀγαθῇ πεπολίτευμαι
Men brethren, I in all 'conscience 'good have conducted myself
τῷ θεῷ ἄχρι ταύτης τῆς ἡμέρας. ² Ὁ δὲ ἀρχιερεὺς Ἀνα-
towards God unto this day. But the high priest An-
νίας ἐπιτάζειν τοῖς παρεστώσιν αὐτῷ τύπτειν αὐτοῦ τὸ στόμα

niaas ordered those standing by him to smite his mouth.
³ τότε ὁ Παῦλος πρὸς αὐτὸν εἶπεν, Τύπτειν σε μέλλει ὁ
Then Paul to him said, 'To 'smite 'thee 'is 'about

θεός, τοῖς κεκοινωνημένοι καὶ σὺ κάθῃ κρίνων με κατὰ
'God, 'wall 'whited. And thou dost thou sit judging me according to
τὸν νόμον, καὶ παρανομῶν κελεύεις με τύπτεσθαι; ⁴ Οἱ δὲ
the law, and contrary to law commandest me to be smitten? And those who

παρεστώτες εἶπον, Τὸν ἀρχιερέα τοῦ θεοῦ λοιδορεῖς;
stood by said, 'The 'high 'priest 'of 'God, 'sallest 'thou 'at?

⁵ Ἐφη τε ὁ Παῦλος, Οὐκ ᾔδειν, ἀδελφοί, ὅτι ἐστὶν ἀρχ-
And said 'Paul, I was not conscious, brethren, that he is a high
ιερεὺς γέγραπται γάρ, Ἄρχοντα τοῦ λαοῦ σου οὐκ
priest; for it has been written, A ruler of thy people 'shalt
ρεῖς κακῶς. ⁶ Γινώσκῃ δὲ ὁ Παῦλος ὅτι τὸ ἐν μέρος ἐστὶν
speak 'of 'evil. But 'having 'known 'Paul that the one part consists

^d ἑκατόνταρχος LT. ^e τῷ χιλιάρχῳ ἀπήγγειλεν GLTTAW. ^f — Ὅρα GLTTAW. ^g — εἰ GLTTAW. ^h δὲ LTtr; — τε A. ⁱ αὐτὸν ἦν LTTrAW. ^k ὑπὸ LTTrAW. ^l — ἀπὸ τῶν δεσμῶν GLTTAW. ^m συνελθεῖν to come together GLTTAW. ⁿ πᾶν αὐτὸ GLTTAW. ^o — αὐτῶν (read the sanhedrim) GLTTAW. ^p τῷ συνεδρίῳ ὁ Παῦλος LTTr. ^q εἶπεν LTTr. ^r + ὅτι TT[A].

Σαδδουκαίων τὸ δὲ ἕτερον Φαρισαίων ἔκραξεν· ἐν τῷ συν-
of Sadducees and the other of Pharisees cried out in the sanhe-
εδρίφ, Ἄνδρες ἀδελφοί, ἐγὼ Φαρισαῖός εἰμι, υἱὸς Ἰσραήλ.
drin, Men brethren, I a Pharisee am, son of a Pharisee:

περί ἐλπίδος καὶ ἀναστάσεως νεκρῶν ἐγὼ κρίνομαι.
concerning a hope and resurrection of [the] dead I am judged.

7 Τοῦτο δὲ αὐτοῦ ἡ ἀλήθεια· ἐγένετο στάσις τῶν Φαρι-
And this he having spoken there was a dissension of the Phari-
σαίων καὶ τῶν Σαδδουκαίων, καὶ ἐσχίσθη ἡ πλῆθος.
sees and the Sadducees, and was divided the multitude.

8 Σαδδουκαῖοι μὲν γὰρ λέγουσιν μὴ εἶναι ἀνάστασιν μηδὲ
Sadducees indeed for say there is no resurrection nor
ἄγγελον μήτε πνεῦμα· Φαρισαῖοι δὲ ὁμολογοῦσιν τὰ ἀμφότερα.
angel nor spirit; but Pharisees confess both.

9 ἐγένετο δὲ κραυγὴ μεγάλη· καὶ ἀναστάντες οἱ γραμ-
And there was a clamour great, and having risen up the scribes
ματεῖς τοῦ μέρους τῶν Φαρισαίων διεμάχοντο λέγοντες,
of the part of the Pharisees they were contending, saying,

Οὐδὲν κακὸν εὐρίσκωμεν ἐν τῷ ἀνθρώπῳ· τοῦτο πνεῦμα
Nothing evil we find in this man; and if a spirit
ἐλάλησεν αὐτῷ ἢ ἄγγελος, μὴ θεομαχῶμεν.
spoke to him or an angel, let us not fight against God.

10 Πολλὴ δὲ γέγονεν ἡ στάσις, εὐλαβηθεὶς ὁ χιλιάρχος μὴ δια-
A great arising dissension, hearing the chief captain lest should be
σπασθῇ ὁ Παῦλος ὑπ' αὐτῶν, ἐκέλευσεν τὸ στράτευμα
torn in pieces Paul by them, commanded the troop
καταβάν· ἀρπάξας αὐτὸν ἐκ μέσου αὐτῶν, ἄγειν τε
having gone down to take by force him from midst their, and to bring

εἰς τὴν παρεμβολήν. 11 Τῇ δὲ ἐπιούσῃ νυκτὶ ἐπιστὰς
him into the fortress. But the following night standing by
αὐτῷ ὁ κύριος εἶπεν, Θάρσει· Παῦλε· ὥς γὰρ διέ-
him the Lord said, Be of good courage, Paul; for as thou didst

μαρτύρω τὰ περὶ ἐμοῦ εἰς Ἱερουσαλὴμ, οὕτως σε δεῖ
fully testify the things concerning me at Jerusalem, so thou must
καὶ εἰς Ῥώμην μαρτυρήσαι. 12 Γενομένης δὲ ἡμέρας, ποιή-
also at Rome bear witness. And it being day, having

σαντές τινες τῶν Ἰουδαίων συστροφὴν ἀνεθεμάτισαν
made some of the Jews a combination put under a curse
ἐαυτοὺς, λέγοντες μήτε φαγεῖν μήτε πιεῖν ἕως οὗ ἀποκτεί-
themselves, declaring neither to eat nor to drink till they should

ῥωσιν τὸν Παῦλον· 13 ἦσαν δὲ πλείους ἑτεσσαράκοντα· οἱ
kill Paul. And they were more than forty who
τοῦτον τὴν συνωμοσίαν ἠποικηκότας· 14 οὔτινες προσέλ-
this conspiracy had made; who having

θύντες τοῖς ἀρχιερεῦσιν καὶ τοῖς πρεσβυτέροις εἶπον, Ἄνα-
come to the chief priests and the elders said, With a
θέματα ἀνεθεματίσαμεν ἐαυτοὺς, μὴ δένος γεύσασθαι ἕως οὗ
curse we have cursed ourselves, nothing to taste until

ἀποκτείνωμεν τὸν Παῦλον. 15 νῦν οὖν ὑμεῖς ἐμφανίσατε
we should kill Paul. Now therefore ye make a representation

Sad-du-ceeds and the other of the Pharisees, Paul cried out in the san-he-drin, Men! Brothers! I am a Pharisee, son of a Pharisee. I am judged concerning a hope and resurrection of the dead.

7 And when he had said this, there was a striving between the Pharisees and the Sadducees. And the crowd was divided.

8 For indeed, the Sad-du-ceeds say there is no resurrection or angel or spirit. But the Pharisees believe in both.

9 And there was a great tumult. And the scribes on the side of the Pharisees stood up and contended, saying, We do not find anything evil in this man. And if a spirit spoke to him or an angel, let us not fight against God.

10 And as a great fight began, the chief captain fearing that Paul would be torn in pieces by them, commanded the soldiers to go down to remove him from among them by force and to bring him to the fortress.

11 But the following night, standing by

him, the Lord said, Be encouraged, Paul, for as you fully testified the things about Me at Jerusalem, so you must also testify at Rome.

12 And when day came, the Jews made a plot, putting themselves under a curse, saying that they would neither eat or drink until they had killed Paul.

13 And they were more than forty who had made this plot.

14 And coming to the chief priests and elders, they said, With a curse we have cursed ourselves, to taste nothing until we have killed Paul.

15 Now, then, you make a statement to the

* ἐκραξεν ΤΤΑ. † Φαρισαίων of Pharisees ΛΤΤΑΛ. ‡ ἐπίουτος ΛΤΛ. § — τῶν ΙΤΤΑΛ. || + μὲν indeed L. ¶ — μὲν ΙΤΤ. * μήτε ΤΤΤΑΛ. † τινὲς some ΙΤΤΑ. ‡ τῶν γραμματέων τοῦ μέρους ΤΤΑ; — γραμ. τοῦ μέρους L. § — μὴ θεομαχῶμεν (καὶ τὴν θεομαχίαν ἐπισημαίνει) GLΤΤΑΛ. || ‡ στάσις γενομένης φοβηθεὶς L. † γενομένης (γεν. γ) στάσις φοβηθεὶς ΤΤΑ. ‡ — Παῦλε GLΤΤΑΛ. † συστροφὴν οἱ Ἰουδαῖοι ULΤΤΑΛ. § τεσσαράκοντα ΤΤΑ. † ποιησάμενοι ΛΤΤΑΛ. ‡ εἶπαν ΛΤΤΑ. † μὴ δένος L.

chief captain, with the san-he-drin, so that tomorrow he may bring him down to you — as if you were going to ask more exactly the things about him. And we are ready to put him to death before he comes near.

¹⁶But Paul's nephew heard of the ambush. And coming and entering the fortress, he reported to Paul.

¹⁷And calling one of the centurions, Paul said, Take this young man to the chief captain, for he has something to tell him.

¹⁸Indeed, then, taking him he brought him to the chief captain and said, The prisoner Paul called me near asking that this young man be brought to you, for he has something to say to you.

¹⁹And the chief captain took his hand and drew him off to one side, asking, What is it that you have to tell me?

²⁰And he said, The Jews agreed to ask you to bring Paul down into the san-he-drin tomorrow, as if they were about to ask something more exactly about him.

²¹So you should not be persuaded by them — for more than forty men of them lie in wait for him, putting themselves under a curse not to eat or drink until they kill him. And now they are ready, waiting for the promise from you.

²²Then, indeed, the chief captain let the young man go, after telling him, Tell no one that you revealed these things to me.

²³And calling a certain two of the centurions near, he said, Make ready two hundred soldiers, that they may go as far as Caesarea,

τῷ χιλιάρχῳ σὺν τῷ συνεδρίῳ, ὅπως αὐρίουον¹ αὐτόν²
to the chief captain with the sanhedrim, so that to-morrow him

καταγάγῃ³ πρὸς⁴ ὑμᾶς, ὡς μέλλοντας διαγιγνώσκειν ἀκρι-
he may bring down to you, as being about to examine more

βίστερον τὰ περὶ αὐτοῦ· ἡμεῖς δέ, πρὸ τοῦ ἐγγίσιαι⁵
accurately the things concerning him, and we, before 'drawing' near

αὐτὸν ἔτοιμοι ἔσμεν τοῦ ἀνελεῖν αὐτόν. 16 Ἀκούσας δὲ⁶
this 'ready' are 'to put to death him. But 'having' heard 'of

ὁ υἱὸς τῆς ἀδελφῆς Παύλου ἡδὲ ἐνεδρὸν,⁷ παραγενόμενος⁸
the 'son' of the 'sister' of Paul the lying in wait, having come near

καὶ εἰσελθὼν εἰς τὴν παρεμβολὴν ἀπήγγειλεν τῷ Παύλῳ.
and entered into the fortress he reported [it] to Paul.

17 προσκαλεσάμενος δὲ ὁ Παῦλος ἕνα τῶν ἑκατοντάρχων,
And 'having' called 'to' [him] 'Paul' one of the centurions,

ἔφη, Τὸν νεανίαν· τοῦτον ἀπάγαγε⁹ πρὸς τὸν χιλιάρχον· ἔχει¹⁰
said, 'This' young 'man' 'take to the chief captain, 'he' has

γὰρ ἅτι ἀπαγγεῖλαι¹¹ αὐτῷ. 18 Ὁ μὲν οὖν παραλαβὼν¹²
for something to report to him. He indeed therefore having taken

αὐτὸν ἤγαγεν¹³ πρὸς τὸν χιλιάρχον, καὶ φησιν, Ὁ δέσμιος¹⁴
him brought [him] to the chief captain, and says, 'The prisoner,

Παῦλος προσκαλεσάμενός με ἠρώτησεν τοῦτον τὸν¹⁵
Paul 'having' called 'to' [him] 'me' asked [me] this

νεανίαν¹⁶ ἀγαγεῖν πρὸς σε, ἔχοντά τι λαλῆσαι σοί.
young man to lead to thee, having something to say to thee.

19 Ἐπιλαβόμενος δὲ τῆς χειρὸς αὐτοῦ ὁ χιλιάρχος, καὶ¹⁷
And 'having' taken 'hold' of his 'hand' the 'chief' captain, and

ἀναχωρήσας κατ' ἰδίαν ἐπυνθάνετο, Τί ἐστὶν ὃ ἔχεις¹⁸
having withdrawn apart inquired, What is it which thou hast

ἀπαγγεῖλαι μοι; 20 Εἰπεν δέ, Ὅτι οἱ Ἰουδαῖοι συνέθεντο¹⁹
to report to me? And he said, The Jews agreed

τοῦ ἐρωτήσαι σε, ὅπως αὐριοῖν εἰς τὸ συνέδριον κατα-²⁰
to request thee, that to-morrow into the sanhedrim thou mayest

γάγῃς τὸν Παῦλον, ὡς μέλλοντός²¹ τι ἀκριβέστερον²²
bring down Paul, as being about 'something' more 'accurately'

πυνθάνεσθαι περὶ αὐτοῦ. 21 σὺ οὖν μὴ πεισθῇς αὐτοῖς·²³
to 'inquire' concerning him. Thou therefore he not persuaded by them,

ἐνεδρεύουσιν γὰρ αὐτὸν ἐξ αὐτῶν ἄνδρες πλείους· τεσσαρά-²⁴
for lie in wait for him, of them 'men' more 'than' 'forty'

κοντα,²⁵ οἵτινες ἀνεθεμάτισαν ἑαυτοὺς μήτε φαγεῖν μήτε²⁶
who put 'under' a 'curse' 'themselves' neither to eat nor

πίνειν ἕως οὗ ἀνέλωσιν αὐτόν· καὶ νῦν ἔτοιμοι εἰσιν²⁷
to drink 'till' they put to death him; and now ready 'they are

προσδεχόμενοι τὴν ἀπὸ σοῦ ἐπαγγελίαν. 22 Ὁ μὲν οὖν²⁸
waiting the 'from' thee 'promise. The 'therefore

χιλιάρχος ἀπέλυσεν τὸν νεανίαν, παραγγείλας μὴδενί²⁹
'chief' captain dismissed the young man, having charged [him] to no one

ἐκλαλῆσαι ὅτι ταῦτα ἐνεφάνισας πρὸς μέ.³⁰ 23 Καὶ³¹
to utter that these things thou didst represent to me. And

προσκαλεσάμενος ὄδῳ τινάς³² τῶν ἑκατοντάρχων εἰπὼν³³
having called to [him] two 'certain' of the centurions he said,

Ἔτοιμάσατε στρατιώτας διακοσίους ὅπως πορευθῶσιν ἕως³⁴
Prepare soldiers two hundred, that they may go as far as

¹ αὐρίουον OLTTAW.

² ἀπάγε TTr. ³ ἀπαγγεῖλαι τι LTTrAW.

⁴ εἰς τὸ συνέδριον ὡς μέλων LTTrAW.

⁵ ἐπὶ TTr. ⁶ τινάς δύο TTr.

⁷ καταγάγῃ αὐτὸν εἰς LTTrAW.

⁸ νεανίσκου LTTrA.

⁹ τεσσαράκοντα TTrA.

¹⁰ εἰσὶν ἔτοιμοι LTTrAW.

¹¹ τὴν ἐνεδρὸν KOLLTTA.

¹² τὸν Παῦλον καταγάγῃ

¹³ εἰσὶν ἔτοιμοι LTTrAW

*Καίσαρις,¹ καὶ ἰππεῖς ἐβδομήκοντα, καὶ δεξιοτάτους δια-

Cæsarea, and horsemen seventy, and spearmen two

κοσίους, ἀπὸ τρίτης ὥρας νυκτὸς² 24 κτῆνη·τε παραστή-

hundred, for the third hour of the night. And beasts to have³ προ-

σαι, ἵνα ἐπιβιβάσαντες τὸν Παῦλον διασώσωσιν

videat, that having sat⁴ on Paul they may carry (him) safe through

πρὸς Φήλικα τὸν ἡγεμόνα· 25 γράψας ἐπιστολὴν περι-

to Felix the governor, having written a letter hav-

έχουσιν⁵ τὸν τύπον τοῦτον· 26 Κλαύδιος Αὔσιος τῷ κρατίστῳ

ing this form: Claudius Lysias to the most excellent

ἡγεμόνι Φήλικι χαίρειν. 27 Τὸν ἀνδρα·τούτον συλληφθέντα⁶

governor, Felix, greeting. This man, having been seized

ὑπὸ τῶν Ἰουδαίων, καὶ μέλλοντα ἀναιρεῖσθαι ὑπ' αὐτῶν,

by the Jews, and being about to be put to death by them,

ἐπιστάς· σὺν τῷ στρατεύματι⁷ ἔχειλόμην⁸· αὐτόν,⁹ μαθὼν

having come up with the troop I rescued him, having learnt

ὅτι Ῥωμαῖός ἐστιν. 28 βουλόμενος· δὲ γινῶναι¹⁰ τὴν αἰτίαν

that a Roman he is. And desiring to know the charge

δὲ¹¹ ἣν ἐνεκάλουν αὐτῷ κατήγαγον αὐτόν¹² εἰς τὸ

on account of which they accused him I brought down him to

συνίδριον αὐτῶν· 29 δὲν ἔδρον ἐγκαλούμενον περὶ ζητη-

their sanhedrim: whom I found to be accused concerning ques-

μάτων τοῦ νόμου αὐτῶν, μηδὲν δὲ ἄξιον θανάτου ἢ δεσμῶν

tions of their law, but no worthy of death or of bonds

ἔγκλημα ἔχοντα· 30 μνηστεισῆς δὲ μοι ἐπιβουλῆς εἰς

accusation having. And it having been intimated to me of a plot against

τὸν ἀνδρα¹³ μέλλειν¹⁴ ἐσεσθαι ὑπὸ τῶν Ἰουδαίων¹⁵

the man about to be [carried out] by the Jews

ἔξαιντῆς¹⁶ ἐπέμψα πρὸς σε, παραγγείλας καὶ τοῖς κα-

at once I sent (him) to thee, having charged also the ac-

τηγόροις λέγειν ἰτά¹⁷ πρὸς αὐτόν¹⁸ ἐπὶ σοῦ. 1¹⁹ Ἐρῶ σοι·

covers to say the things against him before thee. Farewell.

31 Οἱ μὲν οὖν στρατιῶται, κατὰ τὸ διατεταγμένον

The therefore soldiers, according to the orders given

αὐτοῖς, ἀναλαβόντες τὸν Παῦλον ἤγαγον διὰ²⁰ τῆς νυκτὸς

to them, having taken Paul brought (him) by night

εἰς τὴν Ἀντιπατρίδα· 32 τῷ δὲ ἐπαύριον ἔσαντες τοῖς

to Antipatris, and on the morrow having left the

and seventy horsemen and two hundred spearmen, for the third hour of the night.

²⁴ And provide animals so that Paul may ride, that they may carry him safe to Felix the governor.

²⁵ In this way, he wrote a letter.

²⁶ Claudius Lysias to the most excellent governor Felix, greeting:

²⁷ This man was caught by the Jews and was about to be killed by them. Coming up with the troop, I rescued him.

²⁸ Learning that he was a Roman, and desiring to know the reason why they were accusing him, I brought him down to their council.

²⁹ But I found him to be accused concerning questions of their law and having no charge against him worthy of death or bonds.

³⁰ But when it was suggested to me that a plot by the Jews against the man was about to occur, I sent him at once to you, ordering the ones who accuse him also to accuse him before you. Farewell.

³¹ Then according to the orders given them, the soldiers took Paul and brought him by night to An-tip-a-tris.

³² And on the next day, leaving the horsemen to go with him, they went back to the fortress.

³³ And entering into Caesarea, they delivered the letter to the governor, also delivering Paul to him.

³⁴ And having read it and having asked of what province he was and having learned that he was from Cilicia,

³⁵ the governor said, I will hear you fully when your accusers also have come. And he commanded him to be kept in Herod's palace.

¹ Καίσαρις T.

² ἔχειλόμην LTTAW.

³ τὸν ἰσάδ (him) TTT.

⁴ ἔχοντα ἔγκλημα LTTAW.

⁵ ὑπὸ τῶν Ἰουδαίων LTTA.

⁶ ἐξ αὐτῶν by them LTTT; ἐξ αὐτῆς A.

⁷ ἔρρωσο LTTA.

⁸ ἔρρωσο LTTA.

⁹ ἔρρωσο LTTA.

¹⁰ ἔρρωσο LTTA.

¹¹ ἔρρωσο LTTA.

¹² ἔρρωσο LTTA.

¹³ ἔρρωσο LTTA.

¹⁴ ἔρρωσο LTTA.

¹⁵ ἔρρωσο LTTA.

¹⁶ ἔρρωσο LTTA.

¹⁷ ἔρρωσο LTTA.

¹⁸ ἔρρωσο LTTA.

¹⁹ ἔρρωσο LTTA.

²⁰ ἔρρωσο LTTA.

²¹ ἔχουσιν LTTT; [περι]έχουσιν A.

²² αὐτόν LTT(A)W.

²³ ἔχοντα ἔγκλημα LTTAW.

²⁴ ἐξ αὐτῶν by them LTTT; ἐξ αὐτῆς A.

²⁵ ἔρρωσο LTTA.

²⁶ ἔρρωσο LTTA.

²⁷ ἔρρωσο LTTA.

²⁸ ἔρρωσο LTTA.

²⁹ ἔρρωσο LTTA.

³⁰ ἔρρωσο LTTA.

³¹ ἔρρωσο LTTA.

³² ἔρρωσο LTTA.

³³ ἔρρωσο LTTA.

³⁴ ἔρρωσο LTTA.

³⁵ ἔρρωσο LTTA.

³⁶ συλληφθέντα LTTA.

³⁷ αὐτόν LTT(A)W.

³⁸ ἐξ αὐτῶν by them LTTT; ἐξ αὐτῆς A.

³⁹ ἔρρωσο LTTA.

⁴⁰ ἔρρωσο LTTA.

⁴¹ ἔρρωσο LTTA.

⁴² ἔρρωσο LTTA.

⁴³ ἔρρωσο LTTA.

⁴⁴ ἔρρωσο LTTA.

⁴⁵ ἔρρωσο LTTA.

⁴⁶ ἔρρωσο LTTA.

⁴⁷ ἔρρωσο LTTA.

⁴⁸ ἔρρωσο LTTA.

⁴⁹ ἔρρωσο LTTA.

⁵⁰ ἔρρωσο LTTA.

⁵¹ ἔρρωσο LTTA.

⁵² ἔρρωσο LTTA.

⁵³ ἔρρωσο LTTA.

⁵⁴ ἔρρωσο LTTA.

⁵⁵ ἔρρωσο LTTA.

⁵⁶ ἔρρωσο LTTA.

⁵⁷ ἔρρωσο LTTA.

σου παραγίνονται'. Ἐκέλευσέν τε αὐτὸν ἐν τῷ πραιτωρίῳ
 'thine may have arrived. And he commanded him in the praetorium
 τοῦ Ἡρώδου φυλάσσεσθαι'.
 of Herod to be kept.

CHAPTER 24

¹And after five days An-a-ni-as the high priest came down, with the elders and a certain speaker, Ter-tull-us, who made a statement to the governor against Paul.

²And when Ter-tull-us was called, he began to accuse, saying,

³We are enjoying great peace through you, and by your forethought very worthy things are being done for this nation. But in every way and everywhere we gladly accept it, most excellent Felix, with all thankfulness.

⁴But that I may no longer keep you, I beg you in your mercy to hear us briefly.

⁵For we have found this man a pest, and moving rebellion among all the Jews in the world, and a ring-leader of the sect of the Nazareans,

⁶also trying to profane the Temple. We also caught him and according to our law wished to judge him.

⁷But Lysias, the chief captain, came up with great force and took him out of our hands, commanding his accusers to come to you,

⁸from whom you will be able to know that of which we accuse him, after judging for yourself.

⁹And the Jews also agreed these things were so.

¹⁰But after the governor signaled him to speak, Paul said, Knowing that for many years you have been a judge to this nation, the more cheerfully I answer about myself.

¹¹You are able to find out that it is not

24 Μετὰ δὲ πέντε ἡμέρας κατέβη ὁ ἀρχιερεὺς Ἀνανίας
 And after five days came down the high priest Ananias
 μετὰ τῶν πρεσβυτέρων¹ καὶ ῥήτορος² Τερτίλλου τινός, οἵτινες
 with the elders and an orator Tertullus a certain, who
 ἐνεφάνισαν τῷ ἡγεμόνι κατὰ τοῦ Παύλου. Ὁ κληθεὶς³
 made a representation to the governor against Paul. Having been
 τὸς δὲ αὐτοῦ ἤμξατο κατηγορεῖν ὁ Τερτίλλος λέγων,
 'called 'and 'he 'began 'to 'accuse Tertullus, saying,

3 Πολλῆς εἰρήνης τυγχάνοντες διὰ σοῦ, καὶ κατορθωμάτων⁴
 Great peace obtaining through thee, and excellent measures
 γινομένων τῷ ἔθνει.τούτῳ διὰ τῆς σῆς προνοίας, πάντῃ τε
 being done for this nation through thy forethought, both in every way

καὶ πανταχοῦ ἀποδεχόμεθα, κράτιστε Φίλιξε, μετὰ πάσης⁵
 and everywhere we gladly accept [it], most excellent Felix, with all
 εὐχαριστίας. 4 ἵνα δὲ μὴ ἐπὶ πλείον σε⁶ ἔγκοπτον⁷
 thankfulness. But that not to longer thee I may be a hindrance

παρακαλῶ ἀκοῦσαί σε ἡμῶν συντόμως τῷ σὴ ἐπιεικέει.⁸ 5 εὐ-
 I beseech to hear thee us briefly in thy clemency. Having

ρόντες γὰρ τὸν ἀνδρα.τούτον λοιμόν, καὶ κινούντα⁹ στάσιν¹⁰
 found for this man a pest, and moving insurrection

πᾶσιν τοῖς Ἰουδαίοις τοῖς κατὰ τὴν οἰκουμένην, πρωτοστάτην¹¹
 among all the Jews in the habitable world, a leader

τε τῆς τῶν Ναζωραίων αἰρέσεως¹². 6 ὃς καὶ τὸ ἱερόν
 and of the of the Nazareans sect; who also the temple

ἐπειράσεν βεβηλῶσαι, ὃν καὶ ἐκρατήσαμεν¹³ καὶ κατὰ¹⁴
 attempted to profane, whom also we seized, and according to

τὸν ἡμέτερον νόμον ἠθελήσαμεν¹⁵ κρίνειν.¹⁶ 7 παρελθὼν δὲ¹⁷
 our law wished to judge; but having come up

Λυσίας ὁ χιλιάρχος μετὰ πολλῆς βίας ἐκ τῶν χειρῶν ἡμῶν¹⁸
 Lysias the chief captain with great force out of our hands

ἀπήγαγεν, ἵνα δὲ μὴ ἐπὶ πλείον σε¹⁹ ἔγκοπτον²⁰
 took away [him], having commanded his accusers to come

ἐπὶ σέ²¹ παρ' οὗ δυνήσῃ αὐτὸς ἀνακρίνας περὶ²²
 to thee, from whom thou wilt be able to know, having examined concerning

πάντων τούτων ἐπιγινώσκειν²³ ὧν ἡμεῖς κατηγοροῦμεν²⁴
 all these things to know of which we accuse

αὐτοῦ. 9 Ὁ συνένθεντο²⁵ δὲ καὶ οἱ Ἰουδαῖοι, φάσκοντες ταῦτα²⁶
 him. And agreed also the Jews, declaring these things

οὕτως εἶχειν. 10 Ἀπεκρίθη δὲ ὁ Παῦλος, νευσαντος²⁷
 thus to be. But answered Paul, having made a
 αὐτῷ τοῦ ἡγεμόνος λέγων, Ἐκ πολλῶν ἐτῶν ὄντα σε²⁸
 to him the governor to speak, For many years as being thee

κρίτην τῷ ἔθνει.τούτῳ ἐπιστάμενος, εὐθυμότερον²⁹ τὰ³⁰
 judge to this nation knowing, more cheerfully [as to] the things

περὶ ἐμαυτοῦ ἀπολογούμαι. 11 δυνάμενον σου γινώσκειν³¹
 concerning myself I make defence. Being able thou to know

ὅτι οὐ πλείους εἰσὶν μοι ἡμέραι ἢ³² δεκάδοσιν³³ δφ' ἧς³⁴
 that not more than there are to me days twelve since

¹ πρεσβυτέρων having commanded LITTA. ² + αὐτόν him LITTA. ³ πρεσβυτέρων τινὸν certain elders LITTA. ⁴ κατορθωμάτων reforms LITTA. ⁵ ἐνκόπτον T. ⁶ στάσεις insurrections LITTA. ⁷ — καὶ κατὰ ... ἐπὶ σέ (verse 8) LITTA. ⁸ κρίνας A. ⁹ πρὸς A. ¹⁰ συνεένθεντο joined in attack GLTITTA. ¹¹ τε and LITTA. ¹² εὐθυμως cheerfully LITTA. ¹³ ἐπιγινώσκειν LITTA. ¹⁴ — ἢ GLTITTA. ¹⁵ δώδεκα LITTA.

ἀνέβην προσκυνήσων ¹ἐν¹ Ἱερουσαλὴμ 12 καὶ οὕτε ἐν τῇ
I went up to worship at Jerusalem, and neither in the
ἱερῷ ἐδρὸν με πρὸς τινὰ διαλεγόμενον ἢ ἱππιστάσασιν²
temple did they find me with anyone reasoning, or a tumultuous gathering
ποιοῦντα ὄχλου οὕτε ἐν ταῖς συναγωγαῖς οὕτε κατὰ τὴν
making of a crowd neither in the synagogues nor in the
πόλιν³ 13⁴ οὕτε⁵ παραστήσαι⁶ με⁷ δύνανται⁸ περὶ
city; neither to prove are they able [the things] concerning
ὧν⁹ νῦν¹⁰ κατηγοροῦσιν μου. 14 ὁμολογῶ δὲ τοῦτό σοι,
which now they accuse me. But I confess this to thee,
ὅτι κατὰ τὴν ὁδὸν ἣν λέγουσιν αἰρεῖσιν, οὕτως λατρεύω τῇ
that in the way which they call sect, so I serve the
πατρὶψ θεῷ, πιστεύων πᾶσιν τοῖς κατὰ τὸν νόμον καὶ¹¹
ancestral God, believing all things which throughout the law and
τοῖς προφήταις γεγραμμένοις, 15 ἰλπίδα ἔχων¹² ρεῖς¹³ τὸν θεόν,
the prophets have been written, a hope having in God,
ἣν καὶ αὐτοὶ οὗτοι προσδέχονται, ἀνάστασιν μέλλειν¹⁴
which also they themselves receive, [that] a resurrection is about
ἵσσεσθαι¹⁵ ἡμετέρων¹⁶ δικαίων τε καὶ ἀδίκων¹⁷ 16 ἐν τούτῳ¹⁸ δὲ¹⁹
to be of [the] dead, both of just and of unjust. And in this
αὐτὸς ἀσκέω, ἀπρόσκοπον συνειδήσιν ἔχων²⁰ πρὸς τὸν θεόν
myself I exercise, without offence a conscience to have towards God
καὶ τοὺς ἀνθρώπους²¹ διαπαντός. 17 δι' ἐτῶν δὲ πλείονων²²
and men continually. And after years many
παρεγενόμην²³ ἐλεημοσύνας ποιήσων εἰς τὸ ἔθνος μου²⁴ καὶ
I arrived alms bringing to my nation and
προσφοράς²⁵ 18 ἐν²⁶ οἷς²⁷ ἐδρὸν με ἡγνισμένον ἐν τῇ ἱερῷ²⁸
offerings. Amidst which they found me purified in the temple,
οὐ μετὰ ὄχλου οὐδὲ μετὰ θορύβου, τινεῖς²⁹ δὲ³⁰ ἀπὸ τῆς
not with crowd nor with tumult. But [it was] certain from
Ἀσίας³¹ Ἰουδαίῳ, 19 οὗς³² δεῖ³³ ἐπὶ σοὶ παρῆναι καὶ κατηγορεῖν³⁴
Asia Jews, who ought before thee to appear and to accuse
εἰ τι³⁵ ἔχοιεν³⁶ πρὸς³⁷ με³⁸ 20 ἢ αὐτοὶ οὐτοὶ εἰπάτωσαν,
if anything they may have against me; or these themselves let them say,
εἰ³⁹ αὖ⁴⁰ τινες⁴¹ ἐν⁴² ἡμῶν⁴³ ἀδίκημα, στάντος μου ἐπὶ τοῦ⁴⁴
if any [they] found in me unrighteousness, when I stood before the
συνεδρίου, 21 ἢ περὶ⁴⁵ μᾶς ταύτης φωνῆς, ἥς⁴⁶ ἐκραξά⁴⁷
synhedrion, [other] than concerning this one voice, which I cried out
εἰσὼς ἐν αὐτοῖς⁴⁸ 22 Ὅτι περὶ ἀναστάσεως νεκρῶν ἐγὼ
standing among them: Concerning a resurrection of [the] dead I
κρίνομαι σήμερον⁴⁹ ὑφ' ὑμῶν. 22 Ἀκούσας δὲ ταῦτα ὁ⁵⁰
am judged this day by you. And having heard these things
Φηλῆς ἀνέβη αὐτούς⁵¹, ἀκριβέστερον εἰδὼς τὰ περὶ⁵²
Felix he put off them, more accurately knowing the things concerning
τῆς ὁδοῦ, εἰπὼν⁵³, 23 Ὅταν Λυσίας ὁ χιλιάρχος καταβῇ,
the way, saying, When Lysias the chief captain may have come down,
διαγνώσωμαι τὰ καθ' ὑμᾶς⁵⁴ 23 διατακόμενός τε⁵⁵ τῇ ἐκα-
I will examine the things as to you; having ordered the
τοντάρχη τηρεῖσθαι⁵⁶ τὸν Παῦλον, ἔχειν τε⁵⁷ ἀνεῖσιν, καὶ⁵⁸
centurion to keep Paul, and to let him have liberty, and

more than twelve days since I went up to worship at Jerusalem.

12 And neither did they find me arguing with anyone in the Temple, nor making a stir among the people, either in the synagogues or in the city.

13 Nor can they prove the things about which they now accuse me.

14 But I confess this to you, that according to the Way (which they call heresy), so I serve the God of the fathers, believing all things that have been written throughout the Law and the Prophets,

15 having a hope in God which they themselves also hold, that there is going to be a resurrection of the dead, both of the just and the unjust.

16 And in this I exercise myself to have a conscience without offense towards God and men continually.

17 And after many years I came bringing alms and offerings to my nation. In which act they found me purified in the Temple — not with a crowd, nor with tumult.

18 But there were certain Jews from Asia,

19 who ought to appear before you and to accuse me if they have anything against me.

20 Or let these themselves speak if they found any unrighteousness in me when I stood before the san-hedrin,

21 except about this one speech which I cried out as I stood among them: I am judged today by you concerning a resurrection of the dead!

22 And after Felix heard these things, he put them off, knowing more precisely of the things concerning the Way, saying, When Lysias the chief captain comes down, I will know more fully the things about you.

23 And he commanded the centurion to keep Paul and to let him have liberty, and to

¹ ἐ ἐν LTTAW. ² ἱππιστάσασιν LTTAW. ³ οὐδὲ LT. ⁴ 1 — με EGI.LTTAW. ⁵ + σοι to these LTTAW. ⁶ νῦν LTTAW. ⁷ + ἐν in ELW; + τοῖς ἐν οὐτ[ι]α. ⁸ πρὸς towards τ. ⁹ — νεκρῶν LTTAW. ¹⁰ καὶ LTTAW. ¹¹ διὰ παντός LTTAW. ¹² παρεγενόμην pluscu after μου LTTAW. ¹³ αἰς LTTAW. ¹⁴ — δὲ but E. ¹⁵ εἰς EGI.LTTAW. ¹⁶ + ἐν (you) to what GLTTAW. ¹⁷ — ἐν ἐμοὶ LI(TA). ¹⁸ ἐκέρρα LTTAW. ¹⁹ ἐν αὐτοῖς εἰσὼς LTTAW. ²⁰ ἐφ' LTTAW. ²¹ Ἀνέβητο δὲ αὐτοῦς ο Φηλῆς GLTTAW. ²² εἰπας LTTAW. ²³ — τε LTTAW. ²⁴ αὐτὸν him GLTTAW.

forbid none of his own to minister or come to him.

²⁴ And after certain days, Felix came with his wife Drusilla, who was a Jewess. He sent for Paul and heard him concerning faith in Christ.

²⁵ And as he reasoned about righteousness, and self-control, and the Judgment that is coming, Felix became afraid and said, For now go away. And when I have found a convenient time I will call for you.

²⁶ He hoped that Paul would give him money, so that he might let him go. For this reason also he often sent for him and talked with him.

²⁷ But after two years had been completed, Felix welcomed a successor, Porcius Festus. And desiring to obtain favors for himself with the Jews, Felix left Paul in bonds.

CHAPTER 25

¹ Then after Festus had come into the province, three days later he went up to Jerusalem from Caesarea.

² And the high priest and the chief of the Jews made charges to him against Paul

³ and they begged him, asking a favor against him, that he might send after him so as to bring him to Jerusalem (preparing an ambush in order to kill him on the way).

⁴ Then, indeed, Festus answered that Paul would be kept in Caesarea, and that he himself was shortly to return.

⁵ He said, Then those in power among you may come down together. Let them accuse him if there is anything evil in this man.

⁶ And after he had stayed among them more than ten days, going down to Caesarea,

μηδὲνα κωλύειν τῶν ἰδίων αὐτοῦ ὑπηρετεῖν ἢ προσέρχεσθαι¹
 none to forbid of his own to minister or to come
 αὐτῷ. 24 Μετὰ δὲ ἡμέρας τινὰς² παραγενόμενος ὁ Φῆλιξ
 to him. And after days certain having arrived Felix
 οὖν Δρουσίλλῃ τῇ γυναικὶ αὐτοῦ³ οὐσὴ Ἰουδαίᾳ, μετε-
 with Drusilla his wife, who was a Jewess, he
 πέμψατο τὸν Παῦλον, καὶ ἤκουσεν αὐτοῦ περὶ τῆς εἰς
 sent for Paul, and heard him concerning the in
 χριστὸν⁴ πίστει. 25 διαλεγόμενου δὲ αὐτοῦ περὶ δικαιο-
 Christ faith. And as reasoned he concerning right-
 σῆνης καὶ ἐγκρατείας καὶ τοῦ κρίματος τοῦ μέλλοντος⁵ εἰσεσθαι,⁶
 eousness and self-control and the judgment about to be,
 ἐμβοῖος γενόμενος ὁ Φῆλιξ ἀπεκρίθη, Τὸ νῦν ἔχον πορεύου⁷
 afraid becoming Felix answered, For the present go,

καιρὸν δὲ μεταλαβὼν μετακαλέσομαι σε⁸ 26 ἡμαρ⁹ δὲ¹⁰
 and an opportunity having found I will call for thee; wishal too
 καὶ ἐλπίζων ὅτι χρήματα δοθήσεται αὐτῷ ὑπὸ τοῦ Παύλου,
 also hoping that riches will be given him by Paul,
 ὥσπερ λύσῃ αὐτόν¹¹ διὸ καὶ πικνότερον αὐτὸν μετα-
 that he might loose him: wherefore also oftener him send-
 πέμπομενος ὡμίλει αὐτῷ. 27 Διετίας δὲ πληρωθείσης
 ing for he conversed with him. But two years being completed
 ἔλαβεν διάδοχον ὁ Φῆλιξ· Πόρκιον Φῆστον¹² θέλων τε¹³
 received [as] successor Felix Porcius Festus; and wishing
 χάριτας¹⁴ καταθέσθαι τοῖς Ἰουδαίοις ὁ Φῆλιξ κατέλιπεν
 favours to acquire for himself with the Jews Felix left
 τὸν Παῦλον δεδεμένον.
 Paul bound.

25 Φῆστος οὖν ἐπιβάς τῇ ἑπαρχίᾳ¹ μετὰ τρεῖς
 Festus therefore being come into the province, after three
 ἡμέρας ἀνέβη εἰς Ἱερουσόλυμα ἀπὸ Καισαρείας.² 2 ἐνε-
 days went up to Jerusalem from Caesarea. Made a re-
 φάνισαν³ δὲ αὐτῷ ὁ ἀρχιερεὺς⁴ καὶ οἱ πρῶτοι τῶν
 presentation before and him the high priest and the chief of the
 Ἰουδαίων κατὰ τοῦ Παύλου, καὶ παρεκάλουν αὐτόν, 3 αἰτοῦ-
 Jews against Paul, and besought him,
 μενοι χάριν κατ' αὐτοῦ, ὥπως μεταπέμψῃται αὐτόν εἰς
 ing a favour against him, that he would send for him to
 Ἱερουσαλὴμ, ἐνέδραν ποιοῦντες ἀνελεῖν αὐτόν κατὰ τὴν
 Jerusalem, an ambush forming to put to death him on the
 ὁδόν. 4 ὁ μὲν οὖν Φῆστος ἀπεκρίθη, τηρεῖσθαι τὸν Παῦλον
 way. Festus therefore answered, "should be kept Paul
 ἐν Καισαρείᾳ," αὐτὸν δὲ μέλλειν ἐν τάχει ἐκπορεύεσθαι,
 at Caesarea, and himself was about shortly to set out.
 5 Οἱ οὖν ὀνυαντοῖ ἐν ὑμῖν, φησίν,⁶ "συγκαταβάντες,"⁷
 Those therefore in-power among you, says he, having gone down too,
 εἰ τι ἐστὶν ἐν τῷ ἀνδρὶ⁸ τοῦτ' ἂν κατηγορεῖτωσαν αὐτοῦ.
 if anything is in man this, let them accuse him.
 6 Δις τριψάς δὲ ἐν αὐτοῖς ἡμέρας⁹ πλείους ἤ ὅκα, κατα-
 And having spent among them days more than ten, having

¹ — ἡ προσέρχεσθαι LITTAW. ² τινὰς ἡμέρας L. ³ + ἰδίᾳ LITTAW. ⁴ — αὐτοῦ GLITTAW.
⁵ + Ἰησοῦν JESUS LT. ⁶ — εἰσεσθαι (read μέλλοντος coming) GLITTAW. ⁷ — δὲ GLITTAW.
⁸ — ὥπως λύσῃ αὐτόν LITTAW. ⁹ χάριτας a favour LITTAW. ¹⁰ ἑπαρχεῖν T. ¹¹ Καισαρίας T.
¹² τε LITTAW. ¹³ οἱ ἀρχιερεῖς the chief priests LITTAW. ¹⁴ εἰς Καισάρειαν LITTAW; εἰς Και-
σαρίαν T. ¹⁵ ἐν ὑμῖν, φησίν, δυνατοὶ GLITTAW. ¹⁶ συν- T. ¹⁷ ἀποπιν ἡμῖς (in the man)
LITTAW; — τοῦτ' ο. ¹⁸ οὐ πλείους ὅτις ἢ πλεον ὅτις GLITTAW.

βας εἰς Καίσαρα, τῇ ἐπαύριον καθίσας ἐπὶ τοῦ
 gone down to Caesarea, on the morrow having sat on - the
 βήματος ἐκέλευσεν τὸν Παῦλον ἀγθῆναι. 7 παραγενομένου
 judgment seat he commanded Paul to be brought. Being come
 δὲ αὐτοῦ, περιέστησαν οἱ ἀπὸ Ἱερουσολύμων καταβε-
 'and 'he, stood round the 'from Jerusalem 'who 'had 'come
 βηκότες Ἰουδαῖοι, πολλὰ καὶ βαρέα αἰτιάματα φέροντες
 'down 'Jews, many and weighty charges bringing
 κατὰ τοῦ Παύλου, ἃ οὐκ ἴσχυον ἀποδείξαι, 8 εἰπο-
 against Paul, which they were not able to prove: 'said 'in
 λογουμένου αὐτοῦ, "Οὐτε εἰς τὸν νόμον τῶν Ἰουδαίων
 'defence 'he, Neither against the law of the Jews
 οὔτε εἰς τὸ ἱερόν οὔτε εἰς Καίσαρά τι ἡμαρτον.
 nor against the temple nor against Caesar [in] anything aluded I.
 9 Ὁ Φῆστος δὲ τοῖς Ἰουδαίοις θέλων χάριν κατα-
 But Festus, 'with 'the 'Jews 'wishing ' favour 'to 'acquire 'for
 θίσθαι ἀποκριθεὶς τῷ Παύλῳ εἶπεν, Θέλεις εἰς Ἱερουσόλυμα
 'himself answering Paul said, Art thou willing to Jerusalem
 ἀναβᾶς, ἐκεῖ περὶ τούτων κρίνεσθαι; ἐπ' ἐμοῦ;
 having gone up there concerning these things to be judged before me?
 10 Εἰπεν δὲ ὁ Παῦλος, Ἐπὶ τοῦ βήματος Καίσαρος ἐ-
 But 'said 'Paul, Before the judgment seat of Caesar stand-
 σθώ; εἰμι, οὐ μεδεὶ κρίνεσθαι. Ἰουδαῖοι οὐδὲν ἡδέ-
 ing I am, where it behoves me to be judged. To Jews 'nothing 'I 'did
 κησα, ὥς καὶ σὺ κάλλιον ἐπιγινώσκεις. 11 εἰ μὲν γὰρ
 wrong, as also thou very well knowest. 'If 'indeed 'for
 ἀδικῶ καὶ ἄξιον θανάτου πέπραχά τι, οὐ παραιτούμαι
 I do wrong and worthy of death have done anything, I do not deprecate
 τὸ ἀποθανεῖν· εἰ δὲ οὐδὲν ἐστὶν ὧν οὗτοι κατηγοροῦσιν
 to die; but if nothing there is of which they accuse
 μου, οὐδεὶς μὲν δύναται αὐτοῖς χαρίσασθαι. Καίσαρα ἐπι-
 me, no one me can to them give up. To Caesar I ap-
 καλοῦμαι. 12 Τότε ὁ Φῆστος συλλαλήσας μετὰ τοῦ συμ-
 peal. Then Festus, having conferred with the coun-
 βουλίου, ἀπεκρίθη, Καίσαρα ἐπικέκλησαι, ἐπὶ Καίσαρα
 cil, answered, To Caesar thou hast appealed, to Caesar
 πορεύσθαι.
 thou shalt go.

13 Ἡμερῶν δὲ διαγενομένων τινῶν, Ἀγρίππας ὁ βασιλεὺς
 And 'days 'having 'passed 'certain, Agrippa the king
 καὶ Βερνίκη κατήντησαν εἰς Καίσαρα, ῥασπασόμενοι τὸν
 and Bernice came down to Caesarea, saluting
 Φῆστον. 14 Ὡς δὲ πλείους ἡμέρας διέτριβον ἐκεῖ ὁ Φῆστος
 Festus. And when many days they stayed there Festus
 τῷ βασιλεῖ ἀνέθετο τὰ κατὰ τὸν Παῦλον λόγων,
 'the 'king 'said 'before the things relating to Paul, saying,
 Ἀνὴρ τις ἐστὶν καταλειμμένος ὑπὸ Φηλικῶς δέσμιος,
 'a 'man 'certain there is left by Felix a prisoner,
 15 περὶ οὗ, γενομένου μου εἰς Ἱερουσόλυμα, ἐνε-
 concerning whom, 'being 'on 'my in Jerusalem, 'made 'a 're-
 φάνισαν οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τῶν Ἰουδαίων,
 presentation 'the 'chief 'priests and the elders of the Jews,

sitting on the judgment seat, he commanded Paul to be brought.

7 And when he had come, the Jews who had come down from Jerusalem stood around, bringing many and heavy charges against Paul - which they were not able to prove.

8 He said in defense, Neither against the law of the Jews nor against the Temple nor against Caesar have I committed any sin at all.

9 But Festus, wanting to obtain favor for himself with the Jews, answered Paul, saying, Are you willing to go up to Jerusalem to be judged before me regarding these things?

10 And Paul said, I am standing before the judgment seat of Caesar, where I ought to be judged. I did nothing wrong to the Jews, as you very well know.

11 For if I indeed am unrighteous and have done anything deserving of death, I do not refuse to die. But if there is none of the things of which they accuse me, no one can give me up to them. I appeal to Caesar!

12 Then, after he talked with the council, Festus answered, You have appealed to Caesar. To Caesar you shall go!

13 And after some days passed, Agrippa the king and Bernice came down to Caesarea to greet Festus.

14 And as they stayed there many days, Festus laid the things relating to Paul before the king, saying, There is a certain man left a prisoner by Felix,

15 about whom the chief priests and the elders of the Jews made charges when I was

ε Καίσαριαν τ. d + αὐτὸν him LTTAW. α αἰτιάματα OI.TTAW. ε καταφέροντες
 (-κατὰ τοῦ Παύλου) LTTAW. ε τοῦ Παύλου ἀπολογουμένου Paul said in defence LTTAW.
 θ θέλων τοῖς Ἰουδαίοις LTTAW. ι κριθῆναι LTTAW. κ ἐστὼς placed before Ἐπὶ τ.
 ι ἡδίκηκα I have done wrong TT. ω οὖν therefore LTTAW. ζ συλλαλήσας ζ
 ε Καίσαριαν τ. ρ ῥασπασόμενοι TTAW.

in Jerusalem, asking judgment against him.

¹⁶I answered that it is not a custom of Romans to give up any man to die before he who is accused has his accusers face to face and has an opportunity for defense regarding the crime laid against him.

¹⁷Then when they had come together here, making no delay whatever I sat on the judgment seat the next day and commanded the man to be brought.

¹⁸But regarding him, the accusers when they stood up brought no charges such as I expected.

¹⁹But they had certain questions about their own religion with him and about a certain Jesus who is dead, whom Paul claimed to be alive.

²⁰But being doubtful as to the inquiry about this, I asked if he would be willing to go to Jerusalem and be judged there regarding these things.

²¹But when Paul appealed for himself to be kept for the examination of Augustus, I commanded him to be kept until I might send him to Caesar.

²²And Agrippa said to Festus, I would like to hear the man myself. And he said, Tomorrow you shall hear him.

²³So on the next day Paul was brought out after Agrippa and Bernice had come with a great show and had entered into the place of hearing with the chief captains and the important men of the city — and after Festus commanded it.

²⁴And Festus said, King Agrippa, and all the men who are here with us, you see this one about whom all the company of the Jews pleaded with me, both here and in Jerusalem, crying out that he ought not to live any longer.

²⁵But when I found him to have done

αἰτοῦμενοι κατ' αὐτὸν ᾗδιον¹⁶ 16 πρὸς οὓς ἀπεκρίθη, asking against him judgment: to whom I answered, ὅτι οὐκ ἔστιν ἔθος Ῥωμαίοις χαρίζεσθαι τινα ἀνθρώπον It is not a custom with Romans to give up any man

εἰς ἀπώλειαν,¹⁷ πρὶν ἢ ὁ κατηγοροῦμενος κατὰ πρόσωπον to destruction, before he being accused face to face

ἔχοι τοὺς κατηγοροῦς, τόπον τε ἀπολογίας λάβοι, may have the accusers, and opportunity of defence he may get

περὶ τοῦ ἐγκλήματος. 17 συνελθόντων οὖν αὐτῶν¹⁸ concerning the accusation. Having come together therefore they ἐνθάδε, ἀναβολὴν μὴδεμίαν ποιησάμενος, τῇ ἐξῆς καθίσας here, delay none having made, the next [day] having and

ἐπὶ τοῦ βήματος ἐκέλευσα ἀγῆναι τὸν ἄνδρα 18 περὶ on the judgment seat I commanded to be brought the man; concerning οὐ σταθέντες οἱ κατηγοροὶ οὐδεμίαν αἰτίαν ἐπέφερον¹⁹. ὧν whom standing up the accusers no charge brought of which

ὑπενόουν ἐγώ²⁰. 19 ζητήματα δέ τινα περὶ τῆς ἰδίας supposed I; but questions certain concerning their own

δευσιδαιμονίας εἶχον πρὸς αὐτόν, καὶ περὶ τίνος Ἰησοῦ system of religion they had against him, and concerning a certain Jesus (lit. demon-worship)

τεθνῆκός, ὃν ἔφασκεν ὁ Παῦλος ζῆν. 20 ἀποροῦμενος δέ who is dead, whom affirmed Paul to be alive. And being perplexed ἐγὼ εἰς²¹ τὴν περὶ τούτου²² ζήτησιν ἔλεγον, εἰ βούλοιο I as to the concerning this inquiry said, Would he be willing

πορεύεσθαι εἰς Ἱερουσαλὴμ, κακεῖ κρινεσθαι περὶ to go to Jerusalem, and there to be judged concerning

τούτων. 21 τοῦ δὲ Παύλου ἐπικαλεσαμένου τηρηθῆναι αὐ- these things. But Paul having appealed for to be kept him-

τὸν εἰς τὴν τοῦ Σεβαστοῦ διάγνωσιν, ἐκέλευσα τηρεῖσθαι self for the of Augustus cognizance, I commanded to be kept

αὐτὸν ἕως οὗ αὐτὸν πρὸς Καίσαρα. 22 Ἀγρίππας him till I might send him to Caesar. Agrippa

δὲ πρὸς τὸν Φῆστον βέβη²³, Εββούλομην καὶ αὐτὸς τοῦ and to Festus said, I was desiring also myself the

ἀνθρώπου ἀκοῦσαι. Ὁ δὲ, Ἀῦριον, φησίν, ἀκούσθ' αὐτοῦ. man to hear. And he To-morrow says, thou shalt hear him.

23 Τῇ οὖν ἐπαύριον ἐλθόντος τοῦ Ἀγρίππα καὶ τῆς On the therefore morrow having come Agrippa and

Βερνίκης μετὰ πολλῆς φαντασίας, καὶ εἰσελθόντων εἰς τὸ Bernice, with great pomp, and having entered into the

ἀκροατήριον, σὺν τε τοῖς χιλιάρχοις καὶ ἀνδράσιν τοῖς hall of audience, with both the chief captains and men

κατ' ἐξοχὴν οὖσιν²⁴ τῆς πόλεως, καὶ κελεύσαντος τοῦ Φήστου of eminence being of the city, and having commanded Festus

ἡχθῆ ὁ Παῦλος. 24 καὶ φησὶν ὁ Φῆστος, Ἀγρίππα βασι- was brought Paul. And says Festus, Agrippa king

λεῦ, καὶ πάντες οἱ συμπαραόντες²⁵ ἡμῖν ἄνδρες, θεωρεῖτε τοῦ- and all the being present with us men, ye see this

τον περὶ οὗ πᾶν²⁶ τὸ πλῆθος τῶν Ἰουδαίων ἐνένυχόν one concerning whom all the multitude of the Jews pleaded

μοι ἐν τῇ Ἱερουσαλὴμ καὶ ἐνθάδε, βέβωοντες²⁷ μὴ with me in both Jerusalem and here, crying out [that]

¹⁶ καταδίκην LITTA.W.

¹⁷ ἐγὼ ὑπενόουν LITTA.W.

¹⁸ — εἰς τῇ[α].

¹⁹ — εἰς τῇ[α].

²⁰ — εἰς τῇ[α].

²¹ — εἰς τῇ[α].

²² — εἰς τῇ[α].

²³ — εἰς τῇ[α].

²⁴ — εἰς τῇ[α].

²⁵ — εἰς τῇ[α].

²⁶ — εἰς τῇ[α].

²⁷ — εἰς τῇ[α].

¹⁶ — εἰς ἀπώλειαν GLT.TTA.W.

¹⁷ — εἰς τῇ[α].

¹⁸ — εἰς τῇ[α].

¹⁹ — εἰς τῇ[α].

²⁰ — εἰς τῇ[α].

²¹ — εἰς τῇ[α].

²² — εἰς τῇ[α].

²³ — εἰς τῇ[α].

²⁴ — εἰς τῇ[α].

²⁵ — εἰς τῇ[α].

²⁶ — εἰς τῇ[α].

²⁷ — εἰς τῇ[α].

¹⁶ (αὐτῶν) A.

¹⁷ ἐφερον LITTA.W.

¹⁸ — εἰς τῇ[α].

¹⁹ — εἰς τῇ[α].

²⁰ — εἰς τῇ[α].

²¹ — εἰς τῇ[α].

²² — εἰς τῇ[α].

²³ — εἰς τῇ[α].

²⁴ — εἰς τῇ[α].

²⁵ — εἰς τῇ[α].

²⁶ — εἰς τῇ[α].

²⁷ — εἰς τῇ[α].

²⁸ βωόντες crying LIT.; [ἐπὶ]βωόντες A.

δεῖν ἔχῃ αὐτὸν¹ μηκέτι 25 ἐγὼ δὲ² καταλαβόμενος³ μηδὲν
ought to live the no longer. But I having perceived nothing
ἀξίον θανάτου αὐτὸν⁴ πεπραχέναι, καὶ⁵ αὐτοῦ δὲ τούτου
worthy of death he had done, also himself and this one
ἐπικαλεσαμένου τὸν Σεβαστόν. ἔκρινα πέμπειν⁶ αὐτόν.⁷
having appealed to Augu-tus, I determined to send him.

26 Περὶ οὐδ' ἀσφαλές⁸ τι γράψαι τῷ κυρίῳ οὐκ ἔχω⁹
concerning whom certain anything to write to [my] lord I have not.

Ὡς προηγαγον αὐτὸν ἐφ' ὧμων, καὶ μάλιστα ἐπὶ σοῦ,
Wherefore I brought forth him before you, and especially before thee,
βασιλεῦ Ἀγρίππα, ὅπως τῆς ἀνακρίσεως γενομένης
king Agrippa, so that the examination having taken place
σχῶ τι γράψαι.¹⁰ 27 ἄλογον γάρ μοι δοκεῖ πέμ-
I may have something to write; for irrational to me it seems send-
ποντα δίσμιον, μὴ καὶ τὰς κατ' αὐτοῦ αἰτίας σημᾶναι.
ing a prisoner, not also the against him charges to signify.

26 Ἀγρίππας δὲ πρὸς τὸν Παῦλον ἐφίη, Ἐπιτρέπεται σοι
And Agrippa to Paul said, It is allowed thee
Ῥῆπρ¹ σεαυτοῦ λέγειν. Τότε ὁ Παῦλος ἀπελογεῖται,² ἐκτείνας
for thyself to speak. Then Paul made a defence, stretching out
τὴν χεῖρα,³ 2 Περὶ πάντων ὧν ἐγκαλοῖμαι ὑπὸ Ἰου-
the hand: Concerning all of which I am accused by Jews,
δαίων, βασιλεῦ Ἀγρίππα, ἡγήμαι ἑμαυτὸν μακάριον ἡμέλλων
king Agrippa, I esteem myself happy being about
ἀπολογεῖσθαι ἐπὶ σοῦ σήμερον.⁴ 3 μάλιστα γινώστην ὄντα
to make defence before thee to-day, especially acquainted being
σε⁵ πάντων τῶν κατὰ Ἰουδαίους ἔθων⁶ τε καὶ ζητημάτων.
thou of all the among Jews' customs and also questions.

Ὡς δὲ δομαὶ σου μακροθύμως ἀκοῦσαι μου. 4 τὴν μὲν οὖν
wherefore I beseech thee patiently to hear me, The then

βίωσιν μου τὴν ἐκ νεότητος, τὴν ἀπ' ἀρχῆς
manner of life my from youth, which from [its] commencement
γενομένην ἐν τῇ ἱερουσαλὴμ ἐν Ἱερουσαλὶμοις, ἵσασιν πάντες
was among my nation in Jerusalem, know all

τοὶ Ἰουδαῖοι, 5 προγινώσκοντές με ἀνωθεν, ἐὰν θέλωσιν
the Jews, who before knew me from the first, if they would
μαρτυρεῖν, ὅτι κατὰ τὴν ἀκριβεστάτην αἵρεσιν τῆς
bear witness, that according to the strictest sect

ἡμετέρας θρησκείας⁷ ἐζησα Φαρισαῖος. 6 καὶ νῦν ἐπ'
of our religion I lived a Pharisee. And now for [the]

ἐλπίδι τῆς πρὸς τοὺς πατέρας ἐπαγγελίας γενομένης ὑπὸ
hope of the to the fathers promise made by

τοῦ θεοῦ ἔστηκα κρινόμενος, 7 εἰς ἣν τὸ δωδεκάφυλον ἡμῶν
God, I stand being judged, to which our twelve tribes

ἐν ἐκτενείᾳ νύκτα καὶ ἡμέραν λατρεῖον ἐλπίζει καταντῆσαι⁸
intently night and day serving hope to arrive;

περὶ ἧς ἐλπίδος ἐγκαλοῖμαι, βασιλεῦ Ἀγρίππα, ὑπὸ
concerning which hope I am accused, O king Agrippa, by

τῶν Ἰουδαίων.⁹ 8 τί ἀπίστον κρίνεται παρ' ὑμῖν εἰ ὁ θεός
the Jews, Why incredible is it judged by you if God

νεκροὺς ἐγείρει; 9 ἐγὼ μὲν οὖν ἰδοὺ ἑμαυτῷ πρὸς
[the] dead raises? I indeed therefore thought in myself to

nothing deserving of death, and when he also had appealed to Augustus, I decided to send him.

26 I have nothing to write to my lord. For this reason I brought him before you, and especially before you, O king Agrippa, so that after the examination has been completed I may have something to write.

27 For it seems to me unreasonable to send a prisoner and not to state his charges.

CHAPTER 26

¹ And Agrippa said to Paul, You may speak for yourself. Then Paul stretched out his hand and spoke for himself:

² Regarding all of which I am accused by the Jews, king Agrippa, I consider myself happy as I am about to speak for myself before you today.

³ You are especially acquainted with both the customs and questions among Jews. For this reason I ask you to hear me patiently.

⁴ Truly, then, all the Jews know my way of life from my youth, which from the beginning was among my nation in Jerusalem.

⁵ They knew me first, if they would but testify, that I lived a Pharisee according to the strictest sect of our religion.

⁶ And now I stand, being judged for the hope of the promise made to the fathers by God,

⁷ to which our twelve tribes hope to attain, serving fervently night and day. It is concerning this hope that I am accused by the Jews, O king Agrippa.

⁸ Why is it thought unbelievable by any of you that God raises the dead?

⁹ Indeed, I then thought within myself that

¹ αὐτὸν ζῆν LITTA.W. ² καταλαβόμεν LITTA.W. ³ αὐτὸν θανάτου LITTA.W. ⁴ — καὶ LITTA.W.
⁵ — αὐτὸν (read [him]) LITTA. ⁶ γράψω I shall write LITTA.W. ⁷ περὶ LITTA. ⁸ ἀπε-
λογεῖτο placed after χεῖρα LITTA.W. ⁹ ἐπὶ σοῦ μέλλων ἀπολογεῖσθαι OLITTA. ¹⁰ σε
ὄντα T. ¹ — σου LITTA.W. ² — τῆς [τῆς] ³ — τε αὐτὸν (in) LITTA.W. ⁴ — οἱ LITTA.
⁵ θρησκείας T. ⁶ εἰς LITTA.W. ⁷ — ἡμῶν (read our fathers) LITTA.W. ⁸ — βασιλεῦ
Ἀγρίππα LITTA; — Ἀγρίππα W. ⁹ — τῶν OLITTA.W. ¹⁰ + βασιλεῦ O king LITTA.

καὶ ἱεροσολύμοις, εἰς πᾶσαν τε τὴν χώραν τῆς Ἰουδαίας
and Jerusalem, to all and the region of Judea
καὶ τοῖς ἔθνεσιν, ἀπαγγέλλων¹ μετανοεῖν καὶ ἐπιστρέφειν
and to the nations, declaring [to them] to repent and to turn
ἐπὶ τὸν θεόν, ἅγια τῆς μετανοίας ἔργα πράσσοντας. 21 ἔνεκα
to God, worthy of repentance works doing. On account of
τούτων με τοὶ Ἰουδαῖοι συλλαβόμενοι ἐν τῷ ἱερῷ, ἐπει-
these things me the Jews having seized in the temple, at-
ρῶντο διαχειρίσασθαι. 22 ἐπικουρίας οὖν τυχὼν τῆς
tempted to kill. Aid therefore having obtained
παρὰ τοῦ θεοῦ ἄχρι τῆς ἡμέρας ταύτης ἔστηκα. Ἰμαρτυροῦ-
from God unto this day I have stood, bearing wit-
μενος μικρῶτε καὶ μεγάλῳ, οὐδὲν ἐκτός λέγων ὧν τε
nec both to small and to great, nothing else saying than what both
οἱ προφῆται ἐλάλησαν μελλόντων γίνεσθαι καὶ Μωσῆς,²
the prophets said "was about to happen" and "Moses,
23 εἰ παθὴρὸς ὁ χριστὸς, εἰ πρῶτος ἐξ ἀναστὰ-
whether should suffer Christ; whether [he] first through resurrec-
σεως νεκρῶν φῶς μέλλει καταγγέλλειν τῷ λαῷ καὶ τοῖς
tion of [the] dead light is about to announce to the people and to the
ἔθνεσιν. 24 Ταῦτα δὲ αὐτοῦ ἀπολογουμένου, ὁ Φῆστος με-
nationa. And these things uttering in his defense, Festus with
γάλη τῇ φωνῇ ἔφη, Μάινρ Παῦλε· τὰ πολλὰ σε γράμ-
loud voice said, Thou art mad, Paul; much thou
ματα εἰς μαῖαν περιτρέπει. 25 Ὁ δὲ, Οὐ μαίνομαι, φησίν,
ing to madness turns. But he, I am not mad, say,
κράτιστε Φῆστε, ἀλλ' ἀληθείας καὶ σωφροσύνης ῥήματα
most noble Festus, but of truth and discretion words
ἀποφθέγγομαι. 26 ἐπιστάται γὰρ περὶ τούτων ὁ βασι-
I utter; for is informed concerning these things the king
λεύς, πρὸς ὃν καὶ παρρησιαζόμενος λαλῶ· λανθάνειν γὰρ
to whom also using boldness I speak. For hidden from
αὐτὸν τι τούτων οὐ πείθομαι οὐδέν³ οὐ γὰρ
him any of these things [are] not I am persuaded; not for
ἔστιν ἐν γωνίᾳ πεπραγμένον τοῦτο. 27 πιστεύεις βασιλεῦ
is in a corner has been done this. Believest thou, king
Ἀγρίππα τοῖς προφῆταις; οἶδα ὅτι πιστεύεις. 28 Ὁ δὲ
Agrippa, the prophets? I know that thou believest. And
Ἀγρίππας πρὸς τὸν Παῦλον ἔφη, Ἐν ὀλίγῳ με πείθεις⁴
Agrippa to Paul said, In a little me thou persuadest
χριστιανὸν γενέσθαι. 29 Ὁ δὲ Παῦλος ἔειπεν, Ἐυξαίμην⁵ ἂν
a Christian to become. And Paul said, I would wish
τῷ θεῷ, ἐν ὀλίγῳ καὶ ἐν πολλῷ οὐ μόνον σε ἀλλὰ καὶ
to God, both in a little and in much not only thou but also
πάντας τοὺς ἀκούοντάς μου σήμερον γενέσθαι τοιοῦτους
all those hearing me this day should become such
ὅποσος κἀγὼ εἰμι, παρεκτός τῶν δεσφύων. 30 Καὶ
as I also am, except these bonds. And
ταῦτα εἰπόντος αὐτοῦ, ἀνέστη ὁ βασιλεὺς καὶ ὁ ἡγεμὼν
these things having said he, rose up the king and the governor
ἦ τε Βερνίκη καὶ οἱ συγκαθήμενοι αὐτοῖς. 31 καὶ ἀνα-
also Bernice and those who sat with them, and having

and Jerusalem, and in all the region of Judea and to the Gentiles — that they should repent and turn to God, doing works worthy of repentance.

²¹ Because of these things, catching hold of me in the Temple, the Jews tried to kill me.

²² So then, by the help of God I have stood until this day, bearing witness to both small and great, saying nothing else than what both the prophets and Moses said was going to happen,

²³ that Christ should suffer and that through the resurrection of the dead He was first going to proclaim light to the people and to the Gentiles.

²⁴ And as he was speaking these things in his defense, Festus cried out with a loud voice, You are insane, Paul! Much learning is making you insane.

²⁵ But he said, I am not insane, most noble Festus, but I speak words of truth and sanity

²⁶ — for the king is aware of these things, toward whom I also speak with boldness. For I am persuaded that none of these things are hidden from him, for this has not been done in a corner.

²⁷ King Agrippa, do you believe the prophets? I know that you do believe.

²⁸ And Agrippa said to Paul, Do you think to persuade me to become a Christian in but a little while?

²⁹ And Paul answered, My prayer to God is that both in a little while and in much measure you and also all those who are hearing me today should become what I also am, except for these chains.

³⁰ And when he had said these things, the king and the governor and Bernice, and those who sat with them, stood up.

³¹ And going aside, they spoke to one

¹ + ἐν τῷ ε. — εἰς ἑλττ[α]. ² ἀπαγγέλλων I was declaring ἐλτττ[α]ω. ³ — οἱ τττ, + ὄντα being τ. * ἀπὸ ἑλττ[α]ω. ⁴ πείθεις ἐλττ[α]ω. * Μωσῆς ἐλττ[α]ω. * + τε (read both to the) ἑλττ[α]. * φησίν εὐαγ ἑλττ[α]. * + Παῦλος (read Paul says) ἑλττ[α]ω. * ἀλλὰ ἑλττ[α]. — οὐδέν ε; οὐδέν τττ[α]. ⁵ — ἔφη (read [said]) ἑλττ[α]ω. * πείθῃ thou persuadest thyself α. * ποιῶν to make (me a Christian) ἑλττ[α]. — εἶπεν (read [said]) ἑλττ[α]. * εὐξαίμην τ. * μαγάλη ἑλττ[α]. — καὶ ταῦτα εἰπόντος αὐτοῦ ἐλττ[α]ω. * + τε both ἐλττ[α]ω. * συν τ.

another saying, This man has done nothing deserving of death or of bonds.

³²And Agrippa said to Festus, This man might have been set free if he had not appealed to Caesar.

χωρήσαντες ἱλάουον πρὸς ἀλλήλους λέγοντες, "Οτι οὐδὲ
withdrawn they spoke to one another saying, Nothing
θανάτου ῥάξιον ἢ δεσμῶν" ἢ πράσσει ὁ ἀνθρωπος οὗτος.
of death 'worthy or of bonds does this man.

32 Ἀγρίππας δὲ τῷ Φήστῳ ἐφίη, Ἀπολελῦσθαι ἰδύνατο¹ ὁ
And Agrippa to Festus said, 'Have 'been 'let 'go 'might
ἄνθρωπος οὗτος εἰ μὴ ἔπικέκλητο² Καίσαρα.
this 'man if he had not appealed to Caesar.

CHAPTER 27

¹And when it was decided that we should sail to Italy, they delivered both Paul and certain other prisoners to a centurion of the band of Augustus, whose name was Julius.

²And after going on board a ship of Ad-ra-myt-ti-um, intending to sail along the coasts of Asia, we set sail. And Ar-is-tarchus, a Mac-e-do-ni-an from Thess-a-lo-ni-ca was with us.

³And the next day we landed at Sidon. And Julius, treating Paul kindly, allowed him to go to his friends to receive their care.

⁴And setting sail from there we sailed under Cyprus, because the winds were contrary.

⁵And after sailing over the sea alongside of Cilicia and Pam-phy-li-a, we came to Myra, a city of Lycia.

⁶And there the centurion found a ship of Alexandria sailing to Italy, and he put us into it.

⁷And after sailing slowly for many days and having difficulty coming abreast of Cnidus (the wind not allowing us), we sailed under Crete, opposite Sal-mo-ne.

⁸And coasting along it with difficulty, we came to a certain place called Fair Havens, which was near a city of Lasea.

⁹And much time being used up and the voyage already dangerous because the Fast was already also past, Paul warned them,

¹⁰saying, Men! I see that the voyage is going to be visited with injury and much

27 Ὡς δὲ ἐκρίθη τοῦ ἀποπλεῖν ἡμᾶς εἰς τὴν Ἰταλίαν
But when it was decided that 'should 'sail 'we to Italy

παρεδίδουν τὸν τε Παῦλον καὶ τινὰς ἑτέρους δεσμώτας ἑκα-
they delivered up both Paul and certain other prisoners 'to
τοντάρχη, ὀνόματι Ἰουλίῳ, σείριος Σεβαστῆς. 2 ἐπιβάν-
centurion, by name Julius, of the band of Augustus. 'Having 'gone on
τες δὲ πλοίῳ Ἀδραμυττινῇ¹ μέλλοντες² πλεῖν³ τοὺς κατὰ
board 'and a ship of Adramyttium about to navigate the 'along
τὴν Ἀσίαν τόπους ἀνήχθημεν, ὄντος σὺν ἡμῖν Ἀριστάρχου⁴
Asia 'places we set sail, being with us Aristarchus

Μακεδόνης Θεσσαλονικέως. 3 τῇ τε ἑτέρᾳ κατήχθημεν εἰς
a Macedonian of Thessalonica. And the next [day] we landed at
Σιδῶνα⁵ φιλανθρώπως τε ὁ Ἰούλιος τῷ Παύλῳ χορηγούμενος εἰς
Sidon. And 'kindly 'Julius 'Paul 'having 'treated

ἐπέτρεψεν⁶ πρὸς⁷ φίλους⁸ πορευθέντα⁹ ἐπιμελείας¹⁰
allowed [him] 'to [his] friends 'going [their] 'care

τυχεῖν. 4 κἀκεῖθεν ἀναχθέντες ὑπεπλεύσαμεν τὴν Κίπρον¹¹
'to 'receive. And thence setting sail we sailed under Cyprus

διὰ τὸ τοὺς ἀνέμους εἶναι ἐναντίους. 5 τότε πείλαος τὰ
because the winds were contrary. And the sea

κατὰ τὴν Κιλικίαν καὶ Παμφυλίαν διαπλεύσαντες¹² κατήλθομεν¹³
along Cilicia and Pamphylia having sailed over we came

εἰς Μύρα¹⁴ τῆς Λικίας. 6 Κἀκεῖ εὖρον¹⁵ ὁ ἑκατόνταρχος¹⁶
to Myra of Lycia. And there 'having 'found 'the 'centurion

πλοῖον Ἀλεξανδρίνον πλεῖν εἰς τὴν Ἰταλίαν ἐνεβίβασεν¹⁷
a ship of Alexandria sailing to Italy he caused 'us 'to enter

ἡμᾶς εἰς αὐτό. 7 ἐνικαναῖς δὲ ἡμέρας βραδυπλοοῦντες καὶ
'us into it. And for many days sailing slowly and

μόλις ἔνεμονοι κατὰ τὴν Κνίδον, μὴ προσεῶντος ἡμᾶς¹⁸
hardly having come over against Cnidus, 'not 'suffering 'us

τοῦ ἀνέμου, ὑπεπλεύσαμεν τὴν Κρήτην κατὰ Σαλμώνην¹⁹
'the 'wind, we sailed under Crete over against Salomon;

8 μόλις τε παραλεγόμενοι αὐτῇ²⁰ ἦλθομεν εἰς τόπον τινα²¹
and hardly coasting along it we came to a 'place 'certain

καλούμενον Καλοὺς Λιμέντας, ᾧ ἐγγὺς ἦν πόλις²² Ἰασαία.²³
called Fair Havens, near which was a city of Lasea.

9 Ἰκανοὶ δὲ χρόνον διαγενομένου καὶ ὄντος ἤδη ἐσφαλτοῦ²⁴
And much time having passed and being already dangerous

τοῦ πλοῦς, διὰ τὸ καὶ τὴν νηστείαν ἤδη παρεληλυθῆναι,²⁵
the voyage, because also the fast already had past,

παρήγει ὁ Παῦλος 10 λέγων αὐτοῖς, Ἄνδρες, θεωρῶ ὅτι μετὰ²⁶
'exhorteth 'Paul 'saying 'them, Men, I perceive that with

ὑβρεως καὶ πολλῆς ζημίας οὐ μόνον τοῦ ἐφόρου²⁷ καὶ τοῦ
disaster. and much loss not only of the cargo and of the

¹ ἢ δεσμῶν ἄξιον LTTx. ² + τε T. ³ ἠδύνατο LW. ⁴ ἐπικέκλητο L. ⁵ μέλλοντες

LTtAW. ⁶ + εἰς id LTt(A). ⁷ + τοὺς the OLTTAW. ⁸ πορευθέντι LTTx. ⁹ πόλις ἦν B.

¹⁰ κατήλθομεν TTx. ¹¹ Μύρρα LTT(A). ¹² ἑκατοντάρχη LTT(A). ¹³ πόλις ἦν B.

¹⁴ Ἰασαία Lasea L; Λασαία T(A). ¹⁵ ἐφορῶν OLTTAW.

πλοίου ἀλλὰ καὶ τῶν ψυχῶν ἡμῶν μέλλειν ἰσθαι τὸν πλοῦν.
ship but also of our lives is about to be the voyage.

11 Ὁ δὲ ἑκατόνταρχος τῷ κυβερνήτῃ καὶ τῷ ναυκλήρῃ
But the centurion by the steersman and the ship-owner

ἔπειθετο μᾶλλον ἢ τοῖς ὑπὸ τοῦ Παύλου λεγο-
was persuaded rather than by the things by Paul spoken.

μένοις. 12 ἀνευθέντο δὲ τοῦ λιμένος ὑπάρχοντος πρὸς παρα-
And ill-adapted the port being to winter

χειμασίαν, οἱ πλείους ἔθεντο βουλὴν ἀναχθῆναι ἑκάκειθεν,
in, the most counseled to set sail thence also,

εἰπὼς δύναιτο καταντήσαντες εἰς Φοίνικα παρα-
If by any means they might be able having arrived at Phoenice to

χειμάσαι, λιμένα τῆς Κρήτης βλέποντα κατὰ Ἰλίβα
winter [there], a port of Crete looking towards south-west

καὶ κατὰ χῶρον. 13 ὑποπνεύσαντος δὲ νότου, δόξαν-
and towards north-west. And blowing gently a south wind, think-

τες τῆς προθέσεως κεκρατηκέναι, ἄραντες ἄσσαν
ing the purpose to have gained, having weighed [anchor] close by

παρελείγοντο τὴν Κρήτην. 14 μετ' οὐ πολὺ δὲ ἐβαλεν
they cast away Crete. After not long but there came

κατ' αὐτῆς ἄνεμος τυφωνικός, ὃ καλούμενος εὐροκλύδων.
down at a wind tempestuous, called Euroclydon.

15 συναρπασθέντος δὲ τοῦ πλοίου, καὶ μὴ δύναμένου ἀντ-
And having been caught the ship, and not able to bring

οφθαλμεῖν τῷ ἀνέμῳ, ἐπιδόντες ἱερόμεθα. 16 ἡ γὰρ
[her] head to the wind, giving [her] up we were driven along. Small island

δὲ τι ὑποδραμόντες καλούμενον Κλαύδην, μόλις
but a certain running under called Clauda hardly

ἰσχύσαμεν περικρατεῖς γενέσθαι τῆς σκάφης. 17 ἦν ἀραν-
we were able matters to become of the boat, which having taken

τες βοθηταίαις ἐχρῶντο, ὑποζωννύσας τὸ πλοῖον φοβούμενοί
up helps they used, undergirding the ship; fearing

τε μὴ εἰς τὴν σύρτιν ἐκπίσωσιν, χαλάσαντες τὸ σκεῦος
and lest into the quicksand they should fall, having lowered the gear

οὕτως ἐφέροντο. 18 Σφοδρῶς δὲ χειμαζομένων ἡμῶν
so they were driven. But violently being tempest-tossed we

τῇ ἐξῆς ἐβόλην ἰποιοῦντο. 19 καὶ τῇ
on the next [day] a casting out of cargo they made, and on the

τρίτῃ αὐτοχείρις τὴν σκευὴν τοῦ πλοίου ἐρρίψαμεν.
third [day] with [our] own hands the equipment of the ship we cast away.

20 μῆτε δὲ ἡλίου μῆτε ἀστρῶν ἐπιφαίνοντων ἐπὶ πλείονας
And neither sun nor stars appearing for many

ἡμέρας, χειμῶνός τε οὐκ ὀλίγον ἐπικειμένον, λοιπὸν περι-
days, and tempest no small lying on [us] henceforth was taken

ρεῖτο ὅπασα ἐλπίς τοῦ σώζεσθαι ἡμᾶς. 21 πολλῆς ὃ δὲ ἀστί-
away all hope of our being saved. And a long abstinence

ὑπαρχούσης, τότε σταθεῖς ὁ Παῦλος ἐν μέσῳ αὐτῶν εἶπεν,
there being, then standing up Paul in their midst said,

Ἐγὼ μὲν, ὦ ἄνδρες, πειθαρχήσαντάς μοι μὴ ἀνά-
I behaved [you] indeed, O men, having been obedient to me not to have

γεσθαι ἀπὸ τῆς Κρήτης κερδήσαι τε τὴν ὕβριν ταύτην καὶ
set sail from Crete and to have gained this disaster and

loss, not only of the cargo and of the ship,
but also of our lives.

11 But the centurion was persuaded more
by the pilot and the ship-owner than by the
things spoken by Paul.

12 And because the port was not comfort-
able to winter in, the majority also gave
advice to set sail from there to see if they

might somehow be able to winter at Phoe-
nix, a port of Crete which looked towards
the southwest and towards the northwest.

13 And when a south wind began blowing
gently, thinking they had gained their pur-
pose, they lifted anchor and coasted along
close beside Crete.

14 But not long after this a stormy wind
called Euroclydon sprang up against it.

15 And the ship was caught and could not
bring her head into the wind — giving up, we
were driven along.

16 But running under a certain little isle
called Clauda, we were hardly able to be
masters of the boat.

17 Taking helps, they undergirded the ship.
And fearing that they might fall into the
quicksand, they let down the mast and were
driven along.

18 But as we were being violently tossed by
the storm, on the next day they finished
throwing out the cargo.

19 And on the third day we threw out the
tackling of the ship with our own hands.

20 And when neither the sun or the stars
appeared for many days, and a great storm
lay upon us, all hope of our being saved was
taken away from that time.

21 And after a long period of fasting, then
Paul stood among them and said, Truly, O
men, you ought to have listened to me and
should not have set sail from Crete and so
have spared yourself this injury and loss.

^a ἑκατόνταρχος GLTTA.

^b μᾶλλον ἐπειθετο LTTA.

^c — τοῦ LTT[A]W.

^d πλείους

LTTA. ^e ἐκείθεν thence LTTA.

^f εἰ πῶς LTTA.

^g εὐροκλύδων Eurcyclon LTTAW; εὐρυ-

κλύδων Eurcyclon A. ^h Κλαύδα Claua LTT; Κλαῦδα T; Κ[λ]αῦδα A

ⁱ ἰσχύσαμεν μόλις LTTA. ^j ἐρρίψαμεν they cast away GLTTAW; ἐρίψαμε T; ^k ἐλπίς πάσα LTTA. ^l τε LTTA W.

²² But now I urge you to be of good cheer, for there shall be none of you lose your life, only the ship.

²³ For tonight an angel of God stood by me (whose I am and whom I serve)

²⁴ saying, Do not be afraid, Paul, you must stand before Caesar. And, lo, God has given to you all those sailing with you.

²⁵ So be cheerful, men, for I believe God that it shall be so, even as it was said to me.

²⁶ But we must fall on a certain island.

²⁷ And when the fourteenth night came, as we were driven about in the Adriatic, towards midnight the sailors supposed that some land was coming near to them.

²⁸ And they sounded and found twenty fathoms. And going on a little, they sounded again and found fifteen fathoms.

²⁹ And being afraid they would fall on rocky places, they threw four anchors out of the stern and wished for day to come.

³⁰ And letting down the boat into the sea, the sailors were trying to escape from the ship, pretending as if they were going to throw anchors from the prow.

³¹ Paul said to the centurion and the soldiers, If these men do not stay in the ship, you cannot be saved.

³² Then the soldiers cut away the ropes of the boat and let her fall.

³³ And until day was dawning, Paul called on all to eat, saying, It is the fourteenth day today and you have continued watching and fasting, for you have taken nothing.

³⁴ So I beg you to eat, for it is for your

τὴν ζημίαν. ²² καὶ ἄντινῶν παραινῶ ὑμᾶς εὐθυμεῖν·
loss: and now I exhort you to be of good cheer,
ἀποβολῇ· γὰρ ψυχῆς οὐδεμία ἔσται ἐξ ὑμῶν, πλὴν τοῦ
for 'loss of 'life 'not 'any shall be from among you, only of the

πλοίου. ²³ παρίστη· γὰρ μοι ἡγ. νυκτὶ ταύτῃ ἄγγελος τοῦ
ship. For stood by me this night an angel

θεοῦ, ὃς εἰμὶ ὧ· καὶ λατρεύω· ²⁴ λέγων, Μὴ φοβοῦ Παῦλε,
of God, whose I am and whom I serve, saying, Fear not, Paul;

Καίσαρι σε δεῖ παραστήναι· καὶ ἰδοὺ κεχάρισται σοι ὁ θεὸς
Caesar thou must stand before; and lo 'has 'granted 'to 'thee 'God

πάντας τοὺς πλέοντας μετὰ σοῦ. ²⁵ Διὸ εὐθυμεῖτε ἄνδρες·
all those sailing with thee. Wherefore be of good cheer, men,

πιστεύω· γὰρ τῷ θεῷ ὅτι οὕτως ἔσται καθ' ὃν τρόπον
for I believe God that thus it shall be according to the way

λελάληται μοι. ²⁶ εἰς νῆσον δὲ τινα δεῖ ἡμᾶς ἐκπεσεῖν.
It has been said to me. But on 'island 'a 'certain we must fall.

²⁷ Ὡς δὲ τεσσαρεσκαίδεκάτῃ νυκτὶ ἐγένετο διαφερομένων
And when the fourteenth night was come 'being 'driven 'about

ἡμῶν ἐν τῷ Ἀδρίῳ, κατὰ μέσον τῆς νυκτὸς ὑπενόουν
'we in the Adriatic, towards [the] middle of the night 'supposed

οἱ ναῦται προσάγειν τινα αὐτοῖς χώραν· ²⁸ καὶ βολίσαντες
'the 'sailors 'nearer 'some 'them 'country, and having sounded

ἐβρον ὀργυίας εἴκοσι βραχὺ δὲ διαστήσαντες καὶ πάλιν
they found 'fathoms 'twenty, and 'a 'little 'having 'gone 'farther and again

βολίσαντες ἐβρον ὀργυίας δεκαπέντε· ²⁹ φοβούμενοί τε
having sounded they found 'fathoms 'fifteen; and fearing

ἡμῶν ἐν τῷ Ἀδρίῳ, κατὰ μέσον τῆς νυκτὸς ὑπενόουν
'we in the Adriatic, towards [the] middle of the night 'supposed

οἱ ναῦται προσάγειν τινα αὐτοῖς χώραν· ²⁸ καὶ βολίσαντες
'the 'sailors 'nearer 'some 'them 'country, and having sounded

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having sounded they found 'fathoms 'fifteen; and fearing

ἡμῶν ἐν τῷ Ἀδρίῳ, κατὰ μέσον τῆς νυκτὸς ὑπενόουν
'we in the Adriatic, towards [the] middle of the night 'supposed

οἱ ναῦται προσάγειν τινα αὐτοῖς χώραν· ²⁸ καὶ βολίσαντες
'the 'sailors 'nearer 'some 'them 'country, and having sounded

ἐβρον ὀργυίας εἴκοσι βραχὺ δὲ διαστήσαντες καὶ πάλιν
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βολίσαντες ἐβρον ὀργυίας δεκαπέντε· ²⁹ φοβούμενοί τε
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'the 'sailors 'nearer 'some 'them 'country, and having sounded

ἐβρον ὀργυίας εἴκοσι βραχὺ δὲ διαστήσαντες καὶ πάλιν
they found 'fathoms 'twenty, and 'a 'little 'having 'gone 'farther and again

βολίσαντες ἐβρον ὀργυίας δεκαπέντε· ²⁹ φοβούμενοί τε
having sounded they found 'fathoms 'fifteen; and fearing

ἡ τὰ νῦν ΛΙΤΑ.

ἡ ταύτῃ τῇ νυκτὶ ΟΛΤΤΑΥ.

ἡ ἄγγελος placed after λατρεύω ΛΙΤΑΥ.

* + ἐγὼ ΛΙΤΑ.

* μῆπω εἰ; μῆπου ΤΤΙ; μῆ που Α.

* κατὰ ἀγῆναι ΛΙΤΑΥ.

* ἐκ-
πέσωμεν we should fall ΟΛΤΤΑΥ.

* εὐχοντο ΤΤΑ.

* πρῶφης ΛΤ.

ΛΙΤΑ.

* ἀπέκοψαν οἱ στρατιῶται ΛΙΤΑ.

* ἡμέρα ἡμελλεν (ἡμελλεν τ) ΛΙΤΑ.

ΛΙΤΑ.

* προσλαμβάνοντες taking

* μεταλαβεῖν to partake of ΟΛΤΤΑΥ.

ὑμετέρας σωτηρίας ὑπάρχει· οὐδενός· γὰρ ὑμῶν θρίξ ἢ ἐκ^α
 your safety is; for of no one of you a hair of
 τῆς κεφαλῆς ἵπσειται. 35 Ἐἰπὼν δὲ ταῦτα καὶ λαβὼν
 the head shall fall. And having said these things and having taken
 ἄρτον εὐχαρίστησεν τῷ θεῷ ἐνώπιον πάντων, καὶ κλάσας
 a loaf he gave thanks to God before all, and having broken [it]
 ἤρξατο ἐσθίειν. 36 εὐθυμοὶ δὲ γενόμενοι πάντες καὶ αὐ-
 began to eat. And of good cheer having become all also them-
 τοὶ προσελάβοντο τροφῆς. 37 Ἦμεν δὲ ἐν τῷ πλοίῳ αἱ
 selves took food. And we were in the ship the
 πᾶσαι ψυχαὶ ἑκατόσιαι ἰβδομηκονταεξ. 38 κορεσθέντες δὲ
 all souls two hundred [and] seventy six. And being satisfied
 τροφῆς ἐκούφισαν τὸ πλοῖον, ἐκβαλλόμενοι τὸν σίτον εἰς τὴν
 with food they lightened the ship, casting out the wheat into the
 θάλασσαν. 39 Ὅτε δὲ ἡμέρα ἐγένετο τὴν γῆν οὐκ ᾔγνωσκον·
 sea. And when day it was the land they did not recognise;
 κόλπον δὲ τινα κατενόουν ἔχοντα αἰγιαλόν, εἰς ὃν ὀβου-
 but a bay certain they perceived having a shore, on which they
 λέυσαντο· εἰ δύναιντο ἐξῶσαι τὸ πλοῖον. 40 καὶ τὰς
 purposed if they should be able to drive the ship; and the
 ἀγκυράς περιελόντες ἔειον εἰς τὴν θάλασσαν, ἅμα
 anchors having cut away they left in the sea, at the same time
 ἀνέντες τὰς ζευκτηρίας τῶν πηδαλίων· καὶ ἐπάραντες τὸν
 having loosened the bands of the rudders, and having hoisted the
 πᾶρτέμνονα τῇ πνεύσῃ κατέχον εἰς τὸν αἰγιαλόν. 41 περι-
 foresail to the wind they made for the shore. 42 Ἦμεν δὲ
 πεισυνότες δὲ εἰς τόπον διθάλασσον ἑπώκειλαν τὴν ναῦν·
 fallen and into a place where two seas met they ran aground the vessel;
 καὶ ἡ μὲν πρῶρα ἐρίσασα ἔμεινεν ἀσάλευτος, ἡ δὲ
 and the prow having struck fast remained immovable, but the
 πρύμνα ἐλύετο ὑπὸ τῆς βίας τῶν κυμάτων. 42 τῶν δὲ
 stern was broken by the violence of the waves. And of the
 στρατιωτῶν βουλὴ ἐγένετο ἵνα τοὺς δεσφύοντας ἀποκτείνωσιν,
 soldiers [the] counsel was that the prisoners they should kill,
 μή τις ἐκκολυμβήσας διαφύγῃ. 43 ὁ δὲ ἑκατόνταρχος
 lest anyone having swum out should escape. But the centurion
 βουλόμενος διασῶσαι τὸν Παῦλον ἐκώλυσε αὐτοὺς τοῦ
 desiring to save Paul hindered them of [their]
 βουλήματος, ἐκέλευσεν τε τοὺς δυναμένους κολυμβᾶν, ἀπορ-
 purpose, and commanded those being able to swim, having
 ρίψαντας πρῶτους, ἐπὶ τὴν γῆν ἐξίναι, 44 καὶ τοὺς
 cast [themselves] off first, on the land to go out; and the
 λοιποὺς, οὓς μὲν ἐπὶ σανίσιν οὗς δὲ ἐπὶ τινων τῶν ἀπὸ τοῦ
 rest, some indeed on boards and others on some things from the
 πλοίου· καὶ οὕτως ἐγένετο πάντας διασωθῆναι ἐπὶ τὴν γῆν.
 ship; and thus it came to pass all were brought safely to the land.
 28 Καὶ διασωθέντες τότε ἐπέγνωσαν ὅτι Μελίτη ἡ
 And having been saved then they knew that Melita the
 νῆσος καλεῖται. 2 Οἱ δὲ βάρβαροι παρείχοντο οὐ τὴν
 island is called. And the barbarians shewed no
 τυχούσαν φιλανθρωπίαν ἡμῖν· ἀνάψαντες γὰρ πυρὰν προσ-
 common philanthropy to us; for having kindled a fire they

safety. For not a hair shall fall from the head of any one of you.

35 And when he had said this, taking bread he gave thanks to God before all. And he broke it and began to eat.

36 And all became cheerful and themselves also took food.

37 And all the souls in the ship were two hundred and seventy-six.

38 And when they were satisfied with food, they lightened the ship by throwing out the wheat into the sea.

39 And when day dawned, they did not recognize the land. But they saw a certain bay with a beach on which they decided to drive the ship, if they were able to do so.

40 And cutting away the anchors, they left them in the sea. At the same time they loosened the bands of the rudders, and after hoisting the mainsail to the wind, they made for the shore.

41 And falling into a place where two seas met, they ran the ship aground. And indeed the forepart stuck fast and remained fixed, but the stern was broken by the violence of the waves.

42 And the advice of the soldiers was that they should kill the prisoners, lest any one of them should swim out and escape.

43 But desiring to save Paul, the centurion kept them from their purpose and commanded those who could swim to jump off first and go out on the land —

44 and then the rest, some indeed on boards and others on some things from the ship. And so all were brought safely to the land.

CHAPTER 28

1 And having been saved, then they knew that the island was called Mel-ita.

2 And the natives showed us unusual kindness. For having kindled a fire, they received all of us (because of the falling rain and because of the cold).

8 οὐθὺνός L. h ἀπὸ LTTA. i ἀπολείται shall perish GLTTAW. k εἶπας LTTA.
 1 ἡμεθα LTTAW. m αἱ πᾶσαι ψυχαὶ ἐν τῷ πλοίῳ LTTAW. n ἰβδομηκονταεξ GLTTW.
 o ἰβουλεύοντο LTTAW. p ἀρτέμωνα LTTAW. q ἐπώκειλαν LTTA. r — τὸν κυμάτων
 LTTA. s διαφύγῃ GLTTAW. t ἑκατόνταρχος LTTA. u ἀπορίψαντας T. v ἐπένωμεν
 W & K & W. LTTAW. w τε LTTAW. x παρείχον LTTA. y ἄψαντες LTTAW.

³And when Paul had gathered a bundle of sticks and had laid them on the fire, a viper came out of the heat and fastened on his hand.

⁴And when the natives saw the beast hanging from his hand, they said to one another, No doubt this man is a murderer whom Justice will not allow to live, though he has been saved from the sea.

⁵But, indeed, shaking the beast off into the fire, he suffered no harm.

⁶But they thought he soon would become inflamed, or would suddenly fall down dead. And after looking for it a long time, and when no evil happened to him, they changed their minds and said that he was a god.

⁷Now near that place were lands owned by the island chief, named Pub-li-us, who, having received us kindly kept us for three days.

⁸And it happened that the father of Publius lay overcome with fevers and dysentery — to whom Paul went in, and having prayed, he laid his hands on him and healed him.

⁹Then this being done, the others in the island who also had sicknesses came and were healed.

¹⁰They also honored us with many honors, and when we were sailing they heaped on us the things that were needed.

¹¹And after three months we sailed in a ship which had wintered in the island, an Alexandrian ship named The Twin Brothers.

¹²And having landed at Syracuse, we stayed three days.

¹³From there, after going around, we came

ελάβοντο πάντας ἡμᾶς, διὰ τὸν ὑέτον τὸν ἱεστωῦτα καὶ
received all of us, because of the rain that was present and
διὰ τὸ ψύχος. ³ Συστρέψαντος δὲ τοῦ Παύλου φρυγάνων ἕ
because of the cold. And having gathered together Paul of sticks

πλήθος, καὶ ἐπιθέντος ἐπὶ τὴν πυρὰν ἔχιδνα βίβη τῆς
a quantity, and having laid [them] on the fire a viper out of the
θέρμης ἐξελθοῦσα καθήψεν τῆς χειρὸς αὐτοῦ. ⁴ ὥς δὲ εἶδον
heat having come wound about his hand. And when saw

οἱ βάρβαροι κρεμάμενον τὸ θῆριον ἐκ τῆς χειρὸς αὐτοῦ
the barbarians hanging the beast from his hand

εἶλεον πρὸς ἀλλήλους, Πάντως φονεὺς ἐστὶν ὁ ἄνθρωπος
they said to one another, By all means a murderer is
οὗτος, ὃν διασωθῆντα ἐκ τῆς θαλάσσης ἡ δίκη ζῆν οὐκ
this, whom having been saved from the sea justice to live not

εἶσεν. ⁵ Ὁ μὲν οὖν ἀποτινάξας τὸ θῆριον εἰς τὸ πῦρ
permitted. He indeed, then having shaken off the beast into the fire,

ἐπαθεν οὐδὲν κακόν. ⁶ οἱ δὲ προσεδόκων αὐτὸν μέλλειν
suffered no injury. But they were expecting him to be about

ἐπιπρασθῆναι ἢ καταπίπτειν ἀφ' ὧν νεκρὸν ἐπὶ πολὺ δὲ
to become inflamed or to fall down suddenly dead. But for a long time

αὐτῶν προσδοκῶντων καὶ θεωρούντων μηδὲν ἄσπον εἰς αὐτὸν
they expecting and seeing nothing amiss to him

γινόμενον, μεταβαλλόμενοι εἶλεον θεὸν αὐτὸν εἶναι.
happening, changing their opinion said a god he was.

⁷ Ἐν δὲ τοῖς περὶ τὴν τύπον ἐκείνων ὑπάρχον χωρίῳ
Now in the [parts] about that place were

τῷ πρώτῳ τῆς νήσου, ὀνόματι Ποπλίου, ὃς ἀνα-
belonging to the chief of the island, by name Publius, who having

δεκάμενος ἡμᾶς τρεῖς ἡμέρας φιλοφρόνως ἐξέτισεν.
received us three days in a friendly way lodged [us].

⁸ ἐγένετο δὲ τὸν πατέρα τοῦ Ποπλίου πυρετοῖς καὶ ὀδυναι-
And it happened the father of Publius fevers and dysen-

τερῖα συνεχόμενον κατακτεῖσθαι πρὸς ὃν ὁ Παῦλος εἰσελ-
tery oppressed with lay, to whom Paul having en-

θῶν καὶ προσευξάμενος, ἐπιθεὶς τὰς χεῖρας αὐτῷ ἰάσατο
tored and having prayed, having laid on [his] hands him cured

αὐτόν. ⁹ τούτου ὁμοῦ γενομένου καὶ οἱ λοιποὶ οἱ ἔχον-
him. This therefore having taken place also the rest who had

τες ἀσθενείας ἐν τῇ νήσῳ προσήρχοντο καὶ θεραπεύοντο
infirmities in the island came and were healed:

¹⁰ οἱ καὶ πολλαῖς τιμαῖς ἐτίμησαν ἡμᾶς, καὶ ἀναγομῆνοις
who also with many honours honoured us, and on scitling sail

ἐπέθεντο τὰ πρὸς ἡμᾶς χρεῖαν.
they laid on [us] the things for our need.

¹¹ Μετὰ δὲ τρεῖς μῆνας ἀνήχθημεν ἐν πλοίῳ παρακει-
And after three months we sailed in a ship which had

μακροῖ ἐν τῇ νήσῳ, Ἀλεξανδρίνῳ, παρσιήμῳ Διοσκουρίδῃ
wintered in the island, an Alexandrian, with an ensign [the] Dioscuri

¹² καὶ καταχθέντες εἰς Συρακοῦσας ἔτεμεν ἡμᾶς
And having been brought to at Syracuse we remained days

τρεῖς ὅθεν περιελθόντες κατηντήσαμεν εἰς Ῥήγιον, καὶ
three, whence having gone round we arrived at Rhegium; and

^a + τ (read a certain quantity) LTT.A.W.

^b ἀπὸ τῆς LTT.A.W.

^c διεξελθοῦσα A.W.

^d εἶδαν T.

^e πρὸς ἀλλήλους εἶλεον LTT.A.

^f ἀποτινάξας W.

^g ἐπιπρασθῆναι T.

^h μεταβαλλόμενοι T.A.

ⁱ αὐτὸν εἶναι θεόν LTT.A.W.

^j ἡμέρας τρεῖς A.

^k ὀδυναιτέρῳ

^l LTT.A.W.

^m δὲ and (this) LTT.A.

ⁿ ἐν τῇ νήσῳ ἔχοντες ἀσθενείας LTT.A.

^o εἰς

^p χρεῖας needs LTT.A.W.

^q ἡμέραις τρεῖς L.

μετὰ ἑνὴν ἡμέραν ἐπιγενομένην νότον δυνεραῖοι
 after one day, having come on a south wind, on the second day
 ἤλθομεν εἰς Ποιτέλι· 14 οὐ εὐρόντες ἀδελφούς παρε-
 we came to Puteoli; where having found brethren we were
 κληθήμεν· 15 αὐτοῖς ἐπιμένει ἡμέρας ἑπτὰ· καὶ οὕτως εἰς
 entreated with them to remain days seven. And thus to
 τὴν Ῥώμην ἤλθομεν. 15 κάκειθεν οἱ ἀδελφοὶ ἀκούσαντες
 Rome we came. And thence the brethren having heard
 τὰ περὶ ἡμῶν ἐξῆλθον· εἰς ἀπάντησιν ἡμῖν ἄχρις
 the things concerning us came out to meet us as far as
 Ἀππίου Φόρου καὶ Τριῶν Ταβερνῶν· οὓς ἰδὼν ὁ Παῦ-
 [the] market-place of Appius and Three Taverns; whom seeing Paul,
 λος, εὐχαριστήσας τῷ θεῷ ἔλαβεν θάρρος.
 having given thanks to God he took courage.

16 Ὅτε δὲ ἤλθομεν εἰς Ῥώμην ὁ ἑκατόνταρχος παρέ-
 And when we came to Rome the centurion de-
 δωκεν τοὺς δεσμίους τῷ στρατοπεδάρχῃ· 17 Ὡς δὲ Παῦλῳ
 delivered the prisoners to the commander of the camp, but Paul
 ἐπετράπη μῆναι καθ' ἑαυτόν, σὺν τῷ φυλάσσοντι αὐτόν
 was allowed to remain by himself, with the who kept him
 στρατιώτῃ. 17 Ἐγένετο δὲ μετὰ ἡμέρας τρεῖς συγκαλίσασ-
 soldier. And it came to pass after days three called to-
 θαῖ τὸν Παῦλον· τοὺς ὄντας τῶν Ἰουδαίων πρῶτους·
 Paul those who were of the Jews chief ones.
 συνελθόντων δὲ αὐτῶν ἔλεγεν πρὸς αὐτούς, Ἄνδρες
 And having come together they he said to them, Men
 ἀδελφοί, ἐγὼ οὐδὲν ἐναντίον ποίησας τῷ λαῷ ἢ τοῖς
 brethren, I nothing against having done the people or the
 ἰεσιν τοῖς πατέροισι δέσμιος ἐξ Ἱερουσαλὴμ παρεδόθην
 customs ancestral a prisoner from Jerusalem was delivered
 εἰς τὰς χεῖρας τῶν Ῥωμαίων· 18 οἵτινες ἀνακρίναντές με
 into the hands of the Romans, who having examined me
 ἐβούλοντο ἀπολύσαι, διὰ τὸ μηδεμίαν αἰτίαν θανάτου
 wished to let me go, because not one cause of death
 ὑπάρχειν ἐν ἐμοί. 19 ἀντιλεγόντων δὲ τῶν Ἰουδαίων
 was there in me. But speaking against [it] the Jews
 ἠναγκάσθην ἐπακλίσασθαι Καίσαρα, οὐχ ὥς τοῦ ἔθνους μου
 I was compelled to appeal to Caesar, not as my nation
 ἔχων τι κατηγορησά· 20 διὰ ταύτην οὖν τὴν αἰτίαν
 having anything to lay against. For this therefore cause
 παρεκάλεισα ὑμᾶς ἰδεῖν καὶ προσλαλήσαι· 21 Ἐνεκεν γὰρ
 I called for you to see and to speak to [you]; for on account of
 τῆς ἐλπίδος τοῦ Ἰσραὴλ τὴν ἄλυσιν ταύτην περικείμεαι.
 the hope of Israel this chain I have around [me].
 21 Οἱ δὲ πρὸς αὐτόν· εἶπον, Ἡμεῖς οὐτε γράμματα περὶ
 And they to him said, We neither letters concerning
 σοῦ ἰδεξάμεθα ἀπὸ τῆς Ἰουδαίας οὔτε παραγενόμενός τις
 thee received from Judea, nor having arrived any one
 τῶν ἀδελφῶν ἀπήγγειλεν ἡ ἐλάλησεν τι περὶ σοῦ
 of the brethren reported or said anything concerning thee
 πονηρόν. 22 ἀξιούμεν δὲ παρὰ σοῦ ἀκοῦσαι ἃ φρονεῖς·
 evil. But we think well from thee to hear what thou dost,

to Rhe-gi-um. And after one day a south wind sprang up. The second day we came to Pu-te-o-li,

14 where we found brothers and were urged to stay with them seven days. And so we came toward Rome.

15 And hearing the things about us, the brothers from there came out to meet us, as far as the Appian Forum and Three Taverns. When Paul saw them, he gave thanks to God and was encouraged.

16 And when we came to Rome, the centurion delivered the prisoners to the commander of the camp. But Paul was allowed to remain by himself, with the soldier who guarded him.

17 And after three days, Paul called together those who were chief men of the Jews. And when they had come together, he said to them Men! Brothers! I have done nothing against

the people, or the customs of our fathers, yet I was given over as a prisoner from Jerusalem, into the hands of the Romans.

18 When they had examined me, they wished to let me go, because there was not one cause of death in me.

19 But the Jews objecting, I was forced to appeal to Caesar — not as though I had anything to lay against my nation.

20 For this cause, then, I called for you, to see and to speak to you. For on account of the hope of Israel I am bound with this chain.

21 And they said to him, We neither received letters from Judea about you, nor did any one of the brothers who came report it or say anything evil about you.

22 But we think it good to hear from you,

9 παρ' ΛΙΤΓΑ. ἡ ἤλθομεν εἰς Ῥώμην L; εἰς τὴν Ῥώμην ἤλθομεν ΤΓΓΑ. * ἤλθον ΤΓΓΑ. * ἄχρι ΤΓΓΑ. * εἰσῆλθομεν we came in LTA; εἰσῆλθομεν ΤΓ. * + τὴν Γ. * — ὁ ἑκατόνταρχος . . . στρατοπεδάρχῃ ΛΙΤΓΑ. * ἐπετράπη τῷ Παύλῳ (omitted) ΛΙΤΓΑ. * συν- Γ. * αὐτόν he αΙΤΓΑ W. * Ἐγὼ, ἄνδρες ἀδελφοί, ΛΙΤΓΑ. * κατηγορεῖν ΛΙΤΓΑ. * εἶκεν Γ. * εἶπαν ΛΙΤΓΑ. * ἰδεξάμεθα περὶ σοῦ L.

what you think, for truly as regarding this belief, it is known to us that it is spoken against everywhere.

²³ And after setting him a day, many came to him into his house—to whom he explained fully witnessing to the kingdom of God and persuading them of the things about Jesus (both from the law of Moses and from the Prophets), from morning to evening.

²⁴ And some were indeed persuaded of the things spoken, but some did not believe.

²⁵ And without agreeing with one another, they went away, after Paul had spoken one last word: Well did the Holy Spirit speak by Isaiah the prophet to our fathers, saying,

²⁶ "Go to this people and say, By hearing you shall hear and in no way understand; and seeing you shall see and in no way perceive.

²⁷ For the heart of this people has grown fat, and they have heard with heavy ears, and they have closed their eyes, for fear that they should see with their eyes and they should hear with their ears and they should understand with their heart and should be converted, and I should heal them."

²⁸ Then let it be known to you that the salvation of God is sent to the Gentiles. And they will hear.

²⁹ And when he had said this, the Jews left, arguing among themselves.

³⁰ And Paul stayed two whole years in his own hired house and welcomed all who came in to him,

³¹ preaching the kingdom of God and teaching the things about the Lord Jesus Christ, with all freedom, without being hindered.

περί·μὲν·γὰρ τῆς·αἰρέσεως·ταύτης γνωστόν·ἐστιν·ἡμῖν·
for indeed as concerning this sect known it is to us
ὅτι πανταχοῦ ἀντιλέγεται. 23 Ταξάμενοι δὲ αὐτῷ ἡμέραν
that everywhere it is spoken against. And having appointed him a day
ἤγον· πρὸς αὐτὸν εἰς τὴν ξενίαν πλείονες· οἷς ἐξετίθετο
came to him to the lodging many, to whom he expounded.
διαμαρτυρούμενος τὴν βασιλείαν τοῦ θεοῦ, πείθων·τε αὐτοὺς
fully testifying the kingdom of God, and persuading them

τὰ· περί τοῦ Ἰησοῦ, ἀπὸ·τε τοῦ νόμου ἡ Μωσέως·
the things concerning Jesus, both from the law of Moses
καὶ τῶν προφητῶν, ἀπὸ πρωῒ ἕως ἑσπέρας. 24 καὶ οἱ
and the prophets, from morning to evening. And some
μὲν· ἐπειθόντο τοῖς· λεγομένοις, οἱ δὲ ἠπίστουν.
indeed were persuaded of the things spoken, but some disbelieved.

25 ἀσύμφωνοι· ἔτι· ὄντες πρὸς ἀλλήλους ἀπελύντο, εἰπόν·
And disagreeing with one another they departed; "having
τοῦ τοῦ Παύλου ῥῆμα ἐν, "Ὅτι καλῶς τὸ πνεῦμα τὸ ἅγιον
spoke Paul's word thus, Well the Spirit the Holy
ἐλάλησεν διὰ Ἡσαίου τοῦ προφήτου πρὸς τοὺς πατέρας
spoke by Isaiah the prophet to the fathers

ἡμῶν," 26 "λέγων, Πορεύθητι πρὸς τὸν λαόν· τοῦτον καὶ
our, saying, Go to this people, and

εἰπέ," Ἀκοῇ ἀκούσετε, καὶ οὐ μὴ συνῆτε· καὶ βλέποντες
say, In hearing ye shall hear, and in no wise understand, and seeing
βλέψετε, καὶ οὐ μὴ ἴδητε. 27 Ἐπαχύνθη· γὰρ ἡ καρδία
ye shall see, and in no wise perceive. For has grown fat the heart

τοῦ λαοῦ· τοῦτον, καὶ τοῖς ὣσιν βαρύνως ἤκουσαν, καὶ
of this people, and with the ears heavily they have heard, and
τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμυσαν· μήποτε ἴδωσιν τοῖς
their eyes they have closed, lest they should see with the

ὀφθαλμοῖς, καὶ τοῖς ὣσιν ἀκούσωσιν, καὶ τῇ καρδίᾳ
eyes, and with the ears they should hear, and with the heart

συνῶσιν, καὶ ἐπιστρέψωσιν, καὶ ῥιῶμαι· αὐτοὺς.
they should understand, and should be converted, and I should heal them.

28 Γνωστὸν οὖν ἔστω ὑμῖν, ὅτι τοῖς ἔθνεσιν ἀπιστίαν
Known therefore be it to you, that to the nations is sent

τὸ σωτήριον τοῦ θεοῦ, αὐτοὶ καὶ ἀκούσονται. 29 Καὶ ταῦτα
the salvation of God; and they will hear. And these things

αὐτοῦ εἰπόντος ἀπῆλθον οἱ Ἰουδαῖοι, πολλὴν ἔχοντες ἐν
he having said away the Jews, much having among
ἑαυτοῖς συζήτησιν.

30 Ἐμείνεν δὲ ὁ Παῦλος² διετίαν ὅλην ἐν ἰδίῳ μισ-
And abode Paul two years whole in his own hired

θώματι, καὶ ἀπεδέχετο πάντας τοὺς εἰσπορευομένους πρὸς
house, and welcomed all who came in to

αὐτόν, 31 κηρύσσων τὴν βασιλείαν τοῦ θεοῦ, καὶ διδάσκων
him, proclaiming the kingdom of God, and teaching

τὰ· περί τοῦ κυρίου Ἰησοῦ³ χριστοῦ, μετὰ πάσης
the things concerning the Lord Jesus Christ, with all

ἐλευθερίας ἀκωλύτως.⁴
freedom unhindered.

² ἡμῖν ἔστιν ΛΙΤΓΑ.

³ ἡμῶν YOUR ΛΙΤΓΑ.

⁴ ὅμιν ἔστω Α.

¹ Ἐνέκεινεν ΤΓΑ.

² + Ἡραξίς Ἀποστόλων ΤΓΑ.

³ ἤλθον ΛΙΤΓΑ.

⁴ λέγων ΤΓΑ.

⁵ εἰπὼν ΟΛΙΤΓΑ.

⁶ + τοῦτο (read this salvation) ΛΙΤΓΑ.

⁷ — ὁ Παῦλος (read he abode) ΟΛΙΤΓΑ.

⁸ — χριστοῦ Τ.

⁹ — τὰ ΛΙΤΓΑ.

¹⁰ Μωσέως ΟΛΙΤΓΑ.

¹¹ τε Τ.

¹² ῥιῶμαι I shall heal ΤΓΑ.

¹³ — γενε 29 ΙΤΓΑ.

¹⁴ — χριστοῦ Τ.

ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ Η ΠΡΟΣ ΡΩΜΑΙΟΥΣ
 'OF 'PAUL 'THE 'APOSTLE 'THE 'TO ['THE] 'ROMANS

ΕΠΙΣΤΟΛΗ.¹
 'EPISTLE.

KING JAMES VERSION –
TWENTIETH CENTURY EDITION

CHAPTER I

ΠΑΥΛΟΣ δούλος Ἰησοῦ χριστοῦ,¹ κλητὸς ἀπόστολος, ἀφω-
 Paul, bondman of Jesus Christ, a called apostle, sepa-
 ρισμένος εἰς εὐαγγέλιον θεοῦ, 2 ὃ προεπηγγέλατο διὰ
 rated to glad tidings of God, which he before promised through
 τῶν προφητῶν αὐτοῦ ἐν γραφαῖς ἁγίαις, 3 περὶ τοῦ υἱοῦ
 his propheta in 'writings 'holy, concerning 'Son
 αὐτοῦ, τοῦ γενομένου ἐκ σπέρματος Ἐδβιδ² κατὰ
 'his, who came of [the] seed of David according to
 σάρκα, 4 τοῦ ὁρισθέντος υἱοῦ θεοῦ ἐν δυνάμει, κατὰ
 flesh, who was marked out Son of God in power, according to [the]
 πνεῦμα ἁγιωσύνης, ἐξ ἀναστάσεως νεκρῶν, Ἰησοῦ χριστοῦ
 Spirit of holiness, by resurrection of [the] dead—Jesus Christ
 τοῦ κυρίου ἡμῶν, 5 δι' οὗ ἐλάβομεν χάριν καὶ ἀποστολὴν
 our Lord; by whom we received grace and apostleship
 εἰς ὑπακοὴν πίστεως ἐν πᾶσιν τοῖς ἔθνεσιν, ὑπὲρ τοῦ
 unto obedience of faith among all the nations, in behalf of
 ὀνόματος αὐτοῦ, 6 ἐν οἷς ἐστε καὶ ὑμεῖς, κλητοὶ Ἰησοῦ
 his name, among whom are also ye, called of Jesus
 χριστοῦ, 7 πᾶσιν τοῖς οὖσιν ἐν Ῥώμῃ ἀγαπητοῖς, θεοῦ,
 Christ; to all those who are in Rome beloved of God,
 κλητοῖς ἁγίοις· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν
 called saints: grace to you and peace from God our Father
 καὶ κυρίου Ἰησοῦ χριστοῦ.
 and Lord Jesus Christ.

8 Πρῶτον μὲν εὐχαριστῶ τῷ θεῷ μου διὰ Ἰησοῦ χριστοῦ
 First, I thank my God through Jesus Christ
 ὑπὲρ³ πάντων ὑμῶν, ὅτι ἡ πίστις ὑμῶν καταγγέλλεται ἐν
 for 'all 'you, that your faith is announced in
 ὅλῳ τῷ κόσμῳ· 9 μάρτυς γάρ μου ἐστὶν ὁ θεός, ὃ λατρεύω
 'whole 'the world; for 'witness my 'is 'God, whom I serve
 ἐν τῷ πνεύματί μου ἐν τῷ εὐαγγελίῳ τοῦ υἱοῦ αὐτοῦ, ὡς
 in my spirit in the glad tidings of his Son, how
 ἀδιελπίτως μνησὶν ὑμῶν ποιοῦμαι, 10 πάντοτε ἐπὶ τῶν
 unceasingly mention of you I make, always at
 προσευχῶν μου δέμενος, ἕϊπως⁴ ἥδη ποτὶ εὐδοκησῶμαι
 my prayers beseeching, if by any means now at length I shall be prospered
 ἐν τῷ θελήματι τοῦ θεοῦ ἰλθεῖν πρὸς ὑμᾶς· 11 ἐπιποθῶ γάρ
 by the will of God to come to you. For I long
 ἰδεῖν ὑμᾶς, ἵνα τι μεταδῶ χάρισμα ὑμῖν πνευματικόν,
 to see you, that some I 'may 'impart 'gift 'to 'you 'spiritual,
 εἰς τὸ στηριχθῆναι ὑμᾶς, 12 τοῦτο δέ ἐστιν, 'συμπα-
 to [the] end 'be 'established 'ye, that is, to be comforted

¹ Paul, a called apostle and bondsman of Jesus Christ, who was separated to the Gospel of God

² (which He promised before through His prophets in the holy Scriptures –

³ the gospel about His Son, who came of the seed of David as far as the flesh is concerned,

⁴ who was declared Son of God in power, according to the Spirit of holiness, by resurrection from among the dead –

⁵ Jesus Christ, our Lord, through whom we received grace and apostleship to the obedience of faith among all the nations, for His name's sake,

⁶ among whom are you also, the called out ones of Jesus Christ) –

⁷ to all those who are in Rome, beloved, called out saints of God. Grace to you and peace from God our Father and the Lord Jesus Christ.

⁸ First, I thank my God through Jesus Christ for all of you, that your faith is spoken of throughout the whole world.

⁹ For God is my witness (whom I serve in my spirit in the gospel of His Son) how in my prayers I mention you without ceasing.

¹⁰ always praying if I by any means now may be blessed by the will of God to come to you.

¹¹ For I long to see you so that I may give to you some spiritual gift, in order that you may be firmly established.

¹² That is, I long to be comforted among

* Παύλου Ἐπιστολὴ πρὸς Ῥωμαίους α· Πρὸς Ῥω. τ. α· Ἐπιστολαὶ Παύλου. Πρὸς Ῥω.
 Epistles of Paul. To [the] Romans Ltr. * χριστοῦ Ἰησοῦ πττ.
 David & W. * ἐπὶ τῷ κόσμῳ. * εἰς πᾶσα Ltr. * συν- τλ.

you through faith in one another, both yours and mine.

¹³ But I do not want you to be ignorant, brothers, that I many times set out to visit you (so that I might have some fruit among you too, even as also among the other Gentiles), but I was kept back until now.

¹⁴ I am a debtor both to Greeks and barbarians, both to the wise and the foolish, ¹⁵ so that I am ready to preach the gospel to you who are in Rome also.

¹⁶ For I am not ashamed of the gospel of Christ. For it is the power of God to salvation to everyone who believes — to the Jew first, and to the Greek.

¹⁷ For in it the righteousness of God is revealed from faith to faith, even as it has been written, "But the just shall live by faith."

¹⁸ For God's wrath is revealed from Heaven on all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness.

¹⁹ Because that which is known about God is clearly known within them, for God plainly showed it to them.

²⁰ For the unseen things of Him from the creation of the world are clearly seen, being understood by the things that are made — both His eternal power and Godhead, in order for them to be without excuse.

²¹ Because when they knew God, they did not glorify Him as God, neither were they thankful. But they became worthless in their thoughts, and their foolish heart was darkened.

²² Claiming to be wise, they became fools,

²³ and they changed the glory of the immortal God into a likeness of an image of man that dies, and of birds and four-footed animals and creeping things.

²⁴ For this reason God also gave them up to uncleanness in the lusts of their hearts, to dishonor their bodies between themselves:

κληθῆναι" ἐν ὑμῖν διὰ τῆς ἐν ἀλλήλοις πίστεως ὑμῶν. together among you, through the in one another faith, both yours and mine. ¹³ οὐ θέλω δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοί, ὅτι πολλὰ καὶ ἐμοῦ. But I do not wish you to be ignorant, brethren, that many times I proposed to come to you, and was hindered until the δεῦρο, ἵνα ἔκαρπόν τινα" σχῶ καὶ ἐν ὑμῖν, καθὼς present, that fruit some I might have also among you, according as καὶ ἐν τοῖς λοιποῖς ἔθνεσιν. ¹⁴ Ἐλλήσιν τε καὶ βαρβάρους, also among the other nations. Both to Greeks and barbarians, σοφοῖς τε καὶ ἀνοήτοις, ὀφειλέτης εἰμί. ¹⁵ οὕτως τὸ κατ' ἐμὲ both to wise and unintelligent, a debtor I am: so as to me

πρόθυμον καὶ ὑμῖν τοῖς ἐν Ῥώμῃ εὐαγγε- (there is) readiness also to you who [are] in Rome to announce λίσσασθαι. ¹⁶ οὐ γὰρ ἐπιαισχύνομαι τὸ εὐαγγέλιον τοῦ the glad tidings. For I am not ashamed of the glad tidings of the χριστοῦ. For power of God it is unto salvation to every one that

πιστεύοντι, Ἰουδαίῳ τε πρῶτον καὶ Ἑλλήνι. ¹⁷ Δικαιοσύνη believes, both to Jew first and to Greek: righteousness γὰρ θεοῦ ἐν αὐτῷ ἀποκαλύπτεται ἐκ πίστεως εἰς πίστιν, for of God in it is revealed by faith to faith;

καθὼς γέγραπται, Ὡς δὲ δικαίος ἐκ πίστεως ζήσεται. according as it has been written, But the just by faith shall live.

¹⁸ Ἀποκαλύπτεται γὰρ ὀργὴ θεοῦ ἀπ' οὐρανοῦ ἐπὶ πᾶσαν For there is revealed wrath of God from heaven upon all

ἀσεβειαν καὶ ἀδικίαν ἀνθρώπων τῶν τὴν ἀλήθειαν ἐν ungodliness and unrighteousness of men who the truth in ἀδικία κατεχόντων. ¹⁹ Δίδωσι τὸ γνωστὸν τοῦ θεοῦ unrighteousness hold. Because that which is known of God

φανερὸν ἐστὶν ἐν αὐτοῖς, ὃ γὰρ θεός ἐκ αὐτοῖς ἐφάνησεν. manifest is among them, for God to them manifested [it];

²⁰ τὰ γὰρ ἀόρατα αὐτοῦ ἀπὸ κτίσεως κόσμου τοῖς for the invisible things of him from creation of [the] world by the

ποιήμασιν νοούμενα καθορᾶται, ἥ τε αἰδὶος αὐτοῦ δύνα- things made being understood are perceived, both eternal his power

μις καὶ θεότης, εἰς τὸ εἶναι αὐτοὺς ἀναπολογήτους. ²¹ Δίδωσι and divinity; for to be them without excuse. Because

γνόντες τὸν θεόν, οὐχ ὡς θεὸν ἰδόμενοι ἡ εὐχαρίστησαν, God, not as God they glorified [him] or were thank- ful; but became vain in their reasonings, and

ἐσκοτίσθη ἡ ἀσύνετος αὐτῶν καρδία. ²² Πάσκειντες was darkened the without understanding of them heart: professing

εἶναι σοφοὶ ἐμωράνθησαν, ²³ καὶ ἥλλαξαν τὴν δόξαν τοῦ to be wise they became fools, and changed the glory of the

ἀφθάρτου θεοῦ ἐν ὁμοιωμάτων εἰκόνας φθαρτοῦ ἀνθρώπου incorruptible God into a likeness of an image of corruptible man

καὶ πετεινῶν καὶ τετραπόδων καὶ ἐρπετῶν. ²⁴ Διὸ καὶ and of birds and quadrupeds and creeping things. Wherefore also

παρέδωκεν αὐτοὺς ὁ θεός ἐν ταῖς ἐπιθυμίαις τῶν καρδιῶν αὐ- gave up them God in the desires of their hearts

τῶν εἰς ἀκαθαρσίαν, τοῦ ἀτιμώζεσθαι τὰ σώματα αὐτῶν ἐν to uncleanness, to be dishonoured their bodies between

εἰ τινα κερπὸν GLTT:AW.
ἀναχρηστέας GLTT:Δ.

h — τοῦ χριστοῦ GLTT:AW.
= ἄλλὰ τ. — καὶ LTT:Δ.

i [πρώτον] L. k θεός γὰρ GLTT:AW

ἑαυτοῖς·¹ 25 οἵτινες μετέλλαξαν τὴν ἀλήθειαν τοῦ θεοῦ ἐν
themselves: who changed the truth of God into

τῷ ψεύδει, καὶ ἰσεβάσθησαν καὶ ἐλάτρευσαν τῷ κτίσει
falsehood, and revered and served the created thing

παρὰ τὸν κτίσαντα, ὃς ἵστιν ἐβλογητὸς εἰς τοὺς αἰῶνας.
beyond him who created [it], who is blessed to the ages.

ἀμήν. 26 διὰ τοῦτο παρέδωκεν αὐτοὺς ὁ θεὸς εἰς πάθη
Amen. For this reason gave up them God to passions

ἀτιμίας· αἱ τε γὰρ θήλειαι αὐτῶν μετέλλαξαν τὴν φυσικὴν
of dishonour, both for females their changed the natural

χρῆσιν εἰς τὴν παρὰ φύσιν· 27 ὁμοίως. Ἦτε· καὶ οἱ ἄρρένες¹
use into that contrary to nature; and in like manner also the males

ἀφίντες τὴν φυσικὴν χρῆσιν τῆς θηλείας, ἐξεκαύθησαν ἐν τῇ
having left the natural use of the female, were inflamed in

ὀρέξει αὐτῶν εἰς ἀλλήλους, ἄρρενες¹ ἐν ἄρρεσιν¹ τὴν
their lust towards one another, males with males

ἀσχημοσύνην κατεργαζόμενοι, καὶ τὴν ἀντιμισθίαν ἣν ἔδει
dishonouring working out, and the recompense which was fit

τῆς πλάνης αὐτῶν ἐν ἑαυτοῖς ἀπολαμβάνοντες. 28 καὶ
of their error in themselves receiving. And

καθὼς οὐκ ἔδοκίμασαν τὸν θεὸν ἔχουν ἐν ἐπιγνώσει,
according as they did not approve God to have in [their] knowledge,

παρέδωκεν αὐτοὺς ὁ θεὸς εἰς ἀδόκιμον νοῦν, ποιεῖν τὰ μὴ
gave up them God to an unapproving mind, to do things not

καθίσκοντα, 29 πεπληρωμένους πάσῃ ἀδικίᾳ, ἠπορνείᾳ,¹
but fitting; being filled with all unrighteousness, fornication,

ἠπονηρίᾳ, πλεονεξίᾳ, κακίᾳ·¹ μεστοὺς φθόνου, φόβου, ἱριδίας,
wickedness, covetousness, malice; full of envy, murder, strife,

δόλου, κακοθείας· ψιθυριστάς, 30 καταλόλους, θεοστυγεῖς,
guile, evil dispositions; whisperers, slanderers, hateful to God,

ὑβριστάς, ὑπερηφάνους, ἀλαζόνας, ἰφευρετάς κακῶν,
insolent, proud, vaunting, inventors of evil things,

γονεῖσιν ἀπειθεῖς, 31 ἀσυνέτους, ἀσυνθέτους, ἀ-
to parents disobedient, without understanding, perfidious, without

στόργους, ἄσπῳδους,¹ ἀνελεήμονας· 32 οἵτινες τὸ
natural affection, implacable, unmerciful; who the

δικαίωμα τοῦ θεοῦ ἐπιγινώσκοντες, ὅτι οἱ τὰ τοιαῦτα
righteous judgment of God having known, that those such things

πράσσοντες ἄξιον θανάτου εἰσίν, οὐ μόνον αὐτὰ ποιοῦσιν,
doing worthy of death are, not only them practise,

ἀλλὰ καὶ συνενδοκοῦσιν τοῖς πράσσουσιν.
but also are consenting to those that do [them].

2 Διὸ ἀναπολόγητος εἰ, ὡς ἄνθρωπε, πᾶς ὁ κρίνων¹
Wherefore inexcusable thou art, O man, every one who judges,

ἐν ᾧ γὰρ κρίνεις τὸν ἕτερον, σεαυτὸν κατακρίνεις·
for in that in which thou judgest the other, thyself thou condemnest:

τὰ γὰρ αὐτὰ πράσσεις ὁ κρίνων. 2 οἶδμεν ἔδὲ¹ ὅτι τὸ
for the same things thou doest who judgest. We know 'but that the

κρίμα τοῦ θεοῦ ἵστιν κατὰ ἀλήθειαν ἐπὶ τοὺς τὰ τοιαῦτα
judgment of God is according to truth upon those that such things

πράσσοντας. 3 λογιζρ. δὲ τοῦτο, ὡς ἄνθρωπε, ὁ κρίνων
do. And reckonest thou this, O man, who judgest

τοὺς τὰ τοιαῦτα πράσσοντας καὶ ποιῶν αὐτὰ, ὅτι
those that such things do, and practisest them [thyself], that

²⁵ who changed the truth of God into a lie and worshiped and served the created thing more than the Creator, who is blessed forever. Amen!

²⁶ For this reason God gave them up to vile passions of dishonor. For even their females changed the natural use into that which is contrary to nature —

²⁷ and in the same way also, leaving the natural use of the woman, the men were inflamed in their lust towards one another, men working out shame with men and receiving within themselves that reward which was fitting for their deceitful delusion.

²⁸ And just as much as they did not think it good to have God in their knowledge, God gave them up to a mind that was not fit for any good, to do those things which were not right,

²⁹ being filled with all kinds of unrighteousness — fornication, wickedness, covetousness, malice — being full of envy, murder, quarrels, deceit, evil habits. They became whisperers,

³⁰ slanderers, God-haters, insolent, proud, braggarts, devisers of evil things, disobedient to parents,

³¹ without understanding, impossible to trust, without natural love, unforgiving and without mercy.

³² They knew the righteous judgment of God, that those doing such things are worthy of death, but they also delight in those who do so.

CHAPTER 2

¹ For this reason you are without excuse. O man, every one who judges, for you condemn yourself in that in which you judge the other, for you who judge do the same things.

² But we know that the judgment of God is according to truth on those who do such things.

¹ αὐτοῖς LITTA. P δὲ L. ἄρρενες ELTAW. ἄρρενες T. ἄρρεσιν T.
² — πορνείᾳ OLITTAW. κακίᾳ πονηρίᾳ πλεονεξίᾳ, L; πονηρίᾳ κακίᾳ πλε. T. — ἀ-
σπῳδούς LITTAW. 3 γὰρ for 2.

³And, O man, who judge those that do such things, yet keep on practicing them, do you think this, that you shall escape the judgment of God?

⁴Or do you despise the riches of His goodness and forbearance and long-suffering, not knowing that the goodness of God leads you to repentance?

⁵But according to your hardness and stubborn heart, you are storing up wrath for yourself in the Day of wrath and revelation of God's righteous Judgment.

⁶For He will give to each according to his works:

⁷everlasting life to those who with patience in good work are truly seeking glory and honor and deathlessness.

⁸But wrath and anger shall be given to the ones who rebel and who do not obey the truth, but obey that which is wrong.

⁹Trouble and great pain will come on every soul of man who works out evil — both of the Jew first, and of the Greek.

¹⁰But glory and honor and peace will come to everyone who works out good — both to the Jew first and to the Greek.

¹¹For there is no respect of persons with God.

¹²For as many as sinned without Law shall also be lost without Law. And as many as sinned within Law shall be judged by Law.

¹³For not the hearers of the Law are righteous with God, but the doers of the Law will be counted righteous.

¹⁴For when the Gentiles (who do not have the Law) do by nature the things of the Law, not having the Law, they are a law to themselves,

¹⁵showing the work of the law written in their hearts, their conscience bearing witness with them. And the thoughts which passed between one another will be accusing or excusing them

¹⁶on the Day when God shall judge the hidden things of men according to my

σύ ἐκφεύγῃ τὸ κρίμα τοῦ θεοῦ; ἢ τοῦ πλοῦτος τῆς χρη-
thou shalt escape the judgment of God? or the riches of the kind-
στότητος αὐτοῦ καὶ τῆς ἀνοχῆς καὶ τῆς μακροθυμίας κατα-
ness of him and the forbearance and the long-suffering despisest
φρονεῖς, ἀγνοῶν ὅτι τὸ χρηστόν τοῦ θεοῦ εἰς μετάνοιαν σε.
thou, not knowing that the kindness of God to repentance thee
ἀγεῖ; ὁ κατὰ δὲ τὴν σκληρότητά σου καὶ ἀμετανόητον
leads? but according to thy hardness and impenitent

καρδίαν θησαυρίζεις σεαυτῷ ὀργὴν ἐν ἡμέρᾳ ὀργῆς καὶ ἀπο-
heart treasurest up to thyself wrath in a day of wrath and re-
καλύψεως δικαιοκρισίας τοῦ θεοῦ. ὁ ὅς ἀποδώσει ἐκάστῳ
velation of righteous judgment of God, who will render to each
κατὰ τὰ ἔργα αὐτοῦ. ἡ τοῖς μὲν καθ' ὑπομονὴν ἔργον
according to his works: to those that with endurance in work

ἀγαθοῦ, δόξαν καὶ τιμὴν καὶ ἀφθαρσίαν ζητοῦσιν, ζωὴν
good, glory and honour and incorruptibility are seeking— life
αἰώνιον. ὁ τοῖς δὲ ἐξ ἐριθείας, καὶ ἀπειθοῦσιν ἑμὲν τῇ
eternal. But to those of contention, and who disobey me

ἀληθείᾳ, πειθόμενοις δὲ τῇ ἀδικίᾳ, ἠθμός καὶ ὀργή,¹
truth, but obey unrighteousness— indignation and wrath,

9 θλίψις καὶ στενοχωρία, ἐπὶ πᾶσαν ψυχὴν ἀνθρώπου τοῦ
tribulation and straits, on every soul of man that
κατεργαζομένου: τὸ κακόν, Ἰουδαίου τε πρώτον καὶ Ἑλλήνος²
works out evil, both of Jew first and of Greek;

10 δόξα δὲ καὶ τιμὴ καὶ εἰρήνη παντὶ τῷ ἐργαζομένῳ τὸ
but glory and honour and peace to everyone that works
ἀγαθόν, Ἰουδαίῳ τε πρώτῳ καὶ Ἑλλήνι³ 11 οὐ γὰρ ἔστιν
good, both of Jew first, and to Greek: for there is not

*προσωποληψία⁴ παρὰ τῷ θεῷ. 12 ὅσων γὰρ ἀνόμως ἥμαρτον,
respect of persons with God. For as many as without law sinned,
ἀνόμως καὶ ἀπολούνται⁵ καὶ ὅσοι ἐν νόμῳ ἥμαρτον, διὰ
without law also shall perish; and as many as in law sinned, by

νόμου κριθήσονται, 13 οὐ γὰρ οἱ ἀκροαταὶ⁶ τοῦ νόμου δικαιο-
law shall be judged, (for not the hearers of the law [are] just

παρὰ τῷ θεῷ, ἀλλ' οἱ ποιηταὶ⁷ τοῦ νόμου δικαιωθήσονται.
with God, but the doers of the law shall be justified.

14 Ὅταν γὰρ ἴθνη⁸ τὰ μὴ νόμον ἔχοντα φύσει τὰ
For when nations which not law have by nature the things
τοῦ νόμου ποιεῖ, οὗτοι νόμον μὴ ἔχοντες, ἑαυτοῖς εἰσιν
of the law practice, these, law not having, to themselves are

νόμος⁹ 15 οἵτινες ἰνδείκνυνται τὸ ἔργον τοῦ νόμου γραπτὸν
a law; who shew the work of the law written
ἐν ταῖς καρδίαις αὐτῶν, ὡς μαρτυροῦσιν αὐτῶν τῆς συνει-
in their hearts, bearing witness with their

δήσεως, καὶ μεταξύ ἀλλήλων τῶν λογισμῶν κατηγοροῦντων
science, and between one another the reasonings accusing
ἢ καὶ ἀπολογουμένων, 16 ἐν ἡμέρᾳ ὅτε¹⁰ κρινεῖ ὁ θεός
or also defending;) in a day when shall judge God

τὰ κρυπτὰ τῶν ἀνθρώπων, κατὰ τὸ εὐαγγέλιόν μου, διὰ
the secrets of man, according to my glad tidings, by

Ἰησοῦ χριστοῦ.¹¹
Jesus Christ.

17 ἢ ἴδε¹² σὺ Ἰουδαῖος ἱπποκρίτης, καὶ ἐπανάπαυ¹³ ἔφ'
Lo, thou a Jew art named, and rearest in the

¹ — μὲν LTTT. ² ὀργὴ καὶ θυμὸς GLTTAW. ³ προσωποληψία LTTT. ⁴ — τοῦ the LTTAW. ⁵ — τῷ LTTT. ⁶ ποιῶσιν LTTT. ⁷ συν- τ. ⁸ ὃ ἐν which LTTAW. ⁹ εἰ δὲ but if GLTTAW. ¹⁰ — τῷ the LTTAW.

νόμῳ, καὶ καυχᾶσαι ἐν θεῷ, 18 καὶ γινώσκεις τὸ θέλημα, καὶ
law, and boastest in God, and knowest the will, and
δοκιμάζεις τὰ διαφέροντα, κατηχούμενος ἐκ τοῦ
approvest the things that are more excellent, being instructed out of the
νόμου· 19 πείποιθάς τε σεαυτὸν ὁδηγὸν εἶναι τυφλῶν,
law; and art persuaded [that] thyself a guide art of [the] blind,

φῶς τῶν ἐν σκότει, 20 παιδευτήν ἀφρόνων, διδάσκαλον
a light of those in darkness, an instructor of [the] foolish, a teacher
νηπίων, ἔχοντα τὴν μόρφωσιν τῆς γνώσεως καὶ τῆς ἀληθείας
of infants, having the form of knowledge and of the truth
ἐν τῷ νόμῳ· 21 ὁ οὖν διδάσκων ἕτερον, σεαυτὸν οὐ δι-
in the law: thou then that teachest another, thyself 'not 'dost
δάσκεις; ὁ κηρύσσων μὴ κλέπτειν, κλέπτεις; 22 ὁ
'thou teach? thou that proclaimest not to steal, dost thou steal? thou that
λέγων μὴ μοιχεύειν, μοιχεύεις; ὁ
sayest not to commit adultery, dost thou commit adultery? thou that
βδελυνσόμενος τὰ εἰδῶλα, ἱεροσυλεῖς; 23 ὅς ἐν
abhorrest idols, dost thou commit sacrilege? thou who in
νόμῳ καυχᾶσαι, διὰ τῆς παραβάσεως τοῦ νόμου τὸν θεὸν
law 'boastest, through the transgression of the law 'God

ἀτιμάζεις; 24 Τὸ γὰρ ὄνομα τοῦ θεοῦ δι' ὑμᾶς βλασ-
dishonestest? thou? For the name of God through you is blas-
φημεῖται ἐν τοῖς ἔθνεσιν, καθὼς γέγραπται. 25 Περι-
phemed among the nations, according as it has been written. 'Circum-

τομή μὲν γὰρ ὠφέλει ἐὰν νόμον πράσσης· ἐὰν δὲ
cision 'indeed for profits if [the] law thou doest; but if
παραβάτης νόμου ᾖς, ἡ περιτομή σου ἀκροβυστία γέγονεν.
a transgressor of law thou art, thy circumcision uncircumcision has become.

26 ἔάν οὖν ἡ ἀκροβυστία τὰ δικαιώματα τοῦ νόμου φυλάσ-
If therefore the uncircumcision the requirements of the law keep,
σῃ, 'οὐκίᾳ ἡ ἀκροβυστία αὐτοῦ εἰς περιτομὴν λογισθήσεται;
'not 'this 'uncircumcision 'for 'circumcision 'shall be reckoned?

27 καὶ κρινεῖ ἡ ἐκ φύσεως ἀκροβυστία, τὸν νόμον τελοῦσα,
and 'shall 'judge 'he 'by 'nature 'uncircumcision, 'the 'law 'fulfilling,
οἱ τὸν διὰ γράμματος καὶ περιτομῆς παραβάτην νόμον;
those who with letter and circumcision [art] a transgressor of law?

28 οὐ γὰρ ὁ ἐν τῷ φανερῷ Ἰουδαῖος ἐστίν, οὐδὲ
For not he that [is one] outwardly 'a 'Jew, 'is, neither
ἡ ἐν τῷ φανερῷ ἐν σαρκὶ περιτομή· 29 ἀλλ' ὁ
that outwardly in flesh [is] circumcision; 29 'but be that [is]

ἐν τῷ κρυπτῷ Ἰουδαῖος, καὶ περιτομή καρδίας ἐν πνεύ-
hiddenly 'a Jew [is one]; and circumcision [is] of heart, in spi-
ματι, οὐ γράμματι· ὁ δὲ ἐπαινος οὐκ ἐξ ἀνθρώπων,
is, not in letter; of whom the praise [is] not of men,

ἀλλ' ἐκ τοῦ θεοῦ.
but of God.

3 Τί οὖν τὸ περισσόν τοῦ Ἰουδαίου, ἢ τίς ἡ ὠφέλεια
What then [is] the superiority of the Jew? or what the profit
τῆς περιτομῆς; 2 πολλὰ κατὰ πάντα τρόπον, πρῶτον μὲν
of the circumcision? Much in every way: 'first

γὰρ ὅτι ἐπιστεύθησαν τὰ λόγια τοῦ θεοῦ. 3 τί γὰρ, εἰ
'for that they were entrustled with the oracles of God. For what, if
ᾤπιστῃσαν· τινες; μὴ ἡ ἀπίστια αὐτῶν τὴν πίστιν τοῦ θεοῦ
'not 'believed 'some? 'their 'unbelief 'the 'faith 'of 'God

gospel, by Jesus Christ.

17 Behold! You are called a Jew and rest in the Law and boast in God,

18 and know the will of God, and approve the things that are more excellent, being instructed out of the Law,

19 and are sure that you yourself are a guide of the blind, a light of those in darkness,

20 a teacher of foolish ones, a teacher of babes, having the pattern of knowledge and of truth in the Law.

21 You, then, who are teaching another, do you teach yourself? You who are preaching not to steal, do you steal?

22 You who are advising not to commit adultery, do you commit adultery? You who hate idols, do you rob temples?

23 You who boast in the Law, do you dishonor God through the breaking of the Law?

24 For the name of God is blasphemed among the Gentiles because of you, even as it has been written.

25 For if you keep the Law, circumcision indeed profits. But if you are a breaker of the Law, your circumcision has become no circumcision.

26 If, then, one not circumcised keeps the demands of the Law, shall his lack of circumcision not be counted for circumcision?

27 And shall not the one who lacks circumcision by nature by fulfilling the Law judge you, who with letter and circumcision are a breaker of the Law?

28 For he is not a Jew who is so outwardly, neither is circumcision that which is outward in flesh —

29 but he is a Jew who is so inwardly. And circumcision is of the heart, in spirit, not in letter — of whom the praise is not of men, but of God.

CHAPTER 3

1 Then what is the advantage of the Jew? Or what is the profit of circumcision?

²Much in every way! For indeed, first, they were entrusted with the words of God.

³For what if some did not believe? Will their not believing make the faith of God of no use?

⁴Let it not be! But let God be true and every man a liar, just as it has been written, "that You should be justified in Your words and may overcome when You are called into judgment."

⁵But if our unrighteousness shows forth the righteousness of God, what shall we say? Is God unrighteous, who lays on wrath? (I speak as a man.)

⁶Let it not be said! Otherwise how shall God judge the world?

⁷For if in my lie the truth of God overflowed to His glory, why am I still judged as a sinner?

⁸And why not (as we are wrongly accused, and as some report that we say), Let us practice evil so that good may come — whose judgment is just.

⁹What then? Are we better? Not at all! For we have before charged both Jews and Greeks with being all under sin,

¹⁰as it has been written,

¹¹"There is none righteous, no, not one! There is none that understands, there is not one that seeks after God.

¹²All have gone out of the way. Together they have become worthless. There is none that is doing good, no, not one!

¹³Their throat is an opened grave. They deceived with their tongues. The poison of asps is under their lips.

¹⁴Their mouth is full of cursing and bitterness.

¹⁵Their feet are swift to shed blood.

¹⁶Ruin and misery are in their ways,

¹⁷and they have not known the way of peace.

¹⁸There is no fear of God before their eyes."

¹⁹Now we know that whatever the Law

καταργήσει; 4 μη-γένειτο· γινέσθω δὲ ὁ θεὸς ἀληθής, shall 'make of 'no 'effect? may it not be! but let 'be 'God γένε, πᾶς δὲ ἄνθρωπος ψεύστης, ὡς γέγραπται, Ὅπως and every man false, according as it has been written, That

ἀνδίκαιος ἐν τοῖς λόγοις σου, καὶ νικήσῃς ἐν τῷ thou shouldst be justified in thy words, and overcome in

κρίνεσθαί σε. 5 Εἰ δὲ ἡ ἀδικία ἡμῶν θεοῦ δικαιοσύνην συνί- thy being judged. But if our unrighteousness 'God's 'righteousness 'com-

στῇσιν, τί ἐροῦμεν; μὴ ἀδίκος ὁ θεὸς ὁ ἐπιφέρων τὴν mend, what shall we say? [is] 'unrighteous 'God who inflicts

ὀργήν; κατὰ ἄνθρωπον λέγω. 6 μη-γένειτο· ἐπεὶ πῶς wrath? according to man I speak. May it not be! since how

κρίνῃ ὁ θεὸς τὸν κόσμον; 7 εἴ ἂν ἡ ἀλήθεια τοῦ θεοῦ shall 'judge 'God the world? 'If for the truth of God,

ἐν τῷ ἐμῷ ψεύσματι ἐπερίσσευσεν εἰς τὴν δόξαν αὐτοῦ, τί ἐτι in my lie abounded to his glory, why yet

καὶ ὡς ἁμαρτωλὸς κρίνομαι; 8 καὶ μὴ καθὼς βλασ- also 'I 'as 'a 'sinner 'am judged? and not, according as we are

φημούμεθα, καὶ καθὼς φασὶν τινες ἡμᾶς λέγειν, Ὅτι injuriously charged and according as 'affirm 'some [that] we say,

ποιήσωμεν τὰ κακὰ ἵνα ἔλθῃ τὰ ἀγαθὰ; ὦν τὸ κρίμα Let us practise evil things that 'may 'come 'good 'things? whose judgment

ἐνδίκον ἐστιν. 'just 'is.

9 Τί οὖν; προεχόμεθα; οὐ πάντως· προησιασάμεθα γὰρ What then? are we better? not at all! for we before charged

Ἰουδαίους τε καὶ Ἕλληνας πάντας ὑφ' ἁμαρτίαν εἶναι, both Jews and Greeks all 'under 'sin [with] 'belong:

10 καθὼς γέγραπται, Ὅτι οὐκ ἔστιν δίκαιος οὐδὲ according as it has been written, There is not a righteous one, not even

εἷς· 11 οὐκ ἔστιν ὅς τις συνίω, οὐκ ἔστιν ὅς ἐκζητῶν one: there is not [one] that understands, there is not [one] that seeks after

τὸν θεόν. 12 πάντες ἐξέκλιναν, ἅμα ἡ χρηιώθη- God. All dld go out of the way, together they became unprofit-

σαν· 13 οὐκ ἔστιν ὅς ποιεῖ χρηστότητα, οὐκ ἔστιν ἕως able; there is not [one] practising kindness, there is not so much as

ἐνός. 13 τὰφος ἀνεῳγμένος ὁ λάρυγξ αὐτῶν, ταῖς γλώσσαις one; 'sepulchre 'an 'opened [is] their throat, with 'tongues

αὐτῶν ἐδόλιυσαν· ἰδὲ ἀσπίδων ὑπὸ τὰ χεῖλη αὐτῶν· 'their they used deceit: poison of asps [is] under their lips:

14 ὦν τὸ στόμα ὡς ἀράς καὶ πικρίας γέμει· 15 ὅξεις οἱ of whom the mouth of cursing and of bitterness is full; swift

πόδες αὐτῶν ἐκχέαι αἷμα· 16 σύντριμμα καὶ γαλαπῳρία their feet to shed blood; ruin and misery [are]

ἐν ταῖς ὁδοῖς αὐτῶν· 17 καὶ ὁδὸν εἰρήνης οὐκ ἐγνώσαν. in their ways; and a way of peace they did not know!

18 οὐκ ἔστιν φόβος θεοῦ ἔμπροσθεν τῶν ὀφθαλμῶν αὐτῶν, there is no fear of God before their eyes.

19 Οἶδαμεν δὲ ὅτι ὅσα ὁ νόμος λέγει, τοῖς ἐν τῷ νόμῳ Now we know that whatsoever the law says, to those in the law

λαλεῖ· ἵνα πᾶν στόμα φραγῇ, καὶ ὑπόδικος γένηται it speaks, that every mouth may be stopped, and under judgment be

πᾶς ὁ κόσμος τῷ θεῷ. 20 διότι ἐκ ἔργων νόμου οὐ δικαιο- all the world to God. Wherefore by works of law 'not 'shall be

ο καθάπερ τττ.

* ἡχρεώθησαν τττ.

ν νικήσεις shalt overcome τ.

* + ὁ (read that practises) τ.

ε δὲ but τ.

— ὁ [is].

* [δ] ε.

* + (αὐτῶν) (read their mouth) ε.

θήσεται πᾶσα σὰρξ ἐνώπιον αὐτοῦ· διὰ γὰρ νόμου ἐπί-
justified any flesh before him; for through law [is] know-
(lit. all)
γνωσις ἁμαρτίας.
ledge of sin.

21 Νυνὶ δὲ χωρὶς νόμου δικαιοσύνη θεοῦ πεφανέρωται,
But now apart from law righteousness of God has been manifested,
μαρτυρουμένη ὑπὸ τοῦ νόμου καὶ τῶν προφητῶν· 22 δι-
being borne witness to by the law and the prophets: 'right-
καίσι δὲ θεοῦ διὰ πίστεως Ἰησοῦ χριστοῦ, εἰς πάντας
eousness even of God through faith of Jesus Christ, towards all

*καὶ ἐπὶ πάντας^α τοὺς πιστεύοντας^β· οὐ γάρ ἐστιν διαστολή·
and upon all those that believe: for there is no difference:

23 πάντες γὰρ ἥμαρτον καὶ ὑστεροῦνται τῆς δόξης τοῦ θεοῦ,
for all sinned and come short of the glory of God;

24 δικαιούμενοι δωρεὰν τῇ αὐτοῦ χάριτι, διὰ τῆς ἀπολυ-
being justified gratuitously by his grace, through the re-

δρώσεως τῆς ἐν χριστῷ Ἰησοῦ, 25 ὃν προέθετο ὁ θεὸς
emption which [is] in Christ Jesus; whom 'set forth' God
ἰλαστήριον διὰ τῆς^α πίστεως ἐν τῷ αὐτοῦ αἵματι, εἰς ἑν-
a mercy seat through faith in his blood, for a shew-
δειξιν τῆς δικαιοσύνης αὐτοῦ, διὰ τὴν πάρεσιν τῶν
ing forth of his righteousness, in respect of the passing by the

προγεγονότων ἁμαρτημάτων· 26 ἐν τῇ ἀνοχῇ τοῦ
that 'had' before 'taken' place
θεοῦ, πρὸς * ἐνδείκνυται τῆς δικαιοσύνης αὐτοῦ ἐν τῷ νῦν
of God; for [the] shewing forth of his righteousness in the present

καιρῷ, εἰς τὸ εἶναι αὐτὸν δίκαιον καὶ δικαιούντα τὸν ἐκ
time, for his being just and justifying him that [is] of [the]

πίστεως Ἰησοῦ. 27 Ποῦ οὖν ἡ καύχησις; ἐξεκλείσθη.
faith of Jesus. Where then [is] the boasting? It was excluded.

διὰ ποίου νόμου; τῶν ἔργων; οὐχί, ἀλλὰ διὰ νόμου
Through what law? of works? No, but through a law

πίστεως. 28 λογιζόμεθα *οὖν^α *βίστει δικαιούσθαι^β ἀνθρώ-
of faith. 'We reckon' therefore 'by' faith 'to be' justified 'a' man

πον, χωρὶς ἔργων νόμου. 29 ἢ Ἰουδαίων ὁ θεὸς μόνον;
apart from works of law. Of Jews [is he] the God only?

οὐχί· δὲ^α καὶ ἰθύνων; ναι καὶ ἰθύνων· 30 *ἐπεὶ περ^β εἰς
and not also of Gentiles? Yea, also of Gentiles: since indeed one

ὁ θεὸς ὅς δικαιώσει περιτομὴν ἐκ πίστεως, καὶ
God [it is] who will justify [the] circumcision by faith, and

ἀκροβυστιαν διὰ τῆς πίστεως. 31 νόμον οὖν καταργού-
uncircumcision through faith. 'Law' 'then' 'do' we 'make of no

μεν διὰ τῆς πίστεως; μή· γένοιτο· ἀλλὰ νόμον *ιστῶμεν.^α
effect through faith? May it not be! but 'law' 'we' 'establish.

4 Τί οὖν ἱροῦμεν Ἀβραὰμ τὸν πατέρα ἡμῶν εὐρηκέναι;
What then shall we say Abraham our father has found

κατὰ σάρκα; 2 εἰ γὰρ Ἀβραὰμ ἐξ ἔργων ἐδικαιώθη, ἔχει
according to flesh? For if Abraham by works was justified, he has

καύχημα, ἀλλ' οὐ πρὸς *ἐν^α θεόν. 3 τί γὰρ ἡ γραφή
ground of boasting, but not towards God. For what 'the' scripture

λέγει; Ἐπίστευεν δὲ Ἀβραὰμ τῷ θεῷ, καὶ ἐλογίσθη αὐτῷ
'saya? And 'believed' Abraham God, and it was reckoned to him

says, it speaks to those within the Law, so that every mouth may be stopped and all the world be under judgment to God.

20 For this reason no flesh shall be justified before Him by works of Law — for the knowledge of sin comes by means of Law.

21 But God's righteousness has been revealed apart from Law, being witnessed by the Law and the Prophets —

22 even the righteousness of God through faith of Jesus Christ, towards all and on all those who believe. For there is no difference,

23 for all have sinned and come short of the glory of God,

24 being justified as a free gift, by His grace, through the redemption which is in Christ Jesus.

25 For God has set Him out as a mercy seat through faith in His blood, for the revealing of His righteousness (through the passing by of those sins committed beforehand, in the forbearance of God).

26 It was for the revealing of His righteousness in the present time, that He might be just and the justifier of him who is of the faith of Jesus.

27 Where then is the boasting? It was shut out. By what law? Of works? No! But by a law of faith.

28 So we conclude that a man is justified by faith, without the works of Law.

29 Is He the God of the Jews only, and not of the Gentiles too? Yes, also of Gentiles,

30 since indeed it is one God who will justify the circumcision by faith, and those not circumcised through faith.

31 Do we then do away with Law through faith? Let it not be! Yes, we establish the Law.

CHAPTER 4

1 What then shall we say our father Abraham has found, according to the flesh?

2 For if Abraham was justified by works, he has reason to boast — but not towards God.

* — καὶ ἐπὶ πάντας ἑπὶ τῆς LITTA. * + τὴν the LITTA. * γὰρ for ὡς LITTA.
β δικαιούσθαι πιστεῖ LITTA. * — δὲ and LITTA. α εἰ περ LITTA. * ιστῶμεν
LITTA. * εὐρηκέναι [εὐρηκέναι] α Ἀβραὰμ τὸν προπάτορα [forefather] ἡμῶν LITTA.
β — τὸν LITTA.W.



³For what does the Scripture say? "And Abraham believed God. And it was counted to him for righteousness."

⁴Now to him who works, the reward is not counted according to grace, but according to debt.

⁵But to him who does not work, but believes on Him who justifies the ungodly, his faith is counted for righteousness.

⁶Even as David also speaks of the blessedness of the man to whom God credits righteousness apart from works:

⁷"Blessed are they whose lawless deeds are forgiven and whose sins are covered.

⁸Blessed is the man to whom the Lord will in no way charge sin."

⁹Is this blessedness then on the circumcision, or also on those not circumcised? For we say that faith was credited to Abraham for righteousness.

¹⁰How then was it credited? Was he in circumcision, or not in circumcision? Not in circumcision, but in uncircumcision!

¹¹And he received the sign of circumcision as a seal of the righteousness of the faith which he had in uncircumcision — for him to be father to those who believe, though still in uncircumcision — for righteousness also to be credited to them.

¹²And that he might be father of circumcision to those who are not of circumcision only, but also to those who walk in the steps of the faith our father Abraham had during uncircumcision.

¹³For the promise that he should be heir of the world was not by law to Abraham, or to his seed, but by righteousness of faith.

¹⁴For if they who are of the Law are heirs, faith has been made of no value and the promise is made of no effect.

¹⁵For the Law works out wrath — for where there is no law there is no lawbreaking.

¹⁶Because of this it is of faith so that it might be according to grace, so that the

εἰς δικαιοσύνην. 4 Τῷ δὲ ἐργαζομένῳ ὁ μισθὸς οὐ λογίζεται for righteousness. Now to him that works (the reward) is not reckoned

κατὰ χάριν, ἀλλὰ κατὰ τὸν ὀφειλόμενον. 5 τῷ δὲ according to grace, but according to debt: but to him (that) μὴ ἐργαζομένῳ, πιστεύοντι δὲ ἐπὶ τὸν δικαιοῦντα τὸν ἄ- does not work, but believes on him that justifies the no-

σεβῆ, λογίζεται ἡ πίστις αὐτοῦ εἰς δικαιοσύνην. 6 καθάπερ godly, is reckoned his faith for righteousness. Even as καὶ Ἰσραὴλ λέγει τὸν μακαριστὸν τοῦ ἀνθρώπου ὃ ὁ θεός also David declares the blessedness of the man to whom God

λογίζεται δικαιοσύνην χωρὶς ἔργων, 7 Μακάριος ὢν reckons righteousness apart from works: Blessed (they) of whom ἀφίθησαν αἱ ἀνομίαι, καὶ ὃν ἐπεκαλύφθησαν αἱ ἁμαρτίαι. are forgiven the lawlessnesses, and of whom are covered, the sins:

8 μακάριος ἄνθρωπος ὁ μὴ οὐ μὴ λογίσθῃ κύριος ἁμαρτιῶν. blessed (the) man to whom is not will reckon (the) Lord also.

9 Ὁ μακαριστὸς οὖν οὗτος ἐπὶ τὴν περιτομήν, ἢ καὶ ἐπὶ (Is) this blessedness then on the circumcision, or also on τὴν ἀκροβυστίαν; λέγομεν γὰρ ὅτι ἐλογίσθη τῷ Ἀβραάμ the uncircumcision? For we say that was reckoned to Abraham

ἡ πίστις εἰς δικαιοσύνην. 10 πῶς οὖν ἐλογίσθη; ἐν περι- faith for righteousness. How then was it reckoned? in circum- τομῇ ὄντι, ἢ ἐν ἀκροβυστίᾳ; οὐκ ἐν περιτομῇ, ἀλλ' ἐν ἀκρο- cision 'being, or in uncircumcision? Not in circumcision, but in uncir- βυστίᾳ. 11 καὶ σημεῖον ἔλαβεν περιτομῆς, σφραγίσμα cision. And (the) sign he received of circumcision, (as) seal

τῆς δικαιοσύνης τῆς πίστεως τῆς ἐν τῇ ἀκροβυστίᾳ, of the righteousness of the faith which (he had) in the uncircumcision, εἰς τὸ εἶναι αὐτὸν πατέρα πάντων τῶν πιστευόντων ὅτι for him to be father of all those that believe in

ἀκροβυστίας, εἰς τὸ λογισθῆναι καὶ αὐτοὺς ἁγίον δικαιο- uncircumcision, for to be reckoned also to them 'the 'righteous- σύνην. 12 καὶ πατέρα περιτομῆς τοῖς οὐκ ἐκ περιτομῆς; ness; and father of circumcision to those not of circumcision

μόνον, ἀλλὰ καὶ τοῖς στοιχοῦσιν τοῖς ἰχνεσιν τῆς ἐν only, but also to those that walk in the steps of the during τῇ ἀκροβυστίᾳ πίστεως τοῦ πατρὸς ἡμῶν Ἀβραάμ. 'uncircumcision 'faith of our father Abraham.

13 Οὐ γὰρ διὰ νόμου ἡ ἐπαγγελία τῷ Ἀβραάμ ἢ τῷ For not by law the promise (was) to Abraham or σπέρματι αὐτοῦ, τὸ κληρονόμον αὐτὸν εἶναι τοῦ κόσμου, to his seed, that he should be of the world, ἀλλὰ διὰ δικαιοσύνης πίστεως. 14 εἰ γὰρ οἱ ἐκ νόμου but by righteousness of faith. For if those of law (be)

κληρονόμοι, κενέωται ἡ πίστις, καὶ κατήργηται ἡ ἐ- heirs, 'has been made void 'faith, and 'made of no effect 'the 'pro- παγγελία. 15 οὐ γὰρ νόμος ὀργὴν κατεργάζεται οὐ γὰρ οὐκ mise. For the law 'wrath 'works out; 'where 'for 'not

ἔστιν νόμος, οὐδὲ παράβασις. 16 διὸ τοῦτο ἐκ πίστεως, 'is 'law, neither (is) transgression. Wherefore of faith

ἵνα κατὰ χάριν, εἰς τὸ εἶναι βεβαίαν τὴν (it is), that according to grace (it might be), for to be 'sure 'the ἐπαγγελίαν παντὶ τῷ σπέρματι, οὐ τῷ ἐκ τοῦ νόμου μόνον, 'promise to all the seed, not to that of the law only,

1 — τὸ GLTFAW. 2 ἀσεβῆν T. 3 Δαυεὶδ LTTA; Δαυὶδ SW. 4 οὐ whose (sin) TT. 5 — ὅτι (L) TTT. 6 διὰ L. 7 — καὶ TT(A). 8 — τὴν T. 9 — τῇ GLTFAW. 10 — τοῦ (read (the)) GLTFAW. 11 δὲ but LTTAW.

ἀλλὰ καὶ τῇ ἐκ πίστεως Ἀβραάμ, ὃς ἐστὶν πατὴρ
but also to that of [the] faith of Abraham, who is father
πάντων ἡμῶν, 17 καθὼς γέγραπται. Ὅτι πατέρα πολ-
of us all. (according as it has been written, A father of
λῶν ἔθνων τίθεικά σε, κατάναντι οὐ ἐπίστευσεν θεοῦ,
many nations I have made thee,) before "whom" he "believed" God,
τοῦ ζωοποιούντος τοὺς νεκρούς, καὶ καλούντος τὰ μὴ
who quickens the dead, and calls the things not
ὄντα ὡς ὄντα. 18 Ὃς παρ' ἐλπίδα ἐπ' ἐλπίδι ἐπίστευσεν,
being as being; who against hope in hope believed,
εἰς τὸ γενέσθαι αὐτὸν πατέρα πολλῶν ἐθνῶν, κατὰ τὸ
for "to" become "him" father of many nations, according to that which
εἰρημένον, Οὕτως ἐσται τὸ σπέρμα σου. 19 καὶ μὴ ἀσθενήσας
had been said, "So shall be thy seed;" and not being weak
τῇ πίστει, "οὐ" κατενόησεν τὸ ἑαυτοῦ σῶμα ὡς ἡδὴ νεκρω-
in the faith, "not" he "considered" his own body already become
μένην, ἐκατονταίτης πού ὑπάρχων, καὶ τὴν νέκρωσιν
dead, "a" hundred "years" old "about" being, and the deadening
τῆς μήτρας Σάρρας. 20 εἰς δὲ τὴν ἐπαγγελίαν τοῦ θεοῦ οὐ
of the womb of Sarah, and at the promise of God "not"
διακρίθη τῇ ἀπιστίᾳ, ἅλλ' ἐνεδυναμώθη τῇ πίστει,
doubted through unbelief; but was strengthened in faith,
δοῦς δόξαν τῷ θεῷ, 21 καὶ πληροφρονηθεὶς ὅτι ὁ ἐπηγ-
giving glory to God, and being fully assured that what he has
γελτά, δυνατός ἐστιν καὶ ποιῆσαι. 22 διὸ καὶ ἔλογισθη
promised, able he is also to do; wherefore also it was reckoned
αὐτῷ εἰς δικαιοσύνην. 23 Οὐκ ἐγράφη δὲ δι' αὐτὸν
to him for righteousness, "is" "not" written "but on account of him"
μόνον, ὅτι ἐλογίσθη αὐτῷ. 24 ἀλλὰ καὶ δι' ἡμᾶς,
only, that it was reckoned to him, but also on account of us,
οἱς μέλλει λογιζέσθαι, τοῖς πιστεύουσιν ἐπὶ τὸν
to whom it is about to be reckoned, to those that believe on him who
ἐγείραντα Ἰησοῦν τὸν κύριον ἡμῶν ἐκ νεκρῶν, 25 ὃς
raised Jesus our Lord from among [the] dead, who
παρεδόθη διὰ τὰ παραπτώματα ἡμῶν, καὶ ἡγέρθη διὰ τὴν
was delivered for our offences, and was raised for
δικαίωσιν ἡμῶν.
our justification.

5 Δικαιωθέντες οὖν ἐκ πίστεως, εἰρήνην ἔχομεν¹
Having been justified therefore by faith, peace we have
πρὸς τὸν θεὸν διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ, 2 δι'
toward God through our Lord Jesus Christ, through
οὗ καὶ τὴν προσαγωγὴν ἐσχήκαμεν² τῇ πίστει³ εἰς τὴν χάριν
whom also access we have by faith into "grace"
αὐτῇν ἐν ᾗ ἐστήκαμεν⁴ καὶ καυχώμεθα ἐπ' ἐλπίδι τῆς δόξης
"this" in which we stand, and we boast in hope of the glory
τοῦ θεοῦ. 3 οὐ μόνον δέ, ἀλλὰ καὶ καυχώμεθα⁵ ἐν ταῖς
of God. And not only [so], but also we boast in
θλίψεσιν, εἰδότες ὅτι ἡ θλίψις ὑπομονὴν κατεργάζεται,
tribulations, knowing that the tribulation "endurance" "works" out;
ἡ δὲ ὑπομονὴ δοκιμὴν, ἡ δὲ δοκιμὴ ἐλπίδα, 5 ἡ δὲ ἐλπίς
and the endurance proof; and the proof hope; and the hope
οὐ κατασχίνει⁶ ὅτι ἡ ἀγάπη τοῦ θεοῦ ἐκκέχυται ἐν
does not make ashamed, because the love of God has been poured out in

promise might be made sure to all the seed — not to that which is of the Law only, but also to that which is of Abraham's faith (who is father of us all).

¹⁷ Even as it has been written, "I have made you a father of many nations." This was before God, whom he believed, who gives life to the dead and calls the things which are not as if they were.

¹⁸ For in hope he believed against hope that he would become the father of many nations (according to that which has been said, "So shall your seed be").

¹⁹ And not being weak in the faith, he did not consider his own body already dead (being a hundred years old) and the deadening of Sarah's womb.

²⁰ and did not stagger at the promise of God through unbelief, but was strengthened in faith, giving glory to God,

²¹ and was fully persuaded that what God has promised He is also able to do.

²² For this reason also it was counted to him for righteousness.

²³ But it was not written that it was credited to him for his sake only,

²⁴ but also for our sake, to whom it is going to be credited — to those that believe on Him who raised our Lord Jesus from the dead.

²⁵ who was delivered for our sins and was raised for our justification.

CHAPTER 5

¹ Therefore, having been justified by faith, we have peace toward God through our Lord Jesus Christ.

² Through Him we also have the entrance of faith into this grace in which we stand. And we fill up with rejoicing in hope of the glory of God.

³ And not only so, but we also rejoice exceedingly in troubles, knowing that trouble works out patience,

⁴ and patience works out proven character, and proven character hope.

¹ ἐχόμεν. ² — οὐ (read εἰς δέ, verse 20, but at) LTT{A}. ³ — ἡδὴ [LT]{A}. ⁴ ἀλλὰ τῇ. ⁵ [καὶ] LTTA. ⁶ ἐχομεν we should have TTA. ⁷ — τῇ πίστει [LT]{A}. ⁸ καυχώμενος boasting TTA.

⁵ And this hope does not make us ashamed, because the love of God has been poured out in our hearts by the Holy Spirit, who has been given to us.

⁶ For while we were still without strength, in due time Christ died for the ungodly.

⁷ Now one will hardly die for a righteous one — someone might even dare to die for a good one.

⁸ But God proves His own love to us in that while we were still sinners, Christ died for us!

⁹ Much more then, having been justified now by His blood, we shall be saved from wrath by Him.

¹⁰ For if while we were enemies we were reconciled to God through the death of His Son, much more we have been reconciled now — we shall be saved by His life.

¹¹ And not only so, but we also glory in God through our Lord Jesus Christ, by whom we now have received the reconciliation.

¹² Because of this, just as sin entered into the world by one man, and death by sin, so death passed to all men because all sinned.

¹³ (For until the Law, sin was in the world. But sin is not charged when there is no law.

¹⁴ Yet death ruled from Adam until Moses, even on those who had not sinned in the likeness of Adam's sin — who is a type of Him who is coming.)

¹⁵ For the free gift, however, is not like the sin. For if by the sin of the one many died, much more the grace of God and the gift in grace, which is of the one Man, Jesus Christ, overflowed to the many.

¹⁶ And the free gift is not as by one who

ταῖς καρδίαις ἡμῶν διὰ πνεύματος ἁγίου τοῦ δοθέντος ἡμῖν.

6 ⁴ Ἐτι γὰρ¹ χριστὸς ὄντων ἡμῶν ἀσθενῶν² κατὰ καιρὸν³

ὑπὲρ ἀσεβῶν ἀπέθανεν. 7 μόνις γὰρ ὑπὲρ δικίου

τις ἀποθανεῖται⁴ ὑπὲρ γὰρ τοῦ ἀγαθοῦ τάχα τις

καὶ τολμᾷ ἀποθανεῖν⁵ 8 συνίστησιν δὲ τὴν ἑαυτοῦ ἀγάπην

εἰς ἡμᾶς ὁ θεός,⁶ ὅτι ἐτι ἁμαρτωλῶν ὄντων ἡμῶν χριστὸς

ὑπὲρ ἡμῶν ἀπέθανεν. 9 πολλῶ ὅν μᾶλλον, δικαιοθύντες

νῦν ἐν τῷ αἵματι αὐτοῦ, σωθησόμεθα δι' αὐτοῦ ἀπὸ τῆς

ὀργῆς. 10 εἰ γὰρ ἐχθροὶ ὄντες καταλλάγημεν τῷ θεῷ διὰ

τοῦ θανάτου τοῦ νιοῦ αὐτοῦ, πολλῶ μᾶλλον καταλλαγέμεντες

σωθησόμεθα ἐν τῇ ζωῇ αὐτοῦ⁷ 11 οὐ μόνον δέ, ἀλλὰ καὶ

καυχώμενοι ἐν τῷ θεῷ διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ,

δι' οὗ νῦν τὴν καταλλαγὴν ἐλάβομεν.

12 Διὰ τοῦτο ὥσπερ δι' ἐνὸς ἀνθρώπου ἡ ἁμαρτία εἰς τὸν

κόσμον εἰσῆλθεν, καὶ διὰ τῆς ἁμαρτίας ὁ θάνατος, καὶ οὕτως

εἰς πάντας ἀνθρώπους ὁ θάνατος⁸ διήλθεν, ἐφ' ὃ πάντες

ἥμαρτον. 13 ἀχρι γὰρ νόμου ἁμαρτία ἦν ἐν κόσμῳ⁹

ἁμαρτία δὲ οὐκ ἐλλογείται, μὴ ὄντος νόμου¹⁰ 14 ἀλλ'¹¹

ἐβασίλευσεν ὁ θάνατος ἀπὸ Ἀδὰμ μέχρι Μωσέως¹² καὶ ἐπὶ

τούς μὴ ἁμαρτήσαντας ἐπὶ τῷ ὁμοιώματι τῆς παραβάσεως

Ἀδὰμ, ὃς ἐστὶν τύπος τοῦ μέλλοντος. 15 Ἀλλ' οὐχ

ὥς τὸ παράπτωμα, οὕτως καὶ τὸ χάρισμα.¹³ εἰ γὰρ τῷ

τοῦ ἐνὸς παραπτώματι οἱ πολλοὶ ἀπέθανον, πολλῶ μᾶλλον

ἡ χάρις τοῦ θεοῦ καὶ ἡ δωρεὰ ἐν χάριτι τῇ τοῦ ἐνὸς

ἀνθρώπου Ἰησοῦ χριστοῦ εἰς τοὺς πολλοὺς ἐπερίσσευσεν.

16 καὶ οὐχ ὥς δι' ἐνὸς ἁμαρτήσαντος τὸ δῶρημα¹⁴

⁴ εἰ γε if indeed A. ⁵ + ἐτι still¹ OLTRAW. ⁶ — ὁ θεός (read συνίστησιν he commends) A. ⁷ [ὁ θάνατος] A. ⁸ ἀλλὰ TTAW. ⁹ Μωσέως OLTRAW. ¹⁰ καὶ τῷ θεῷ various Editors do not mark this as a question: to read it as pointed in the Greek omitt [shall] and substitute [is] for [be].

τὸ μὲν γὰρ κρίμα ἐξ ἐνὸς εἰς κατάκριμα, τὸ δὲ χάρισμα
 For the indeed judgment (was) of one to condemnation, but the free gift
 ἐκ πολλῶν παραπτωμάτων εἰς δικαίωμα. 17 εἰ γὰρ τῷ
 [by] of many offences to justification. For if by the
 τοῦ ἐνὸς παραπτώματι ὁ θάνατος ἐβασίλευσεν διὰ τοῦ ἐνός,
 of the one offence death reigned by the one,
 πολλῶ μᾶλλον οἱ τὴν περισσείαν τῆς χάριτος καὶ τῆς
 much more those the abundance of grace, and of the
 δωρεᾶς τῆς δικαιοσύνης λαμβάνοντες, ἐν ζωῇ βασιλεύσουσιν
 gift of righteousness receiving, in life shall reign
 διὰ τοῦ ἐνός Ἰησοῦ χριστοῦ. 18 Ἄρα οὖν ὥς δι' ἐνός παρα-
 by the one Jesus Christ: so then as by one of
 πτώματος εἰς πάντας ἀνθρώπους εἰς κατάκριμα,
 gift [it was] towards all men to condemnation,
 οὕτως καὶ δι' ἐνός δικαιώματος εἰς πάντας ἀνθρώ-
 so also by one accomplished righteousness towards all men
 πους εἰς δικαιώσιν ζωῆς. 19 ὥσπερ γὰρ διὰ τῆς παρακοῆς
 to justification of life. For as by the disobedience
 τοῦ ἐνός ἀνθρώπου ἁμαρτωλοὶ κατεστάθησαν οἱ πολλοί,
 of the one man sinners were constituted the many,
 οὕτως καὶ διὰ τῆς ὑπακοῆς τοῦ ἐνός δικαιοὶ κατασταθήσονται
 so also by the obedience of the one righteous shall be constituted
 οἱ πολλοί. 20 Νόμος δὲ παρεῖσηλθεν, ἵνα πλεονάσῃ τὸ
 the many. But law came in by the way, that might abound the
 παράπτωμα. ὃ δὲ ἐπλεόνασεν ἡ ἁμαρτία, ὑπερεπερίσσευσεν
 offence; but where abounded sin, overabounded
 ἡ χάρις. 21 ἵνα ὥσπερ ἐβασίλευσεν ἡ ἁμαρτία ἐν τῇ θανάτῳ,
 grace, that as reigned sin in death,
 οὕτως καὶ ἡ χάρις βασιλεύσῃ διὰ δικαιοσύνης εἰς ζωὴν
 so also grace might reign through righteousness to life
 αἰώνιον, διὰ Ἰησοῦ χριστοῦ τοῦ κυρίου ἡμῶν.
 eternal, through Jesus Christ our Lord.

6 Τί οὖν ἐροῦμεν; Ἐπιμενοῦμεν τῇ ἁμαρτίᾳ ἵνα ἡ χάρις
 What then shall we say? Shall we continue in sin that grace
 πλεονάσῃ; 2 μὴ γένοιτο. οἵτινες ἀπεθάνομεν τῇ ἁμαρτίᾳ,
 may abound? May it not be! We who died to sin,
 πῶς ἐτι ζήσομεν ἐν αὐτῇ; 3 ἢ ἀγνοεῖτε ὅτι ὅσοι
 how still shall we live in it? Or are ye ignorant that as many as
 ἐβαπτίσθημεν εἰς χριστὸν Ἰησοῦν, εἰς τὸν θάνατον αὐτοῦ
 we were baptized unto Christ Jesus, unto his death
 ἐβαπτίσθημεν; 4 συνετάφημεν οὖν αὐτῷ διὰ τοῦ βαπ-
 we were baptized? We were buried therefore with him by bap-
 τίσματος εἰς τὸν θάνατον ἵνα ὥσπερ ἡγέρθη χριστὸς
 tism unto death, that as was raised up Christ
 ἐκ νεκρῶν διὰ τῆς δόξης τοῦ πατρὸς, οὕτως καὶ
 from among the dead by the glory of the Father, so also
 ἡμεῖς ἐν καινότητι ζωῆς περιπατήσωμεν. ὃ εἰ γὰρ σύμφυτοι
 we in newness of life should walk. For if conjoined
 γεγόνημεν τῷ ὁμοιωμάτι τοῦ θανάτου αὐτοῦ, ἀλλὰ καὶ
 we have become in the likeness of his death, so also
 τῆς ἀναστάσεως ἰσόμεθα. 6 τοῦτο γινώσκοντες, ὅτι ὁ παλαιὸς
 of (his) resurrection we shall be; this knowing, that old
 ἡμῶν ἀνθρώπος συνεσταυρώθη, ἵνα καταργηθῇ τὸ σῶμα
 our man was crucified with (him), that might be annulled the body

sinned (for indeed the judgment is of one to sentence of death) but the free gift is of many failings to justification.

17 For if by the fall of the one, death ruled through the one, much more those who are receiving the abundance of grace and the gift of righteousness shall rule in life by the One, Jesus Christ.

18 So, then, as through one fall the sentence of death was to all men, so also through one completed righteousness the free gift came to all men to justification of life.

19 For as through the one man's failure to obey the many were placed in the position of sinners, so also through the obedience of the One, the many shall be placed in the position of righteous ones.

20 But the Law came in beside, in order that the offense might increase. But where sin increased,

21 grace superabounded much more — so that as sin ruled in death, so also grace might rule through righteousness to life everlasting through Jesus Christ, our Lord.

CHAPTER 6

1 What then, shall we say? Shall we go on in sin so that grace may abound?

2 Let it not be! We who died to sin, how shall we still live in it?

3 What? Do you not understand that as many as were baptized into Christ Jesus, we were baptized into His death?

4 So we were buried with Him through baptism into death, so that as Christ was raised from among the dead by the glory of the Father, so also we should walk in newness of life.

5 For if we have been joined together in the likeness of His death, so we shall also certainly be in resurrection,

6 knowing this, that our old man was crucified with Him so that the body of sin

■ [τῆς δωρεᾶς] L.

■ ἐπιμενοῦμεν should we continue OLTRA W.

might be done away with — so that we no longer should serve sin.

⁷For he that has died has been justified from sin.

⁸Now if we died with Christ, we believe that we shall also live with Him,

⁹knowing that when Christ was raised up from among the dead He never dies again. Death does not rule over Him any more.

¹⁰For in that He died, He died to sin once for all. But in that He lives, He lives to God.

¹¹So also you count yourselves truly dead to sin, but alive to God in Christ Jesus, our Lord.

¹²Therefore, do not let sin be king in your mortal body, to obey it in its evil desires.

¹³Do not give your members as instruments of unrighteousness to sin, but give yourselves completely to God as one alive from the dead, and your members as instruments of righteousness to God.

¹⁴For sin shall not lord it over you, for you are not under Law, but under grace.

¹⁵What then? Shall we sin because we are not under Law, but under grace? Let it not be!

¹⁶Do you not know that to whom you give yourselves as slaves for obedience, you are slaves to him whom you obey — whether of sin to death or of obedience to righteousness.

¹⁷But thanks to God, you were the slaves of sin, but you obeyed from the heart the form of teaching to which you were yielded.

¹⁸And being set free from sin, you became slaves to righteousness.

¹⁹I speak in the manner of men, because of the weakness of your flesh. For as you gave your members up in bondage to uncleanness, and to lawless act after lawless act, so now devote your members in bondage to righteousness to holiness.

²⁰For when you were the slaves of sin, you

τῆς ἁμαρτίας, τοῦ μηκέτι δουλεύειν ἡμᾶς τῇ ἁμαρτίᾳ.
of sin, that "no" longer "be" subservient "we" to sin.

⁷ ὁ γὰρ ἀποθανὼν δεικνύεται ἀπὸ τῆς ἁμαρτίας. ⁸ Εἰ δὲ
For he that died has been justified from sin. Now if

ἀπέθανομεν σὺν Χριστῷ, πιστεύομεν ὅτι καὶ ὀσζήσομεν.
we died with Christ, we believe that also we shall live with

αὐτῷ, ⁹ εἰδοτες ὅτι Χριστὸς ἰεργεθεὶς ἐκ
him, knowing that Christ having been raised up from among [the]

νεκρῶν, οὐκέτι ἀποθνήσκει· θάνατος αὐτοῦ οὐκέτι κυριεῖ.
dead, no more dies: death "him" no "more" rules "over".

¹⁰ Πρὸ γὰρ ἀπέθανεν, τῇ ἁμαρτίᾳ ἀπέθανεν ἐφάπαξ. Πρὸ δὲ
For in that he died, to sin "he" died once for all; but in that

ζῇ, ζῇ τῷ θεῷ. ¹¹ οὕτως καὶ ὑμεῖς λογίζεσθε ἑαυτοὺς ὡς
he lives, he lives to God. So, also ye reckon yourselves

νεκροὺς μὲν ἔναι τῇ ἁμαρτίᾳ, ζῶντας δὲ τῷ θεῷ, ἐν Χριστῷ
"dead" "indeed" "to" "be" to sin, but alive to God, in Christ

Ἰησοῦ τῷ κυρίῳ ἡμῶν. ¹² Μὴ οὖν βασιλεύειν τῇ ἁμαρτίᾳ
Jesus our Lord. "Not" "therefore" "let" "reign" "sin"

ἐν τῷ θνητῷ ὑμῶν σώματι, εἰς τὸ ὑπακούειν αὐτῇ ἐν ταῖς
in your mortal body, for to obey it in

ἐπιθυμίαις αὐτοῦ. ¹³ μηδὲ παριστάνετε τὰ μέλη ὑμῶν ὅπλα
its desires. Neither be yielding your members instruments

ἀδικίας τῇ ἁμαρτίᾳ· ἀλλὰ παραστήσατε ἑαυτοὺς τῷ
of unrighteousness to sin, but yield yourselves

θεῷ ὡς ἔκ νεκρῶν ζῶντας, καὶ τὰ μέλη ὑμῶν
to God as "from" among [the] "dead" "alive", and your members

ὅπλα δικαιοσύνης τῷ θεῷ. ¹⁴ ἁμαρτία γὰρ ὑμῶν οὐ
instruments of righteousness to God. For sin "you" not

κυριεῖ· οὐ γὰρ ἐστε ὑπὸ νόμον, ἀλλὰ ὑπὸ χάριν.
"shall" rule "over", for "not" "are" ye under law, but "under" grace.

¹⁵ Τί οὖν; ἁμαρτήσομεν ὅτι οὐκ ἐσμὲν ὑπὸ νόμον,
What then? shall we sin because we are not under law

ἀλλὰ ὑπὸ χάριν; μὴ γένοιτο. ¹⁶ οὐκ οἶδατε ὅτι ὅς
but under grace? May it not be! Know ye not that to whom

παριστάνετε ἑαυτοὺς δούλους εἰς ὑπακοήν, δοῦλοι ἐστε
ye yield yourselves bondmen for obedience, bondmen ye are

τῷ ὑπακούετε, ἥτοι ἁμαρτίας εἰς θάνατον, ἢ ὑπακοῆς
to him whom ye obey, whether of sin to death, or of obedience

εἰς δικαιοσύνην; ¹⁷ χάρις δὲ τῷ θεῷ, ὅτι ἦτε δούλοι τῆς
to righteousness? But thanks [be] to God, that ye were bondmen

ἁμαρτίας, ὑπακούσατε δὲ ἐκ καρδίας εἰς ὃν παρεδόθητε
of sin, but ye obeyed from [the] heart "to" "which" ye "were" "delivered"

τύπον διδασκῆς. ¹⁸ ἐλευθερωθέντες δὲ ἀπὸ τῆς ἁμαρτίας,
"a" form "of" "teaching". And having been set free from sin,

ἐδουλώθητε τῇ δικαιοσύνῃ. ¹⁹ Ἀνθρώπινον λέγω διὰ
ye became bondmen to righteousness. Humanly I speak on account of

τὴν ἀσθενεῖαν τῆς σαρκὸς ὑμῶν. Ὅσπερ γὰρ ὑμεῖς ἐκείνη
the weakness of your flesh. For as ye yielded

τὰ μέλη ὑμῶν δούλα τῇ ἀκαθαρσίᾳ καὶ τῇ ἀνομίᾳ εἰς τὴν
your members in bondage to uncleanness and to lawlessness unto

ἀνομίαν, οὕτως νῦν παραστήσατε τὰ μέλη ὑμῶν δούλα τῇ
lawlessness, so now yield your members in bondage to

δικαιοσύνῃ εἰς ἁγιασμόν. ²⁰ ὅτε γὰρ δούλοι ἦτε τῆς
to righteousness unto sanctification. For when bondmen ye were

ο σὺν Χ. ΛΙΤΑ. Ρ ὁ Ε. γ + εἶναι to be [τ]. ι — εἶναι GLTITAW. * — τῷ κυρίῳ ἡμῶν OLITITAW. * — αὐτῇ ἐν GLITAW. * — ταῖς ἐπιθυμίαις αὐτοῦ Ο. * ὥστε ΛΤΙΤΑ. * ἀλλὰ ΛΙΤΑ W. † ἁμαρτήσωμεν should we sin LITTA W.

ἀμαρτίας, ἐλευθεροί ἦτε τῇ δικαιοσύνῃ. 21 τίνα οὖν
 of sin, free ye were as to righteousness. What therefore
 καρπὸν εἶχετε τότε, ἔφ' ᾧ ἄρ' ἐπαισχύνεσθε;
 'fruit had ye then, in the [thing-] of which now ye are ashamed?
 τὸ γὰρ τέλος ἐκείνων θάνατος. 22 νυνὶ δὲ ἐλευθερω-
 for the end of those things [is] death. But now having been
 θέντες ἀπὸ τῆς ἀμαρτίας, δουλωθέντες δὲ τῷ θεῷ, ἔχετε
 set free from sin, and having become bondmen to God, ye have
 τὸν καρπὸν τῶν εἰς ἁγιασμόν, τὸ δὲ τέλος ζωὴν αἰώνιον.
 your fruit unto sanctification, and the end life eternal.
 23 τὰ γὰρ ὀφώνια τῆς ἀμαρτίας θάνατος* τὸ δὲ χάρισμα
 For the wages of sin [is] death; but the free gift
 τοῦ θεοῦ ζωὴ αἰώνιος ἐν χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν.
 of God life eternal in Christ Jesus our Lord.

7 Ἡ ἀγνοεῖτε, ἀδελφοί, γινώσκουσιν γὰρ νόμον λαλῶ, ὅτι
 Are ye ignorant, brethren, for to those knowing Law I speak, that
 ὁ νόμος κυριεύει τοῦ ἀνθρώπου ἐφ' ὅσον χρόνον ζῇ;
 the Law rules over the man for as long as 'time he may live?
 2 ἢ γὰρ ὕπανδρος γυνὴ τῷ ζῶντι ἀνδρὶ δίδεται νόμος;
 For the married woman to the living husband is bound by law;
 εἰν δὲ ἀποθάνῃ ὁ ἀνὴρ κατηργηται ἀπὸ τοῦ νόμου* τοῦ
 but if should die the husband, she is cleared from the law of the
 ἀνδρός. 3 ἄρα οὖν ζῶντος τοῦ ἀνδρός μοιχαλὶς χρηματίζει,
 husband: so then, 'living 'the 'husband, as adulteress she shall be called,
 εἰν γένηται ἀνδρὶ ἑτέρῳ* εἰν δὲ ἀποθάνῃ ὁ ἀνὴρ, ἐλευθέρα
 if she be to 'man 'another; but if should die the husband, free
 ἔστιν ἀπὸ τοῦ νόμου, τοῦ μὴ εἰναυτὴν μοιχαλῖδα, γενο-
 sious from the law, so as for her not to be an adulteress, having
 μένιν ἀνδρὶ ἑτέρῳ. 4 ὥστε, ἀδελφοί μου, καὶ ὑμεῖς ἰθνατώ-
 become to 'man 'another. So that, my brethren, also ye were made
 θητε τῷ νόμῳ διὰ τὸ σῶμα τοῦ χριστοῦ, εἰς τὸ γενέσθαι
 dead to the law by the body of the Christ, for 'to 'be
 ὑμᾶς ἑτέροι, τῷ ἐκ νεκρῶν ἐγερθέντι, ἵνα καρπο-
 'you to another, who from among [the] dead was raised, that we should
 φροῇσμεν τῷ θεῷ. 5 ὅτε γὰρ ἦμεν ἐν τῇ σαρκί, τὰ παθή-
 bring forth fruit to God. For when we were in the flesh, the pas-
 ματα τῶν ἀμαρτιῶν τὰ διὰ τοῦ νόμου ἐνηργεῖτο ἐν
 sions of sins, which [were] through the law, wrought in
 τοῖς μέλεσιν ἡμῶν εἰς τὸ καρποφορῆσαι τῷ θανάτῳ* ὅ νυνὶ δὲ
 our members to the bringing forth fruit to death; but now
 κατηργήθημεν ἀπὸ τοῦ νόμου, ἀποθανόντες* ἐν ᾧ κατε-
 we were cleared from the law, having died [in that] in which we were
 χόμεθα, ὥστε δουλεύειν ᾧ μᾶς* ἐν καινότητι πνεύματος, καὶ
 held, so that 'should 'serve 'we in newness of spirit, and
 οὐ παλαιότητι γραμματος.
 not in oldness of letter.

7 Τί οὖν ἐροῦμεν; ὁ νόμος ἀμαρτία; μὴ γένοιτο*
 What then shall we say? [Is] the law sin? May it not be!
 ἀλλὰ τὴν ἀμαρτίαν οὐκ ἔγνων εἰ μὴ διὰ νόμον* τὴν τε γὰρ
 But sin I knew not unless by law: for also
 ἐπιθυμίαν οὐκ ᾔδειν εἰ μὴ ὁ νόμος ἔλεγεν, οὐκ
 lust I had not been conscious of unless the law said, 'Not
 ἱπθυμῆσαι* 8 ἀφορμὴν δὲ λαβοῦσα ἡ ἀμαρτία διὰ τῆς
 'thou 'shalt lust; but 'an 'occasion 'having 'taken 'sin by the

were free as to righteousness.

21 What fruit did you have then in the things of which you are now ashamed? For the end of those things is death.

22 But now being set free from sin, and having become bondslaves to God, you have your fruit to holiness, and the end, life everlasting.

23 For the wages of sin is death, but the free gift of God is eternal life through Jesus Christ, our Lord.

CHAPTER 7

1 Do you not understand, brothers (for I speak to those who know the Law), that the Law rules over a man as long as he lives?

2 For the married woman is bound by law to the living husband. But if the husband dies, she is freed from the law of her husband.

3 So, then, while the husband is alive she will be called an adulteress if she becomes another man's. But if the husband should die, she is free from the law, so as not to be an adulteress if she becomes another man's.

4 So that, my brothers, you also were made dead to the Law through the body of Christ, in order for you to become Another's (who was raised from among the dead so that we could bear fruit to God).

5 For when we were in the flesh, the passions of sin (which were through the Law) worked in our members to bear fruit to death.

6 But now we have been set free from the Law, being dead to that in which we were held, so that we should serve in newness of spirit and not in oldness of letter.

7 What then shall we say? Is the Law sin? Let it not be said! But I did not know sin except through Law. For I would not have recognized lust unless the Law had said, "You shall not lust."

8 But sin, receiving an opportunity through

* the question ends at then L.T.

ο ἀποθανόντες (read as A.V.) E.

4 [ἡμᾶς] L.T.

* + μὲν indeed L.A.

b — τοῦ νόμου E.

the commandment, worked out in me every lust. For apart from Law, sin was dead.

⁹And I was alive apart from Law once, but the commandment came and sin came alive, and I died.

¹⁰And the commandment which was to life was found to be death to me.

¹¹For sin, receiving an opportunity through the commandment, seduced me, and through it killed me.

¹²So that the Law truly is holy and the commandment is holy and just and good.

¹³That which is good, then, has it become death to me? Let it not be! But sin, that it might be revealed as sin, worked death to me by that which is good — so that sin might become excessively sinful through the commandment.

¹⁴For we know that the Law is spiritual and I am fleshly, being sold under sin.

¹⁵For I do not approve what I do — for I do not do this which I will, but I do this that I hate.

¹⁶But if I do what I do not will, I consent to the Law that it is good.

¹⁷Now, then, I am no longer working it out, but the sin living in me is working it out.

¹⁸For I know that in me (that is, in my flesh) there dwells no good. For to desire is present with me, but how to work out the good I do not find.

¹⁹For the good that I desire, I do not do. But the evil I do not desire, this I do.

²⁰But if I do that which I do not desire, it is no longer I working it out, but sin living in me.

²¹I find, then, a law — that when I desire to do what is right, evil is present with me.

²²For I delight in the law of God according to the inward man.

²³But I see another law in my members

ἐντολῆς *κατεργάσατο* ἐν ἐμοὶ πᾶσαν ἐπιθυρίαν. χωρὶς γὰρ
commandment *worked out in me every lust; for apart from
νόμου ἁμαρτία νεκρά. Ὁ ἐγὼ δὲ ἔζων χωρὶς νόμου
law sin [was] dead. But I was alive apart from law
ποτὶ ἐλθοῦσης δὲ τῆς ἐντολῆς, ἡ ἁμαρτία ἀνέζησεν, ἐγὼ δὲ
once; but having come the commandment, sin revived, but I
ἀπέθανον. 10 καὶ εὗρήθη μοι ἡ ἐντολή ἣ
died. And was found to me [that] the commandment which [was]

εἰς ζωὴν, αὐτῇ* εἰς θάνατον. 11 ἡ γὰρ ἁμαρτία ἀφορμὴν
to life, this [to be] to death; for sin *an occasion
λαβοῦσα διὰ τῆς ἐντολῆς ἐξηπάτησέν με, καὶ δι' αὐτῆς
having taken by the commandment, deceived me, and by it
ἀπέκτεινεν. 12 ὥστε ὁ μὲν νόμος ἅγιος, καὶ ἡ ἐντολή
slew [me]. So that the law indeed [is] holy, and the commandment

ἀγία καὶ δικαία καὶ ἀγαθή. 13 Τὸ οὖν ἀγαθὸν ἐμοὶ
holy and just and good. That which then [is] good, to me
γέγονεν θάνατος; μὴ γένοιτο. ἅλλὰ ἡ ἁμαρτία, ἵνα
has it become death? May it not be! But sin, that

φανῇ ἁμαρτία, διὰ τοῦ ἀγαθοῦ μοι κατεργαζομένη
it might appear sin, by that which [is] good to me working out
θάνατον, ἵνα γένηται καθ' ὑπερβολὴν ἁμαρτωλὸς ἡ ἁμαρτία
death; that *might become* excessively *sinful* in

διὰ τῆς ἐντολῆς. 14 Οἶδα μὲν γὰρ ὅτι ὁ νόμος πνευματικός
by the commandment. For we know that the law spiritual
ἐστίν· ἐγὼ δὲ ἱσαρκίος* εἰμι, πεπραμένος ὑπὸ τὴν ἁμαρτίαν.
is; but I *fleshly* am, having been sold under sin.

15 ὃ γὰρ κατεργάζομαι, οὐ γινώσκω· οὐ γὰρ ὃ θέλω, τοῦτο
For what I work out, I do not own: for not what I will, this
πράσσω* ἀλλ' ὃ μισῶ, τοῦτο ποίω. 16 εἰ δὲ ὃ οὐ θέλω,
I do; but what I hate, this I practise. But if what I do not will,

τοῦτο ποίω, *σύμφημι* τῷ νόμῳ ὅτι καλὸς. 17 νυνὶ δὲ
this I practise, I consent to the law that [it is] right. Now then
οὐκέτι ἐγὼ κατεργάζομαι αὐτό, ἀλλ' ἡ μοικοῦσα* ἐν ἐμοὶ
no longer I am working out it; but the *dwelling in me

ἁμαρτία. 18 Οἶδα γὰρ ὅτι οὐκ οἶκε ἐν ἐμοί, *τουτέστιν* ἐν
sin. For I know that there dwells not in me, that is in
τῇ σαρκί μου, ἀγαθόν· τὸ γὰρ θέλει παράκειταί μοι, τὸ δὲ
my flesh, good: for to will is present with me, but

κατεργάζεσθαι τὸ καλὸν οὐχ εὐρίσκω. 19 οὐ γὰρ ὃ θέλω
to work out the right I find not. For not what I will
ποιῶ ἀγαθόν· ἀλλ' ὃ οὐ θέλω κακόν, τοῦτο πράσσω.
do I practise good; but what I do not will evil, this I do.

20 εἰ δὲ ὃ οὐ θέλω ἔγω, τοῦτο ποίω, οὐκέτι
But if what I do not will I, this I practise, [it is] no longer
ἐγὼ κατεργάζομαι αὐτό, ἀλλ' ἡ οἰκοῦσα ἐν ἐμοὶ ἁμαρτία.
I [who] work out it, but the dwelling in me sin.

21 Εὐρίσκω ἅρα τὸν νόμον τῷ θέλοντι ἐμοὶ ποιεῖν τὸ καλόν,
I find then the law who will to me to practise the right,
ὅτι ἐμοὶ τὸ κακὸν παράκειταί. 22 συνίδομαι γὰρ τῷ νόμῳ
that me evil is present with. For I delight in the law
τοῦ θεοῦ κατὰ τὸν ἑσω ἄνθρωπον· 23 βλέπω δὲ ἕτερον
of God according to the inward man: but I see another

* κατεργάσατο TITAN. ἡ αὐτὴ GW. ὃ ἐγένετο did it become LITVAN. ἡ ἀλλ' LA.
ἡ σάρκινος fleshy OLITVAN. ἡ σὺν T. ἡ ἀλλὰ LITVA. ἡ ἐνοικοῦσα T. ἡ τοῦτ'
ἐστίν OT. ὃ οὐ [is] ποῦ LITVA. ἡ ἀλλὰ TITAN. ἡ — ἐγὼ (read οὐ θέλω I do not will)
ἐστίν] W.

νόμον ἐν τοῖς μέλεσίν μου ἀντιστρατεύόμενον τῷ νόμῳ τοῦ
law in my members warring against the law
νοός μου, καὶ αἰχμαλωτίζοντά με¹ τῷ νόμῳ τῆς ἁμαρτίας
of my mind, and leading captive me to the law of sin
τῷ ὄντι ἐν τοῖς μέλεσίν μου. 24 ταλαίπωρος ἐγὼ ἀνθρώπος²
which is in my members. O wretched I man!
τίς με ῥύσεται ἐκ τοῦ σώματος τοῦ θανάτου τούτου;
who me shall deliver out of the body of this death?
25 εὐχαριστῶ³ τῷ θεῷ διὰ Ἰησοῦ χριστοῦ τοῦ κυρίου ἡμῶν.
I thank God through Jesus Christ our Lord.
ἄρα οὖν αὐτὸς ἐγὼ τῷ μὲν⁴ νοῷ δουλεύω νόμῳ θεοῦ;
So then myself I with the indeed mind serve law God's;
τῷ δὲ σαρκὶ νόμῳ ἁμαρτίας.
but with the flesh law sin's.

8 Οὐδὲν ἴρα νῦν κατάκριμα τοῖς ἐν χριστῷ Ἰησοῦ, ¹μη
[There is] then now no condemnation to those in Christ Jesus, ²οὐ γὰρ
κατὰ σάρκα περιπατοῦσιν, ἀλλὰ κατὰ πνεῦμα. ³2 ὁ γὰρ
according to flesh who walk, but according to Spirit. For the
νόμος τοῦ πνεύματος τῆς ζωῆς ἐν χριστῷ Ἰησοῦ ἡλευθέρωσέν
law of the Spirit of life in Christ Jesus set free
με⁴ ἀπὸ τοῦ νόμου τῆς ἁμαρτίας καὶ τοῦ θανάτου. 3 Τὸ γὰρ
me from the law of sin and of death. For
ἀδύνατον τοῦ νόμου, ἐν ᾧ ἡσθένη διὰ τῆς σαρκός,
powerless [being] the law, in that it was weak through the flesh,
ὁ θεὸς τὸν ἑαυτοῦ υἱὸν πέμψας ἐν ὁμοιώματι σαρκὸς ἁμαρτίας
God, His own Son having sent, in likeness of flesh of sin,
καὶ περὶ ἁμαρτίας κατέκρινεν τὴν ἁμαρτίαν ἐν τῇ σαρκί, 4 ἵνα
and for sin, condemned sin in the flesh, that
τὸ δικαίωμα τοῦ νόμου πληρωθῇ ἐν ἡμῖν, τοῖς μὴ κατὰ
the requirement of the law should be fulfilled in us, who not according to
σάρκα περιπατοῦσιν, ἀλλὰ κατὰ πνεῦμα. 5 Οἱ γὰρ
flesh walk, but according to Spirit. For they that
κατὰ σάρκα ὄντες, τὰ τῆς σαρκὸς φρονοῦσιν⁵ οἱ δὲ
according to flesh are, the things of the flesh mind; and they
κατὰ πνεῦμα, τὰ τοῦ πνεύματος. 6 τὸ γὰρ φρόνημα
according to Spirit, the things of the Spirit. For the mind
τῆς σαρκὸς θάνατος⁶ τὸ δὲ φρόνημα τοῦ πνεύματος, ζωὴ
of the flesh [is] death; but the mind of the Spirit, life
καὶ εἰρήνη. 7 Διότι τὸ φρόνημα τῆς σαρκὸς ἐχθρὰ εἰς
and peace. Because the mind of the flesh [is] enmity towards
θεόν⁷ τῷ γὰρ νόμῳ τοῦ θεοῦ οὐχ ὑποτάσσεται, οὐδὲ γὰρ δύνα-
God: for to the law of God it is not subject; for neither can
ται⁸ 8 οἱ δὲ ἐν σαρκὶ ὄντες, θεῷ ὀφείλουσιν οὐ δύνανται.
It [be]; and they that in flesh are, God please cannot.
9 Ὑμεῖς δὲ οὐκ ἐστὲ ἐν σαρκί, ἀλλ' ἐν πνεύματι, εἴπερ
But ye not are in flesh, but in Spirit, if indeed [the]
πνεῦμα θεοῦ οἰκεῖ ἐν ὑμῖν. εἰ δὲ τις πνεῦμα χριστοῦ
Spirit of God dwells in you; but if anyone [the] Spirit of Christ
οὐκ ἔχει, οὗτος οὐκ ἔστιν αὐτοῦ. 10 εἰ δὲ χριστὸς ἐν ὑμῖν, τὸ
has not, he is not of him: but if Christ [be] in you, the
μὲν σῶμα νεκρὸν ἔστι⁹ ἁμαρτίαν, τὸ δὲ πνεῦμα ζωὴ
indeed body [is] dead on account of sin, but the Spirit life
διὰ δικαιοσύνης. 11 εἰ δὲ τὸ πνεῦμα τοῦ ἐγείναντο¹⁰
on account of righteousness. But if the Spirit of him who raised up

warring against the law of my mind and leading me captive to the law of sin which is in my members.

²⁴ O wretched man that I am! Who shall deliver me from the body of this death?

²⁵ I thank God through Jesus Christ, our Lord! So then, I myself with the mind truly serve the law of God, but with the flesh the law of sin.

CHAPTER 8

¹ There is therefore now no condemnation to those in Christ Jesus, who walk not according to the flesh, but according to the Spirit.

² For the law of the Spirit of life in Christ Jesus set me free from the law of sin and of death.

³ For what the Law was not able to do, in that it was weak through the flesh, God, in sending His own Son in the likeness of sinful flesh and to be a sacrifice for sin, condemned sin in the flesh.

⁴ In order that the righteous demand of the Law should be fulfilled in us, who walk not according to the flesh but according to the Spirit.

⁵ For they who are according to the flesh set their mind on the things of the flesh — and they who are according to the Spirit on the things of the Spirit.

⁶ For the mind of the flesh is death, but the mind of the Spirit is life and peace.

⁷ Because the mind of the flesh is enmity towards God — for it is not subject to the law of God, for neither can it be.

⁸ And they that are in the flesh are not able to please God.

⁹ But you are not in the flesh but in the Spirit if the Spirit of God really dwells in you. But if anyone has not the Spirit of Christ, he is not His.

¹⁰ But if Christ is in you, the body indeed is dead because of sin, but the Spirit is life because of righteousness.

¹ + ἐν ἐν (the) τῇ [is].
and of nature GLTITAW.

² χάρις thanks (to God) LITTA.
στ ἐκεῖ T.

³ — μὲν T.
ἀλλὰ TITAA.

⁴ — μὴ κατὰ θε-
ν + τὸν τῇ [is].

¹¹But if the Spirit of Him who raised up Jesus from among the dead dwells in you, He who raised up the Christ from among the dead will also make your death-doomed bodies live because of His Spirit that dwells in you.

¹²So, then, brothers, we are not debtors to the flesh, to live according to the flesh.

¹³For if you live according to the flesh, you are going to die. But if you by the Spirit put to death the deeds of the body, you will live —

¹⁴for as many as are led by the Spirit of God, these are the sons of God!

¹⁵For you did not receive a spirit of bondage again to fear, but you received a

spirit of adoption in which we cry, Abba — Father!

¹⁶The Spirit Himself bears witness with our spirit that we are children of God.

¹⁷And if children, also heirs, truly heirs of God and joint-heirs of Christ, if we indeed suffer together, so that we may also be glorified together.

¹⁸For I calculate that the sufferings of this present time are not worthy to be compared with the glory about to be revealed to us.

¹⁹For the creation eagerly looks out for the unveiling of the sons of God,

²⁰for the creation has been made subject to weakness (not of its own will, but because of Him who made it subject) in hope

²¹that the creation itself also will be delivered from the bondage of decay into the glorious liberty of the children of God.

²²For we know that the whole creation groans together and labors together in pain until now.

²³And not only so, but even we ourselves, having the first-fruit of the Spirit, we ourselves groan in ourselves, waiting for adoption — the redemption of our body.

²⁴For we were saved in hope, but hope

Ἰησοῦν ἐκ νεκρῶν οἰκεῖ ἐν ὑμῖν, ὁ ἰσχυρὰς τὸν Ἰησοῦν ἐκ νεκρῶν ζῶποιήσει καὶ τὰ θνητὰ σώματα
Christ from among (the) dead will quicken also mortal bodies
ὑμῶν διὰ τοῦ ἐνοικοῦν αὐτοῦ πνεύματος ἐν ὑμῖν. 12 Ἀρα
your on account of that dwells his Spirit in you. 12 So

οὐδ', ἀδελφοί, ὀφείλεται ἐσμεν οὐ τῇ σαρκί, τοῦ κατὰ σάρκα
then, brethren, debtors we are, not to the flesh, according to flesh
ζῆν. 13 εἰ γὰρ κατὰ σάρκα ζήτε, μέλλετε ἀποθνήσκειν.
live; for if according to flesh ye live, ye are about to die;

εἰ δὲ πνεύματι τὰς πράξεις τοῦ σώματος θανατοῦτε, ζήσαθε.
but if by (the) Spirit the deeds of the body ye put to death, ye will live:

14 Ὅσοι γὰρ πνεύματι θεοῦ ἄγονται, οὗτοί εἰσιν υἱοὶ θεοῦ.
for as many as by (the) Spirit of God are led, these are sons of God.

15 οὐ γὰρ ἐλάβετε πνεῦμα δουλείας πάλιν εἰς φόβον, ἀλλ'
For not ye received a spirit of bondage again unto fear, but

ἐλάβετε πνεῦμα υἱοθεσίας, ἐν ᾧ κράζομεν, Ἀββὰ, ὁ πατήρ.
ye received a Spirit of adoption, whereby we cry, Abba, Father.

16 Αὐτὸ τὸ πνεῦμα συμμαρτυρεῖ τῷ πνεύματι ἡμῶν, ὅτι
Itself the Spirit bears witness with our spirit, that

ἐσμεν τέκνα θεοῦ. 17 εἰ δὲ τέκνα, καὶ κληρονόμοι κληρονομίαι
we are children of God. And if children, also heirs: heirs

μὲν θεοῦ, ὁ συγκαληρονόμος δὲ χριστοῦ· εἴπερ συμπάσχομεν,
indeed of God, and joint-heirs of Christ; if indeed we suffer together,

ὥστε καὶ συνδοξασθώμεν.
that also we may be glorified together.

18 Λογιζομαι γὰρ ὅτι οὐκ ἄξια τὰ παθήματα τοῦ νῦν
For I reckon that not worthy (are) the sufferings of the present

καιροῦ πρὸς τὴν μέλλουσαν δόξαν ἀποκαλυφθῆναι
time (to be compared) with the about glory to be revealed
εἰς ἡμᾶς. 19 Ἡ γὰρ ἀποκαταδοκία τῆς κτίσεως τὴν ὁποίαν
to us. For the earnest expectation of the creation the

λυσιν τῶν υἱῶν τοῦ θεοῦ ἀπεκδέχεται. 20 τῷ γὰρ ματαιότητι
lution of the sons of God awaits; for to vanity

ἡ κτίσις ὑπετάγη, οὐχ ἑκούσῃ, ἀλλὰ διὰ τὸν ὑποτα-
the creation was subjected, not willingly, but by reason of him who sub-
τάξαντα, ἐπ' ἣν ἐλπιδί 21 ὅτι καὶ αὐτὴ ἡ κτίσις ἐλευθεριω-
jected (it), in hope that also itself the creation shall be

θήσεται ἀπὸ τῆς δουλείας τῆς φθορᾶς εἰς τὴν ἐλευθερίαν
freed from the bondage of corruption into the freedom

τῆς δόξης τῶν τέκνων τοῦ θεοῦ. 22 οἶδαμεν γὰρ ὅτι πᾶσα ἡ
of the glory of the children of God. For we know that all the

κτίσις βασταίνεται καὶ συνωδίνει ἀχρι τοῦ νῦν. 23 οὐ
creation groans together and travails together until now. Not

μόνον δέ, ἀλλὰ καὶ αὐτοὶ τὴν ἀπαρχὴν τοῦ πνεύματος
only and (so), but even ourselves the first-fruit of the Spirit

ἔχοντες, καὶ ἡμεῖς αὐτοὶ ἐν ἑαυτοῖς στενάζομεν, υἱοθεσίαν
having, also we ourselves in ourselves groan, adoption

ἀπεκδεχόμενοι, τὴν ἀπολύτρωσιν τοῦ σώματος ἡμῶν. 24 τῷ
awaiting—the redemption of our body.

γὰρ ἐλπίδι ἐσώθημεν· ἐλπὶς δὲ βλεπομένη οὐκ ἐστιν ἐλπίς.
For in hope we were saved; but hope seen is not hope;

^a — τὸν LITTA.

^a χριστὸν [Ἰησοῦν] (Jesus) ἐκ νεκρῶν x; ἐκ νεκρῶν χριστὸν Ἰησοῦν T.

^b τοῦ ἐνοικοῦντος αὐτοῦ πνεύματος (read as A. V.) ET. ^c υἱοὶ εἰσιν θεοῦ LITTAW. ^d δου-
λίαις T. ^e ἀλλὰ LITTA. ^f σιν. T. ^g σιν. TA. ^h εἰς T. ⁱ διότι T. ^j δουλείας T.

^k ἡμεῖς καὶ τα; [ἡμεῖς] καὶ LIT.

ἔ.γάρ βλέπει τις τί "καί" ἐλπίζει; 25 εἰ.δὲ ὁ οὐ
for what, 'sees' anyone why also does he hope for? But if what 'not
βλέπομεν ἐλπίζομεν, δι' ὑπομονῆς ἀπέκδεχόμεθα. 26 Ὡσαύτως
'we 'see we hope for, in endurance. we await. 'In 'like 'manner
δὲ καὶ τὸ πνεῦμα συναντιλαμβάνεται "ταῖς ἀσθενείαις" ἡμῶν
'and also the Spirit jointly helps our weaknesses;
τὸ.γάρ τί προσευξόμεθα καθὼς δεῖ, οὐκ.οἶδαμεν, ὅ.ἀλλ.
for that which we should pray for according as it behooves, we know not, but
αὐτὸ τὸ πνεῦμα ὑπερνυγχάνει ὑπὲρ ἡμῶν στεναγμοῖς
'itself 'the 'Spirit makes intercession for us with groanings
ἀλαλήτοις. 27 ὁ.δὲ ἑρευνῶν τὰς καρδίας οἶδεν τί τὸ
inexpressible But he who searches the hearts knows what [is] the
φρόνημα τοῦ πνεύματος, ὅτι κατὰ θεὸν ἐννυγχάνει ὑπὲρ
mind of the Spirit, because according to God he intercedes for
ἀγίων. 28 Οἶδαμεν.δὲ ὅτι τοῖς ἀγαπῶσιν τὸν θεὸν πάντα
saints. But we know that to those who love God all things
'συνεργεῖ εἰς ἀγαθόν, τοῖς κατὰ πρόθεσιν κλητοῖς
work together for good, to those who according to purpose 'called
οἶσιν. 29 ὅτι οὗς προέγνω, καὶ προώρισεν συμμόρ-
'are. Because whom he foreknew, also he predestinated [to be] conformed
φους τῆς εἰκόνος τοῦ.ιου.αὐτοῦ, εἰς τὸ εἶναι αὐτὸν πρῶ-
to the image of his Son, for 'to 'be 'him [the] first-
τότοκον ἐν πολλοῖς ἀδελφοῖς. 30 οὗς.δὲ προώρισεν. τοὺς
born among many brethren. But whom he predestinated, these
καὶ ἐκάλεσεν καὶ οὗς ἐκάλεσεν, τοὺς καὶ ἐδικαίωσεν οὗς
also he called; and whom he called, these also he justified; 'whom
δὲ ἐδικαίωσεν, τοὺς καὶ ἰδόξασεν.
'but he justified, these also he glorified.

31 Τί οὖν ἐροῦμεν πρὸς ταῦτα; εἰ ὁ θεὸς ὑπὲρ ἡμῶν,
What then shall we say to these things? If God [be] for us,
τίς καθ' ἡμῶν; 32 ὅς γε τοῦ.ιδίου.ιου.οὐκ.ἰφείσατο, ὅ.ἀλλ.
who against us? Who indeed his own Son spared not, but
ὑπὲρ ἡμῶν πάντων παρέδωκεν αὐτόν, πῶς οὐχὶ καὶ σὺν αὐτῷ
for us all gave up him, how 'not 'also 'with 'him
τὰ πάντα ἡμῖν χρηρίσεται; 33 τίς ἐγκαλέσει κατὰ
'all 'things 'us 'will 'he 'grant? Who shall bring an accusation against
ἐκλεκτῶν θεοῦ; θεὸς ὁ δίκαιων. 34 τίς ὁ κατα-
[the] elect of God? [It is] God who justifies: who he that con-
κρινων; χριστὸς ὁ ἀποθανών, μᾶλλον.δὲ καὶ ἔγερθείς,
demns? [It is] Christ who died, but rather also is raised up;
ὅς καὶ ἐστὶν ἐν δεξιᾷ τοῦ θεοῦ, ὅς καὶ ἐννυγχάνει ὑπὲρ
who also is at [the] right hand of God; who also intercedes for
ἡμῶν. 35 τίς ἡμᾶς χωρίσει ἀπὸ τῆς ἀγάπης τοῦ χριστοῦ;
us: who us shall separate from the love of Christ?
θλίψις, ἡ στενοχωρία, ἡ διωγμός, ἡ λιμός, ἡ γυμνότης, ἡ
tribulation, or, strait, or persecution, or famine, or nakedness, or
κίνδυνος, ἡ μάχα; 36 καθὼς γέγραπται, "Ὅτι ἕνεκά σου
danger, or, sword? According as it has been written, For thy sake
θανασούμεθα ὅλην τὴν ἡμέραν" ἐλογίσθημεν ὡς πρόβατα
we are put to death 'whole 'the day; we were reckoned as sheep
σφαγῆς. 37 Ἀλλ' ἐν τοῖς πᾶσιν ὑπερνικῶμεν διὰ
of slaughter. But in 'these 'things 'all 'we more than overcome through

that is seen is not hope. For what anyone sees, why does he also hope for it?

25 But if we hope for that which we do not see, we wait with patience.

26 And in the same way the Spirit also joins in to help our weaknesses. For we do not know what we should pray for as we ought, but the Spirit Himself pleads our case for us with groanings that cannot be spoken.

27 But He who searches the hearts knows what is the mind of the Spirit, because He pleads the case for the saints according to God.

28 And we know that all things work together for good to those who love God, to those who are the called according to His purpose.

29 Because whom He foreknew, He also predestinated to be conformed to the image of His Son, in order that He might be the firstborn among many brothers.

30 And whom He predestinated, these He also called. And whom He called, these He also justified. And whom He justified, these He also glorified.

31 What then shall we say to these things? If God is for us, who can be against us?

32 Truly, He who did not withhold His own Son, but surrendered Him for us all, shall He not also freely give us all things with Him?

33 Who shall bring any charge against God's elect? It is God who justifies!

34 Who is he that condemns? Christ is the One who died! Yes, rather, He is also raised up (who also is at the right hand of God, who also pleads our case for us).

35 Who shall separate us from the love of Christ? Shall trouble or distress or persecution or hunger or nakedness or danger or sword?

36 As it is written, "For Your sake we are killed all the day long. We were counted as sheep for slaughter."

37 But in all these things we more than

ἢ — καὶ LIT[A]. τῇ ἀσθενείᾳ (read our weakness) LIT[A.W]. ὅ. ἀλλὰ ΤΤΥ.
 Ρ — ὑπὲρ ἡμῶν LIT[A.W]. ὁ θεὸς ὁ δίκαιων. ὁ θεὸς God works together L.
 ὅ. ἀλλὰ LIT[A]. ὁ ἐρευνῶν τῶν καρδίας. ὁ ἐρευνῶν τῶν καρδίας. ὁ ἐρευνῶν τῶν καρδίας.
 Ο. LIT[A.W]. ὁ ἐρευνῶν τῶν καρδίας. ὁ ἐρευνῶν τῶν καρδίας. ὁ ἐρευνῶν τῶν καρδίας.

conquer through Him who loved us.

³⁸For I am persuaded that neither death nor life nor angels nor rulers nor powers nor things present nor things to come –

³⁹nor height, nor depth, nor any other created thing will be able to separate us from the love of God, which is in Christ Jesus, our Lord.

τοῦ ἀγαπήσαντος ἡμᾶς. 38 πίπτευμαι γὰρ ὅτι οὔτε
him who loved us. For I am persuaded that neither
θάνατος, οὔτε ζωὴ, οὔτε ἄγγελοι, οὔτε ἀρχαί, οὔτε δυ-
death, nor life, nor angels, nor principalities, nor
νάμεις,¹ οὔτε ἐνεστώτα, οὔτε μέλλοντα,² 39 οὔτε ὕψωμα, οὔτε
powers, nor things present, nor things to be, nor height, nor
βάθος, οὔτε τις κτίσις ἑτέρα δυνήσεται ἡμᾶς χωρίσαι
depth, nor any ³created thing ⁴other will be able us to separate
ἀπὸ τῆς ἀγάπης τοῦ θεοῦ, τῆς ἐν χριστῷ Ἰησοῦ τῷ κυρίῳ
from the love of God, which [is] in Christ Jesus ⁵Lord
ἡμῶν.
our.

CHAPTER 9

¹I tell the truth in Christ. I do not lie, my conscience witnessing with me in the Holy Spirit,

²that I have great grief and pain that never stops in my heart.

³For I myself was wishing to be a curse from Christ for my brothers, my kinsmen according to the flesh –

⁴who are Israelites, to whom belong the sonship and the glory and the covenants and the Law-giving and the service and the promises.

⁵To whom belong the fathers, and from whom comes the Christ, according to the flesh (Who is God-blessed over all forever! Amen!).

⁶Not, however, that the word of God has failed! For those are not all Israel who are out of Israel.

⁷Nor are all of them children because they are seed out of Abraham. But, "In Isaac shall seed be called to you."

⁸That is to say, the children of the flesh are not the ones who are the children of God, but the children of the promise are counted as the seed.

⁹For this word is of promise, "According to this time I will come, and there shall be a son born to Sarah."

¹⁰And not only this, but also when Rebecca had conceived by one, our father Isaac,

9 Ἀληθεῖαν λέγω ἐν χριστῷ, οὐ ψεύδομαι, ¹συμμαρτυρούσης²
Truth I say in Christ, I lie not, bearing witness with
μοι τῆς συνειδήσεώς μου ἐν πνεύματι ἁγίῳ, 2 ὅτι λύπη
me my conscience in [the] Spirit Holy, that grief
μοι ἐστὶν μεγάλη, καὶ ἀδιάλειπτος ὁδὸν τῆ καρδίας μου.
to me is great, and unceasing sorrow in my heart,
3 ἤχόμην γὰρ αὐτὸς ἐνὼ ἀνάθεμα εἶναι⁴ ἀπὸ τοῦ χριστοῦ
I was wishing myself I a curse to be from the Christ
ὑπὲρ τῶν ἀδελφῶν μου, τῶν συγγενῶν μου κατὰ σάρκα⁵
for my brethren, my kinsmen according to flesh;
4 οἵτινές εἰσιν Ἰσραηλῖται,⁶ ὧν ἡ υἱοθεσία καὶ ἡ δόξα,
who are Israelites, whose [is] the adoption and the glory,
καὶ αἱ διαθήκαι⁷ καὶ ἡ νομοθεσία, καὶ ἡ λατρεία καὶ αἱ
and the covenants and the lawgiving, and the service and the
ἐπαγγελίαι, 5 ὧν οἱ πατέρες, καὶ ἐξ ὧν ὁ χριστὸς τὸ
promises; whose [are] the fathers; and of whom [is] the Christ
κατὰ σάρκα, 6 ὧν ἐπὶ πάντων θεὸς εὐλογητὸς εἰς τοὺς
according to flesh, who is over all God blessed to the
αἰῶνας. ἀμήν. 6 Οὐχ οἶον δὲ ὅτι ἐκπέπτωκεν ὁ λόγος τοῦ
ages. Amen. Not however that has failed the word
θεοῦ. οὐ γὰρ πάντες οἱ ἐξ Ἰσραὴλ οὗτοι Ἰσραὴλ⁸
of God; for not all which [are] of Israel those [are] Israel:
7 οὐδ' ὅτι εἰσιν σπέρμα Ἀβραάμ, πάντες τέκνα, ἀλλ'
nor because they are seed of Abraham [are] all children; but,
ἐν Ἰσαὰκ ἐκληθήσεται σοι σπέρμα. 8 Ὁυτίστιν,⁹ οὐ τὰ
in Isaac shall be called to thee a seed. That is, not the
τέκνα τῆς σαρκός, τὰυτὰ τέκνα τοῦ θεοῦ· ἀλλὰ τὰ τέκνα
children of the flesh these [are] children of God; but the children
τῆς ἐπαγγελίας λογίζονται εἰς σπέρμα. 9 ἐπαγγελίας γὰρ
of the promise are reckoned for seed. For of promise
ὁ λόγος οὗτος, Κατὰ τὸν καιρὸν τοῦτον ἐλεύσομαι, καὶ
this word [is]. According to this time I will come, and
ἔσται τῇ Σάρρᾳ υἱός. 10 Οὐ μόνον δέ, ἀλλὰ καὶ Ῥε-
there shall be to Sarah a son. And not only [that], but also Re-
βέκκα ἐξ ἐνὸς κοίτην ἔχουσα, Ἰσαὰκ τοῦ πατρὸς ἡμῶν¹¹
becca by one conception having, Isaac our father,
11 «μήπω» γὰρ γεννιθέντων, μὴδὲ πραξάντων
not yet [the children] for being born, nor having done
τι ἀγαθὸν ἢ κακόν,¹² ἵνα ἡ κατ' ἐlection¹³ τοῦ θεοῦ
anything good or evil, (that the according to election of God
πρόθεσις¹⁴ μένῃ, οὐκ ἐξ ἔργων, ἀλλ' ἐκ τοῦ καλοῦντος,
purpose might abide, not of works, but of him who calls),

¹ οὔτε δυνάμεις placed after μέλλοντα ΟΛΤΙΤΑΨ. ² συμμ. Τ. ³ ἀνάθεμα εἶναι αὐτὸς ἐνὼ

ΛΙΤΙΨΑΨ. ⁴ Ἰσραηλῖται. Τ. ⁵ ἡ διαθήκη the covenant L. ⁶ αὐτὸς ἐστὶν ΟΥΤΙΤΑ. ⁷ μή

σοι ΛΙΤ. ⁸ φασίην ΛΙΤΑ. ⁹ πρόθεσις τοῦ θεοῦ ΟΛΤΙΤΑΨ.

12 ἡρόθη¹ αὐτῇ, Ὅτι ὁ μείζων δουλεύσει τῷ ἐλάσσονι²
It was said to her, The greater shall serve the lesser :

13 καθὼς γέγραπται, Τὸν Ἰακώβ ἠγάπησα, τὸν δὲ Ἠσαὺ³
according as it has been written, Jacob I loved, and Esau
μισήσα.
I hated.

14 Τί οὖν ἐροῦμεν; μὴ ἀδικία παρὰ τῷ θεῷ;
What then shall we say? Unrighteousness with God [is there]?

μη· γίνονται· 15 τῷ· γὰρ· Μωσῇ⁴ λέγει, Ἐλεῖσω ὃν ἂν
May it not be! For to Moses he says, I will shew mercy to whomsoever
ἐλεῶ, καὶ οἰκτειρήσω ὃν ἂν οἰκτείρω.
I shew mercy, and I will feel compassion on whomsoever I feel compassion.

16 Ἄρα οὖν οὐ τοῦ θέλοντος, οὐδὲ τοῦ τρέχοντος,
So then [it is] not of him that wills, nor of him that runs,
ἀλλὰ τοῦ ἡλεούντος⁵ θεοῦ. 17 λέγει· γὰρ ἡ γραφή τῷ Φαραῷ,
but 'who shews mercy' of God. For says the scripture to Pharaoh,

Ὅτι εἰς αὐτό· τοῦτο ἐξηγείρα⁶ σε, ὅπως ἐνδείξωμαι ἐν σοὶ⁷
For this same thing I raised out thee, so that I might shew in thee
τὴν δύναμίν μου, καὶ ὅπως διαγγελῶ τὸ ὄνομά μου ἐν πάσῃ
my power, and so that should be declared my name in all

τῇ γῇ. 18 Ἄρα οὖν ὃν θέλει ἐλεῖ⁸ ὃν δὲ θέλει
the earth. So then to whom he will he shews mercy, and whom he will
σκληρύνει.
he hardens.

19 Ἐρεῖς ὁὖν μοι,⁹ Τί με μέμφεται; τῷ· γὰρ¹⁰ βοή-
Thou wilt say then to me, Why yet does he find fault? for 'the pur-
λήματα αὐτοῦ τίς ἀνθέστηκεν;¹¹ 20 Ὑμεῖς οὖν γε, ὦ ἄνθρωπε,¹²
pose 'of him who 'has translated? Yes, rather, O man,

σὺ τίς εἶ ὁ ἀνταποκρινόμενος τῷ θεῷ; μὴ ἰρεῖ¹³ τὸ
'thou 'who art that answerest against God? Shall 'say 'the
πλάσμα τῷ πλάσαντι, Τί με ἐποίησας οὕτως;
'thing 'formed to him who formed [it], Why me madest thou thus?

21 Ἡ οὐκ ἔχει ἐξουσίαν ὁ κεραμεὺς τοῦ πηλοῦ, ἐκ τοῦ
Or has not authority the potter over the clay, out of the
αὐτοῦ φεράματος ποιῆσαι ὁ μὲν εἰς τιμὴν σκεύος, ὁ δὲ
same lump to make one 'to 'honour 'vessel, and another

εἰς ἀτιμίαν; 22 εἰ δὲ θέλων ὁ θεὸς ἐνδείξασθαι τὴν ὀργήν,
to dishonour? And if 'willing 'God to shew wrath,
καὶ γνωρίσαι τὸ δύνατον αὐτοῦ, ἤνεγκεν ἐν πολλῇ μακρο-
and to make known his power, bore in much long-

θυμίᾳ σκεῖν ὀργῆς κατηρητισμένα εἰς ἀπώλειαν· 23 καὶ ἵνα
suffering vessels of wrath fitted for destruction; and that
γνωρίσῃ τὸν πλοῦτον τῆς δόξης αὐτοῦ ἐπὶ σκεύε-
he might make known the riches of his glory upon vessels

ἐλεους,¹⁴ ἃ προητοίμασεν εἰς δόξαν; 24 οὗς καὶ ἐκάλεσεν
of mercy, which he before prepared for glory, 'whom 'also 'he called
ἡμᾶς οὐ μόνον ἐξ Ἰουδαίων, ἀλλὰ καὶ ἐξ
'us not only from among [the] Jews, but also from among [the]

ἐθνῶν· 25 ὡς καὶ ἐν τῷ· Ὡς λέγει, Καλέσω τὸν οὐ
nations? As also in Hosea he says, I will call that which [is] not
λαόν μου, λαόν μου· καὶ τὴν οὐκ ἠγαπημένην, ἠγαπημένην.
my people, My People; and that not beloved, Beloved.

26 Καὶ ἔσται, ἐν τῷ τόπῳ οὗ ἡρόθη¹⁵ ταῦτοίς, Οὐ λαός
And it shall be, in the place where it was said to them, Not 'people

¹¹ (for the children had not yet been born, nor had they done anything good or evil, so that the purpose of God according to election might stand, not of works, but of Him who calls) —

¹² It was said to her, "The elder shall serve the younger" —

¹³ according as it has been written, "Jacob have I loved, and Esau have I hated."

¹⁴ What then shall we say? Is there unrighteousness with God? Let it not be said!

¹⁵ For He said to Moses, "I will show mercy to whom I desire to show mercy, and I will have pity on whom I desire to have pity."

¹⁶ So then it is not of him that wills or of him that runs, but of God who shows mercy.

¹⁷ For Scripture says to Pharaoh, "For this very thing I raised you up, so that I might show My power in you and so that My name might be made known in all the earth."

¹⁸ So, then, He shows mercy to whom He desires, and He hardens whom He desires.

¹⁹ You will then say to me, Why does He still find fault, for who has resisted His purpose?

²⁰ Yes, rather, O man, who are you that answers against God? Shall the thing formed say to Him who formed it, Why did you make me this way?

²¹ Or, does not the potter have authority over the clay, out of the same lump to make one vessel to honor and another to dishonor?

²² And what if God, intending to show wrath and to make His power known, endured with much long-suffering the vessels of wrath fitted for destruction.

²³ And also that He might make known the riches of His glory on vessels of mercy which He beforehand prepared for glory —

²⁴ even us whom He also has called, not only among the Jews, but also from among the Gentiles.

²⁵ As He says also in Hosea, "I will call that

¹ ἡρόθη LTTA.

² ἐλεούντος LTTA.

³ ὡς ἄνθρωπε, μενοῦν γε LTTA.

⁴ γὰρ Μωσῇ G ; Μωσῇ γὰρ LA ; Μωσῇ γὰρ TT ; Μωσῇ γὰρ W.

⁵ μοι οὖν LTTA.W.

⁶ + οὖν then L(A).W.

⁷ — αὐτοῖς [L] Tr.

⁸ λέγει LTTA.

⁹ μοι οὖν LTTA.W.

¹⁰ γὰρ LTTA.

¹¹ — αὐτοῖς [L] Tr.

which is not My people, 'My people!,' and that which is not loved, 'Beloved!'

²⁶And in the place where it was said to them, You are not My people, there they shall be called sons of the living God."

²⁷But Isaiah cries out in regard to Israel, "If the number of the sons of Israel are as the sand of the sea, the remnant shall be saved,

²⁸for He is bringing the matter to an end and cutting it short in righteousness, because the Lord will do a short work on the earth."

²⁹And as Isaiah said before, "Except the Lord of Hosts had left us a seed, we would have become as Sodom and would have been like Go-mor-rah."

³⁰What then shall we say — that the Gentiles that do not follow after righteousness have gotten righteousness, but a righteousness that is by faith?

³¹But Israel following after a law of righteousness did not attain a law of righteousness?

³²Why? Because it was not of faith, but as by works of the Law. For they stumbled at the Stone-of-stumbling,

³³even as it has been written, "Behold! I place in Zion a Stone-of-stumbling and a Rock-of-offense. And everyone who believes on Him shall not be ashamed."

CHAPTER 10

¹Brothers! Indeed, my heart's desire and prayer to God for Israel's sake is for them to be saved.

²For I testify to them that they have zeal for God, but not according to knowledge.

³For being ignorant of God's righteousness and trying to set up their own righteousness, they did not put themselves under the righteousness of God.

⁴For Christ is the end of the law for righteousness to everyone who believes.

⁵For Moses tells of the righteousness which is of the Law, that, "the man who has

μου ὑμεῖς, ἐκεῖ κληθήσονται υἱοὶ θεοῦ ζῶντος. 27 Ἡ-

σαίας δὲ κράζει· ὑπὲρ τοῦ Ἰσραὴλ, Ἐάν· ὁ ἀριθμὸς τῶν υἱῶν Ἰσραὴλ ὡς ἡ ἄμμος τῆς θαλάσσης, τὸ κατὰλειμ-

μα^a σωθήσεται· 28 λόγον γὰρ συντελῶν καὶ συντέμνων^b shall be saved: for [the] matter [he is] concluding and cutting short

ἐν δικαιοσύνῃ· ὅτι λόγον συντετημένον^c ποιήσει^d in righteousness: because a matter cut short will 'do [the]

κύριος ἐπὶ τῆς γῆς. 29 Καὶ καθὼς προεῖρηκεν Ἡσαίας^e ὁ

Εἰ μὴ κύριος Σαβαὼθ ἔγκατέλειπεν^f ἡμῖν σπέρμα, ὡς Σόδομα Unless [the] Lord of Hosts had left us a seed, as Sodom

ἀνελείνθημεν, καὶ ὡς Γόμορρα ἀνὸμοιώθημεν. we should have become, and as Gomorrah we should have been made like.

30 Τί οὖν ἐροῦμεν; ὅτι ἱθὺν τὰ μὴ διώκοντα δικαιο-

σύνην, κατέλαβεν δικαιοσύνην, δικαιοσύνην δὲ τὴν ἐκ πίστεως^g eousness, attained righteousness, but righteousness that [is] by faith.

31 Ἰσραὴλ δὲ διώκων νόμον δικαιοσύνης, εἰς νόμον ἴδι-

καίουσύν^h οὐκ ἔφθασεν. 32 ὁ δὲ διὰ τὴν οὐκ ἐκ πί-

στεως, ἀλλ' ὡς ἐξ ἔργων νόμονⁱ προσέκοψαν. Ἰγάρ^j τῷ λίθῳ but as by works of law. For they stumbled at the stone

τοῦ προσκόμματος; 33 καθὼς γέγραπται, Ἰδοὺ τίθημι ἐν of stumbling, according as it has been written, Behold I place in

Σιών λίθον προσκόμματος καὶ πέτραν σκανδάλου^k καὶ πᾶς^l Zion a stone of stumbling and rock of offence: and every one

ὁ πιστεύων ἐπ' αὐτῷ οὐ κατασχευθήσεται^m that believes on him shall not be ashamed.

10 Ἀδελφοί, ἡ μὲν εὐδοκία τῆς ἐμῆς καρδίας, καὶ ἡ Brothers, the good pleasure of my own heart, and

δέησιςⁿ ἡ πρὸς τὸν θεὸν ὑπὲρ τοῦ Ἰσραὴλ ἐστίν^o εἰς supplication to God on behalf of Israel is for

σωτηρίαν. 2 μὲν γὰρ αὐτοῖς ὅτι ζῆλον θεοῦ ἔχουσιν, salvation. For I bear witness to them that zeal for God they have,

ἀλλ' οὐ κατ' ἐπίγνωσιν. 3 ἀγνοοῦντες γὰρ τὴν τοῦ θεοῦ but not according to knowledge. For being ignorant of the of God

δικαιοσύνην, καὶ τὴν ἰδίαν δικαιοσύνην^p ζητοῦντες στήσαι, righteousness, and their own righteousness seeking to establish,

τῇ δικαιοσύνῃ τοῦ θεοῦ οὐχ ὑπετάγησαν. 4 τέλος γὰρ to the righteousness of God they submitted not. For [the] end

νόμου χριστὸς εἰς δικαιοσύνην παντὶ τῷ πιστεύοντι. of law Christ [is] for righteousness to every one that believes.

5 Μωσὴς γὰρ γράφει^q τὴν δικαιοσύνην τὴν ἐκ τοῦ νόμου, ὅτι^r ὁ ποιῶν^s αὐτὰ^t ἄνθρωπος ζήσεται^u For Moses writes [of] the righteousness which [is] of the law, That the "having" practised those things man shall live

ἐν αὐτοῖς. 6 Ἡ δὲ ἐκ πίστεως δικαιοσύνη οὕτως λέγει, by them. But the of faith righteousness thus speaks:

^a ὑπόλειμμα LITTA. ^b ἐν δικαιοσύνῃ ὅτι λόγον συντετημένον LITTA. ^c ἐν- T. ^d ἐκαιοσύνης (read to [that] law) LITTA. ^e διὰ τί LITTA. ^f νόμον LITTA. ^g γὰρ for LITTA. ^h πᾶς (read ὁ he that) LITTA. ⁱ ἡ LITTA. ^j αὐτὸν (from [is]) OLITTA. ^k δικαιοσύνην OLITTA. ^l Μωσὴς OLITTA. ^m + ὅτι that T. ⁿ τοῦ TTA. ^o ὅτι T. ^p αὐτὰ [is] T. ^q αὐτῇ T. LITTA.

Μὴ εἶπες ἐν ᾧ⁷ καρδίᾳ σου, Τίς ἀναβήσεται εἰς τὸν
 Thou mayest not say in thy heart, Who shall ascend to the
 οὐρανόν; τοῦτ' ἐστὶν χριστὸν καταγαγεῖν. 7 ἢ, Τίς κατα-
 heaven? that is, Christ to bring down. Or, Who shall
 βήσεται εἰς τὴν ἀβυσσον; τοῦτ' ἐστὶν χριστὸν ἐκ
 descend into the abyss? that is, Christ from among [the]
 νεκρῶν ἀναγαγεῖν. 8 ἀλλὰ τί λέγει; Ἐγγύς σου τὸ ῥῆμά
 dead to bring up. But what says it? Near thee the word
 ἐστίν, ἐν τῷ στόματί σου καὶ ἐν τῇ καρδίᾳ σου. τοῦτ' ἐστὶν τὸ
 is, in thy mouth and in thy heart: that is the
 ῥῆμα τῆς πίστεως. ὃ κηρύσσομεν. 9 ὅτι ἐὰν ὁμολογήσῃς
 word of faith which we proclaim, that if thou confess
 ἐν τῷ στόματί σου κύριον Ἰησοῦν, καὶ πιστεύσῃς ἐν τῇ
 with thy mouth [the] Lord Jesus, and believe in
 καρδίᾳ σου ὅτι ὁ θεὸς αὐτὸν ἤγειρεν ἐκ νεκρῶν,
 thy heart that God him raised from among [the] dead,
 σωθήσῃ. 10 καρδίᾳ γὰρ πιστεύεται εἰς δικαιοσύνην.
 thou shalt be saved. For with [the] heart is belief to righteousness;
 στόματι δὲ ὁμολογεῖται εἰς σωτηρίαν. 11 λέγει γὰρ ἡ
 and with [the] mouth is confession to salvation. For says the
 γραφή, Πᾶς ὁ πιστεύων ἐπ' αὐτῷ οὐ καταίσχυθήσεται.
 scripture, Everyone that believes on him shall not be ashamed.
 12 Οὐ γάρ ἐστιν διαστολή Ἰουδαίου τε καὶ Ἑλλήνος· ὁ γὰρ
 For there is not a difference of Jew and Greek; for the
 αὐτὸς κύριος πάντων πλουτῶν εἰς πάντας τοὺς ἐπικαλου-
 same Lord of all [is] rich toward all that call
 μένους αὐτόν. 13 Πᾶς γὰρ ὅς ἂν ἐπικαλέσῃται τὸ ὄνομα
 upon him. For everyone, whoever may call on the name
 κυρίου, σωθήσεται. 14 Πῶς οὖν ἐπικαλίσσονται¹ εἰς
 of [the] Lord, shall be saved. How then shall they call on [him]
 ὃν οὐκ ἐπίστευσαν; πῶς δὲ πιστεύουσιν² ὃ
 whom they believed not? and how shall they believe on [him] of whom
 οὐκ ἤκουσαν; πῶς δὲ ἀκούουσιν³ χωρὶς κηρύσσοντος;
 they heard not? and how shall they hear apart from [one] preaching?
 15 πῶς δὲ κηρύξουσιν,⁴ ἐὰν μὴ ἀποσταλῶσιν; καθὼς
 and how shall they preach, unless they be sent? according as
 γέγραπται, Ὡς ὠραῖοι οἱ πόδες τῶν εὐαγγελιζο-
 it has been written, How beautiful the feet of those announcing the glad
 μένων εἰρήνην, τῶν⁵ εὐαγγελιζομένων ἅτ'⁶ ἀγαθὰ.
 tidings of peace, of those announcing the glad tidings of good things;
 16 Ἀλλ' οὐ πάντες ὑπήκουσαν τῇ εὐαγγελίᾳ.⁷ Ἡσαίας γὰρ
 But not all obeyed the glad tidings. For Isaiah
 λέγει, Κύριε, τίς ἐπίστευσεν τῇ ἀκοῇ ἡμῶν; 17 Ἀρα ἡ πίστις
 says, Lord, who believed our report? So faith [is]
 ἐξ ἀκοῆς, ἡ δὲ ἀκοή διὰ ῥήματος⁸ θεοῦ. 18 ἀλλὰ λέγω,
 by report, but the report by [the] word of God. But I say,
 Μὴ οὐκ ἤκουσαν; μενούμεν⁹ εἰς πᾶσαν τὴν γῆν ἐξῆλθεν
 Did they not hear? Yea, rather, into all the earth went out
 ὁ φθόγγος αὐτῶν, καὶ εἰς τὰ πέρατα τῆς οἰκουμένης τὰ ῥήματα
 their voice, and to the ends of the habitable world words
 αὐτῶν. 19 Ἀλλὰ λέγω, Μὴ οὐκ ἔγνω Ἰσραὴλ¹⁰; πρῶτος
 their. But I say, Did not Israel know? First,

practiced those things shall live by them."

⁶ But the righteousness of faith speaks in this way, "You may not say in your heart, Who shall go up into Heaven?" — that is, in order to bring Christ down.

⁷ Or, "Who shall go down into the abyss?" — that is, in order to bring Christ up from among the dead.

⁸ But what does it say? — "The word is near you, in your mouth and in your heart" — that is, the word of faith which we preach.

⁹ So that if you confess the Lord Jesus with your mouth and believe in your heart that God raised Him from among the dead, you shall be saved.

¹⁰ For with the heart man believes to righteousness, and with the mouth he confesses to salvation.

¹¹ For the Scripture says, "Everyone who believes on Him shall not be ashamed."

¹² For there is no difference between Jew and Greek. For the same Lord of all is rich toward all that call on Him.

¹³ For everyone who calls on the name of the Lord shall be saved.

¹⁴ How then shall they call on Him whom they did not believe? And how shall they believe on Him of whom they have not heard? And how shall they hear without preaching?

¹⁵ And how shall they preach unless they are sent? As it has been written, "How beautiful are the feet of those who are preaching the gospel of peace, of those preaching the gospel of good things."

¹⁶ But not all obeyed the gospel. For Isaiah says, "Lord, who believed our report?"

¹⁷ So then faith comes by hearing and hearing by the word of God.

¹⁸ But I say, Did they not hear? Yes, rather their voice went out into all the earth, and their words to the ends of the world.

¹⁹ But I say, Did not Israel know? First,

¹ — τῇ γ. ¹ ἐπικαλίσσονται should they call LITTAW. ² πιστεύουσιν should they believe LITTAW. ³ ἀκούονται τ; ἀκούσωνιν should they hear LITTAW. ⁴ κηρύξουσιν should they preach LITTAW. ⁵ — εὐαγγελιζομένων εἰρήνην τῶν LITTAW. ⁶ — τὰ LITTAW. ⁷ χριστὸς of Christ LITTAW. ⁸ μενούν γε LITTAW. ⁹ Ἰσραὴλ οὐκ ἔγνω OLITTAW.

Moses says, "I will cause you to be jealous by *those who are* not a nation. I will anger you by a nation without understanding."

²⁰ And Isaiah is very bold and says, "I was found by those who were not trying to find Me. I was revealed to those who were not seeking after Me."

²¹ But to Israel He says, "All the day long I stretched out My hands to an unbelieving and contradicting people."

CHAPTER 11

'I say then, Did God cast away His people? Let it not be said! For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.

² God did not throw aside His people whom He foreknew. Do you not know what the Scripture says in the history of Elijah, how he pleads with God against Israel, saying,

3“Lord, they killed Your prophets and they dug down Your altars, and I alone am left, and they seek my life.”

⁴But what does the divine answer say to him – “I left to Myself seven thousand men who have not bowed a knee to Baal.”

⁵So then also in the present time there has been a remnant according to the election of grace.

⁶ But if by grace, no longer of works – otherwise grace no longer proves to be grace. But if of works, it is no longer of grace – otherwise work no longer proves to be work.

⁷What then? Whatever Israel looked for, it did not obtain. But the chosen have gotten it, and the rest were blinded —

⁸even as it has been written, "God gave them a spirit of slumber, eyes that do not see and ears that do not hear," to this day.

⁹ And David says, "Let their table be for a snare and for a trap and for a stumbling-

ἡ Μωσῆς λέγει, Ἐγὼ παραζηλώσω ὑμᾶς ἐπὶ οὐκ
 Moses says, I will provoke to jealousy you through (those) not
 ἔθνει, ἢ ἐπὶ ἔθνει ἀσυνείτω παροργισθῶ ὑμᾶς. 20 Ἡ-
 a nation, through a nation without understanding I will anger, you. "R-

σατας ^{but} ἀποτολμά ^{and} λέγει, Εὐρήσθ^ν τοῖς ἐμ^{οις} ^{not} ⁱⁿ ^{en-}
 σασις ^{but} ^{is} ^{very} ^{bold} ^{and} ^{says}, I ^{would} ^{be} ^{found} ^{by} ^{those} ^{me} ^{not} ^{en-}
 ποῦσιν, ἐμφάνής ^{ἐγενόμην} * τοῖς ἐμ^{οις} ^{not} ⁱⁿ ^{en-}περωτῶσιν. 21 ^{per-}
 ing; ^{manifested} ^I ^{came} ^{to} ^{those} ^{me} ^{not} ^{en-}quiring ^{after}. ^{To}
^{δὲ} τὸν Ἰσραὴλ λέγει, Ὅλην τὴν ^{ἡμέραν} ἐξέπειτασ ^{τάς}
^{but} ^{Israel} ^{he} ^{says}, ^{Whole} ^{the} ^{day} ^I ^{stretched} ^{out}
 χεῖράς μου ^{πρὸς} λαόν ^{ἀπειθόντα} καὶ ^{ἀντιθέοντα}.
 my hands ^{to} ^a ^{people} ^{disobeying} ^{and} ^{opposing}.

11 Λέγω οὖν, Μὴ ἀπώσθαι ὁ θεὸς τὸν λαόν αὐτοῦ; ^{I say thus, Did¹ I thrust away his people?}
 καὶ γὰρ ἐγὼ ἴστανται ἐμὲ, ἐκ σπέρματος ^{may I not be? For also I am, of (the)}
 Ἀβραάμ, φυλῆς ^{Ἀβραάμ, φυλῆς} ^{Ἐβραμ, ἡ} ² οὐκ ἀπώσθαι ὁ θεὸς ^{of Abraham, of (the) tribe of Benjamin. Did² I thrust away² God}
 τὸν λαόν αὐτοῦ, ὃν προέκλεξε. ἢ οὐκ οἶδατε ἐν ^{his people, whom he forechose. Or do ye not know in the history of}

Ἡ "Ἥλια" **τί** λέγει ἡ γραφή; **ὥς** ἐντυγχάνει τῷ θεῷ **κατὰ**
 Elias what, says the scripture? how he pleads with God against
 τοὺς Ἰσραῆλ, "ἄλγουν." **3** Κύριε, τοὺς προφήτας σου ἀπέκταναν,
 Israel, saying, Lord, thy prophets they killed,
καὶ τὰ θύσιστά σου κατέσκαψαν· **καὶ** ὁ ἐπελείβων μόνος
 and thine altars they dug down; and I was left alone
 ἄνθρωπος ἵστασθαι πρὸ πάντων σου. **4** Ἀλλὰ τί λίγος αὐτοῦ ὁ

ἡ Μωϋσῆς GLTT:AW. ὅ ἐν Ttr. = + [ἐν] by (those) LTrA. = + [ἐν] by (those) LTr.
 ἔ + [, ὃν προέγνω] whom he foreknew L. Ἰσραηλῆϊς T. = Βενιαμιν LTrA.
 ἡ Ῥαῖεῖς T. = λέγων GLTT:AW. = καὶ LTr:AW. = εἰ δὲ τίς to end of verse
 GLTT(A). = ὁτι A. ἡ τοῦτο GLTT:AW. = καθάπερ EVEN as TTr. ἡ Δαυὶδ
 LTrA: Δαυὶδ Gw.

ἀνταπόδομα αὐτοῖς· 10 σκοτισθήτωσαν οἱ ὀφθαλμοὶ αὐτῶν
a recompense to them: let be darkened their eyes
τοῦ μὴ βλέπειν, καὶ τὸν νῶτον αὐτῶν ἑδραπαντῶς· 11
so as not to see, and their back continually bow thou
καμύψον.¹
down.

11 Λέγω οὖν, μὴ ἔπιτασαν ἵνα πέσωσιν; μὴ γένοιτο·
I say then, Did they stumble that they might fall? May it not be!
ἀλλὰ τῷ αὐτῶν παραπτώματι ἡ σωτηρία τοῖς ἔθνεσιν, εἰς
but by their offence salvation [to] the nations, for
τὸ παραζηλώσαι αὐτούς. 12 εἰ δὲ τὸ παράπτωμα αὐτῶν
to provoke to jealousy them. But if their offence [be] the
πλοῦτος κόσμος, καὶ τὸ ἥτημα αὐτῶν πλοῦτος ἔθνων,
wealth of [the] world, and their default [the] wealth of [the] nations,
πόσῳ μᾶλλον τὸ πλήρωμα αὐτῶν; 13 Ὑμῖν ἡ γὰρ λέγω
how much more their fullness? *To you for I speak,
τοῖς ἔθνεσιν· ἐφ' ὅσον μὲν εἰμι ἐγὼ ἔθνων ἀποστόλος,
the nations, inasmuch as *am I *of [the] *nations *apostle,
τὴν διακονίαν μου δοξάζω, 14 εἰ πως παραζηλώσω
my service I glorify, if by any means I shall provoke to jealousy
μου τὴν σάρκα, καὶ σώσω τινὰς ἐξ αὐτῶν. 15 εἰ γὰρ
my be-h, and shall save some from among them. For if
ἡ ἀποβολὴ αὐτῶν καταλλαγή κόσμου, τίς ἡ ὁπρὸς
their casting away [be] the reconciliation of [the] world, what the recep-
λῆσις,² εἰ μὴ ζωὴ ἐκ νεκρῶν;
tion, except life from among [the] dead?

16 εἰ δὲ ἡ ἀπαρχὴ ἁγία, καὶ τὸ φύραμα· καὶ εἰ ἡ ρίζα
Now if the first-fruit [be] holy, also the lump, and if the root
ἁγία, καὶ οἱ κλάδοι. 17 εἰ δὲ τινες τῶν κλάδων ἐξεκλάσθη-
[be] holy, also the branches. But if some of the branches were broken
σαν, σὺ δὲ ἀγριέλαιος ὢν ἐνεκεντρίσθης ἐν αὐτοῖς, καὶ
off, and thou, a wild olive tree being, wast grafted in amongst them, and
ἡ συκοινωνία τῆς ρίζης· καὶ τῆς πιότητος τῆς ἐλαίας
a fellow-partaker of the root and of the fatness of the olive tree
ἐγένουν, 18 μὴ κατακαυχῶ τῶν κλάδων· εἰ δὲ κατακαυχᾶσαι,
became, boast not against the branches; but if thou boastest against
οὐ σὺ τὴν ρίζαν βαστάζεις, ἀλλ' ἡ ρίζα σέ. 19 Ἐ-
[them], not 'thou the root *bearest, but the root thee. Thou
ρεῖς οὖν, Ἐξεκλάσθησαν οἱ κλάδοι, ἵνα ἐγὼ ἑικεντρίσθω.³
wilt say then, Were broken out the branches, that I might be grafted in.
20 Καλῶς τῇ ἀπιστίᾳ ἑξεκλάσθησαν,⁴ σὺ δὲ τῇ πίστει
Well: by unbelief they were broken out, and thou by faith
ἔστηκας. μὴ ὑψηλοφρόνεις, ἀλλὰ φοβοῦ· 21 εἰ γὰρ ὁ θεὸς
standest. Be not high-minded, but fear: for if God
τῶν κατὰ φύσιν κλάδων οὐκ ἐφείσατο, μή πως οὐδὲ σου
the according to nature 'branches spared not— last neither thee
ἑίστηται.⁵ 22 Ἴδε οὖν χρηστότητα καὶ ἀποτομίαν θεοῦ·
he should spare. Behold then [the] kindness and severity of God:
ἐπὶ μὲν τοὺς πεινόντας, ἰάποτομίαν· ἐπὶ δὲ σε, ἡ χρηστό-
upon those that fell, severity; and upon thee, kind-
τητα, ἴαν ἑπιμείνης· τῇ χρηστότητι· ἐπεὶ καὶ σὺ ἐκ-
ness, if thou continue in [his] kindness, else also thou wilt

block and for a reward to them.

¹⁰ Let their eyes be darkened so as not to see, and, Bow down their back always."

¹¹ I say, then, Did they stumble so that they might fall? Let it not be said! But by their falling away, salvation is granted to the Gentiles, so as to cause them to be jealous.

¹² But if their falling away is the riches of the world, and their loss the riches of the Gentiles, how much more their fullness?

¹³ For I speak to you, the Gentiles — since I am the apostle of the Gentiles, I glorify my ministry —

¹⁴ if by any means I shall cause those who are my flesh to be jealous and shall save some from among them.

¹⁵ For if their rejection becomes the reconciliation of the world, what then the reception except life from among the dead?

¹⁶ Now if the first-fruit is holy, the lump is too. And if the root is holy, the branches are too.

¹⁷ But if some of the branches were broken off and being a wild olive tree you were grafted in among them, and came to share with them the root and of the fatness of the olive tree,

¹⁸ do not boast against the branches. But if you do boast, remember that you do not bear the root, but the root bears you.

¹⁹ You will then say, The branches were broken off so that I might be grafted in.

²⁰ Well! They were broken off by unbelief. And you stand by faith. Do not be high-minded, but fear!

²¹ For if God did not spare the natural limbs, perhaps He will not spare you either.

²² Note then the goodness and severity of God: On those who fell, severity. And on you, goodness — if you keep on in His

¹ διὰ πάντες LIT. A. ² συν- T. ³ διὰ δὲ LIT. A. ⁴ + οὖν then LIT. A. W.
⁵ προσληψίς LIT. A. P — καὶ ἡ [τ]ῆ. ⁶ ἀλλὰ TIT. A. ⁷ — οἱ OLTIT. A. W. ⁸ ἐν- T.
⁹ ἐκλάσθησαν broken off LIT. ¹⁰ ὑψηλὰ φρόνει TIT. ¹¹ — μή πως LIT. [A]. ¹² φείσεται
he will spare OLTIT. A. W. ¹³ ἀποτομία LIT. A. ¹⁴ χρηστότης θεοῦ kindness of God LIT. A. W.
¹⁵ ἐπιμείνης TIT.

goodness; otherwise you too will be cut off.

²³ And if they do not keep on in unbelief, they also shall be grafted in. For God is able to graft them in again.

²⁴ For if you were cut out of the olive tree which is wild by nature, and, contrary to nature were grafted into a good olive tree — how much more shall these who are according to nature be grafted into their own olive tree?

²⁵ For I do not want you to be ignorant of this mystery, brothers (so that you may not be wise in your own selves), that hardness in part has happened to Israel, until the fullness of the Gentiles has come in.

²⁶ And so all Israel shall be saved, even as it has been written, "Out of Zion the Deliverer shall come. And He shall turn away ungodliness from Jacob.

²⁷ And this is My covenant to them — when I have taken away their sins."

²⁸ Indeed, as regards the gospel, they are enemies for your sakes. But as regards the election, beloved for the fathers' sake.

²⁹ For the gifts and the calling of God are without repentance.

³⁰ For as you also in times past were unbelieving, but now have been shown mercy through their unbelief,

³¹ so also these now have not believed in regard to your mercy, so that they too may have mercy shown them.

³² For God shut all up together in unbelief, so that He might show mercy to all.

³³ O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments! And His ways are past finding out!

³⁴ For who has known the mind of the Lord? Or who became His advisor?

³⁵ Or, who has first given to Him, and it shall be given back to him again?

³⁶ For of Him and through Him and to Him are all things: to Him be glory forever, amen!

κοπήσῃ. ²³ ἡκαὶ ἐκεῖνοι¹ δέ, ἐὰν μὴ ἐπιμένωσιν² τῇ ἀπιστίᾳ, ²⁴ ἐγκεντρίθῃσονται³ δυνατὸς γὰρ ἔστιν ὁ θεὸς πάλιν ἐγκεν-

shall be cut out. ²³ Also they and, if they continue not in unbelief, shall be grafted in; for able is God again to graft

τρίσαι⁴ αὐτοῦς. ²⁴ εἰ γὰρ σὺ ἐκ τῆς κατὰ φύσιν ἐξε-

in them. For if thou out of the 'according to nature' wast κόπης ἀγριελαίου, καὶ παρὰ φύσιν ἐγκεντρίθῃς εἰς

'cut off' wild olive tree, and, contrary to nature, wast grafted in to καλλιέλαιον, πόσω μᾶλλον οὗτοι οἱ κατὰ φύσιν,

a good olive tree, how much more these who according to nature [are], ἐγκεντρίθῃσονται⁵ τῇ ἰδίᾳ εἰλαίᾳ; ²⁵ Οὐ γὰρ θέλω ὑμᾶς

shall be grafted into their own olive tree? For 'not do I wish you ἀγνοεῖν, ἀδελφοί, τὸ μυστήριον τοῦτο, ἵνα μὴ ᾔτε παρ'

to be ignorant, brethren, of this mystery, that ye may not be in ἑαυτοῖς φρόνιμοι, ὅτι πῶρως ἀπὸ μέρους τῇ Ἰσραὴλ γέ-

yourself wise, that hardness in part to Israel has γονεν, ἄχρις οὗ τὸ πλήρωμα τῶν ἐθνῶν εἰσέλθῃ⁶ ²⁶ καὶ

happened, until the fullness of the nations be come in; and οὕτως πᾶς Ἰσραὴλ σωθήσεται, καθὼς ἔγραπται,

so all Israel shall be saved, according as it has been written, "Ἐξεῖ ἐκ Σιών ὁ ῥυόμενος, καὶ ἡ ἀποστρίψει ἀσεβείας

shall come out of Zion the deliverer, and he shall turn away ungodliness ἀπὸ Ἰακώβ. ²⁷ καὶ αὕτη αὐτοῖς ἡ παρ' ἐμοῦ διαθήκη,

from Jacob. And this [is] to them the 'from me' covenant, ὅταν ἀφέλωμαι τὰς ἁμαρτίας αὐτῶν. ²⁸ Κατὰ μὲν

when I may have taken away their sins, As regards wisdom τὸ εὐαγγέλιον, ἐχθροὶ δὲ ὑμᾶς⁷ κατὰ δὲ τὴν

the glad tidings, [they are] enemies on your account; but as regards the ἐκλογὴν, ἀγαπητοὶ διὰ τοὺς πατέρας. ²⁹ ἀμεταμέλητα

election, beloved on account of the fathers. 'Not to be repeated of γὰρ τὰ χαρίσματα καὶ ἡ κλῆσις τοῦ θεοῦ. ³⁰ ὥσπερ γὰρ

for [are] the gifts and the calling of God. For as ἔκαι ὑμεῖς ποτε ἠπειθήσατε τῷ θεῷ, νῦν δὲ ἠλεήθητε⁸

also ye once were disobedient to God, but now have been shewn mercy τῇ τοῦτων ἀπειθείᾳ. ³¹ οὕτως καὶ οὗτοι νῦν ἠπειθήσαν

through their disobedience; so also these now were disobedient τῷ ὑμετέρῳ⁹. ἔλεει, ἵνα καὶ αὐτοὶ¹⁰ ἐλεηθῶσιν.

to your mercy, that also they may have mercy shewn [them]. ³² συνέκλεισεν γὰρ ὁ θεὸς τοὺς πάντας εἰς ἀπίθειαν, ἵνα τοὺς

For 'shut up together' God all in disobedience, that πάντας ἐλέησῃ. ³³ Ὁ βάθος πλούτου καὶ σοφίας

all he might shew mercy to. O depth of riches both of wisdom καὶ γνώσεως θεοῦ. ὥς ἠἀνεξερεύνητα τὰ κρίματα αὐτοῦ, καὶ

and knowledge of God! How unsearchable his judgments, and ἀνεξιχνίαστοι αἱ ὁδοὶ αὐτοῦ. ³⁴ τίς γὰρ ἔγνω νοῦν

untraceable his ways? For who did know [the] mind κυρίου; ἢ τίς σύμβουλος αὐτοῦ ἐγένετο; ³⁵ ἢ τίς προέ-

of [the] Lord, or who his counsellor became? Or who first ὤκεν αὐτῷ, καὶ ἀνταποδοθήσεται αὐτῷ; ³⁶ ὅτι ἐξ αὐτοῦ

gave to him, and it shall be recompensed to him? For of him καὶ δι' αὐτοῦ καὶ εἰς αὐτὸν τὰ πάντα αὐτῷ ἡ δόξα

and through him and unto him [are] all things: to him [be] the glory εἰς τοὺς αἰῶνας. ἀμήν.

to the ægea. Amen.

¹ ἡ καὶ ἐκεῖνοι GLTTRAW. ² ἐπιμένωσιν TTR. ³ ἐν. T. ⁴ ἐν TR. ⁵ — καὶ LTTAV
⁶ — καὶ GLTTRAW. ⁷ ἡμετέρῳ (read to our mercy) E. ⁸ ἢ νῦν NOW [L]T. ⁹ ἀνεξερεύνητα TL

CHAPTER 12

12 Παρακαλῶ οὖν ὑμᾶς, ἀδελφοί, διὰ τῶν οἰκτιρμῶν τοῦ

θεοῦ, παραστήσαι τὰ σώματα ὑμῶν θυσίαν ζώσαν, ἁγίαν, of God, to present your bodies a sacrifice living, holy, ἡδύρεστον τῷ θεῷ, τὴν λογικὴν λατρείαν ὑμῶν. 2 καὶ μὴ well-pleasing to God, intelligent service your. And not συσχηματίζεσθε τῷ αἰῶνι τούτῳ, ἀλλὰ μεταμορφοῦσθε τῇ fashion yourselves to this age, but be transformed by the

ἀνακαινώσει τοῦ νοῦς ὑμῶν, εἰς τὸ δοκιμάζειν ὑμᾶς τί renewing of your mind, for to prove by you what [is]

τὸ θέλημα τοῦ θεοῦ τὸ ἀγαθὸν καὶ εὐάρεστον καὶ τέλειον. will of God the good and well-pleasing and perfect.

3 λέγω γὰρ διὰ τῆς χάριτος τῆς δοθείσης μοι, παντὶ For I say through the grace which is given to me, to everyone

τῶντι ἐν ὑμῖν, μὴ ὑπερφρονεῖν παρ' ὃ δεῖ that is among you, not to be high-minded above what it becometh [you]

φρονεῖν, ἀλλὰ φρονεῖν εἰς τὸ σωφρονεῖν. ἑκάστῳ ὡς ὁ to be minded, but to be minded so as to be sober-minded to each as

θεὸς μέρισεν μέτρον πίστεως. 4 Καθάπερ γὰρ ἐν ἐνὶ σώματι God divided a measure of faith. For even as in one body

μέλη πολλὰ ἔχομεν, τὰ δὲ μέλη πάντα οὐ τὴν αὐτὴν members many we have, but the members all not the same

ἔχειν πράξιν· 5 οὕτως οἱ πολλοὶ ἐν σῶμα ἑαμέν ἐν χριστῷ, have function; thus the many one body we are in Christ,

ὅ, δὲ καθ' εἰς ἀλλήλων μέλη. 6 ἔχοντες δὲ χάρισμα and each one of each other members. But having gifts

κατὰ τὴν χάριν τὴν δοθείσαν ἡμῖν διάφορα· εἴτε according to the grace which is given us different, whether

προφητείαν, κατὰ τὴν ἀναλογίαν τῆς πίστεως· 7 εἴτε δια- prophecy according to the proportion of faith; or ser-

κονίαν, ἐν τῇ διακονίᾳ· εἴτε ὁ διδάσκων, ἐν τῇ διδασκαλίᾳ vice—in service; or he that teaches—in teaching;

8 εἴτε ὁ παρακαλῶν, ἐν τῇ παρακλήσει· ὁ μεταδιδούς, ἐν or that exhorts—in exhortation; he that imparts—in

ἀπλότητι· ὁ προϊστάμενος, ἐν σπουδῇ· ὁ ἐλεῶν, simplicity, he that takes the lead—with diligence; he that shews mercy—in

ἐν ἡλαρότητι. 9 Ἡ ἀγάπη ἀνυπόκριτος· ἀποστύγοντες τὸ with cheerfulness. [Let] love [be] unfeigned; abhorring

πονηρόν, κολλώμενοι τῷ ἀγαθῷ. 10 τῇ φιλαδελφίᾳ εἰς ἀλ- evil, cleaving to good; in brotherly love towards one

ἑαυτοῦ φιλόστοργοι· τῇ τιμῇ ἀλλήλους προηγοῦμενοι· another kindly affectioned; in [giving] honour one another going before;

11 τῇ σπουδῇ μὴ ὀκνηροί, τῷ πνεύματι ζῶντες, τῷ καιρῷ δουλεύοντες· 12 τῇ ἐλπίδι χαίροντες, τῇ θλίψει ὑπομένον- in diligence, not slothful; in spirit, fervent; in season

τες, τῇ προσευχῇ προσκατεργιζόμενοι· 13 ταῖς χρείαις τῶν in prayer, steadfastly continuing; to the needs of the

ἁγίων κοινωνοῦντες, τὴν φιλοξενίαν διώκοντες· 14 εὐλογεῖτε saints communicating; hospitality pursuing. Bless

τοὺς διώκοντας ὑμᾶς· εὐλογεῖτε, καὶ μὴ καταρασθε. 15 χαί- those that persecute you; bless, and curse not. Re-

ραιν μετὰ χαιρόντων, καὶ κλαίειν μετὰ κλαίωντων. 16 τὸ joy with rejoicing ones, and weep with weeping ones; the

¹Therefore, brothers, I call on you by the mercies of God to present your bodies a living sacrifice, holy, pleasing to God — which is your reasonable service.

²And be not conformed to this world, but be transformed by the renewing of your mind, so that you may prove what is the good and pleasing and perfect will of God.

³For through the grace which is given to me I say to everyone that is among you, Do not be high-minded above what you ought to think. But set your mind so as to think wisely, according as God has given to each a measure of faith.

⁴For even as in one body we have many members, but the members do not have the same use,

⁵so we, the many, are one body in Christ, and everyone members of one another.

⁶But we have different gifts according to the grace which is given to us. If it is prophecy, let us prophesy according to how much faith —

⁷or ministry, in serving — or he who teaches, in teaching —

⁸or he who comforts, in comforting — he who is giving, with an open heart. And he who is leading, with eagerness — he who shews mercy, in cheerfulness.

⁹Let your love be without pretending. Hate evil and hold tight to that which is good.

¹⁰Be tender-hearted toward one another, in brotherly love, going before one another in giving honor —

¹¹not careless in business, but warm in spirit, serving the Lord.

¹²If you are in hope, rejoicing — in trouble, enduring — in prayer, steadily keeping on,

¹³providing for the needs of the saints, following after hospitality.

¹⁴Bless those who persecute you — bless and do not curse.

¹ τῷ θεῷ εὐάρεστον τ. ² συ(συν-) σχηματίζεσθαι to fashion yourselves (syn) i.e.; συσχηματίζεσθαι τ. ³ μεταμορφοῦσθαι to be transformed i.e. ⁴ — ὑμῶν (read the mind) i.e. τῶν. ⁵ πολλὰ μέλη i.e. τῶν. ⁶ τὸ εὐλογεῖν the Lord i.e. τῶν. ⁷ — καὶ i.e. τῶν.

¹⁵Rejoice with those who rejoice, and weep with those who weep.

¹⁶Be of the same mind toward one another, not minding the high things, but going along with the lowly. Do not be wise in your own selves.

¹⁷Pay no one evil for evil. Think beforehand to provide things honest before all men.

¹⁸If possible, as far as is in you, be at peace with all men.

¹⁹Do not avenge yourselves, beloved, but give place to anger. For it has been written, "Vengeance is Mine, I will repay, says the Lord."

²⁰So if your enemy should be hungry, feed him. If he should be thirsty, give him a drink — for doing this, you will heap coals of fire on his head.

²¹Do not be overcome by evil, but overcome evil with good.

CHAPTER 13

¹Let every soul put himself under the higher authorities. For there is no authority except from God, and the authorities that exist have been appointed by God.

²So that he who sets himself against the authority sets himself against the order of God. And they who do resist shall receive judgment to themselves.

³For the rulers are not frightening to good works, but to evil. Do you desire not to be afraid of the authority? Do good and you shall have praise from it.

⁴For it is a servant of God to your good. But if you do evil, be afraid. For it does not wear the sword in vain. For it is a servant of God, a punisher for wrath to him that does evil.

⁵That is why it is needful to be under it — not because of wrath only, but also for the sake of conscience.

⁶For because of this you also pay taxes — for they are servants of God, always giving attention to this same thing.

αὐτὸ εἰς ἀλλήλους φρονούντες* μὴ τὰ ὑψηλὰ φρο-
same thing toward one another minding, not high things mind-
νούντες, ἀλλὰ τοῖς ταπεινοῖς συναπαγόμενοι. μὴ γίνεσθε
ing, but with the lowly, going along: be not
φρόνιμοι παρ' ἑαυτοῖς. 17 μηδενὶ κακὸν ἀντὶ κακοῦ ἀποδι-
wise in yourselves: to no one evil for evil retri-
δόντες* προνοοῦμενοι κατὰ¹ ἐνώπιον* πάντων² ἀνθρώπων*
daring: providing right (things) before all men:
18 εἰ δυνατόν, τὸ ἐξ ἑμῶν, μετὰ πάντων ἀνθρώπων εἰρη-
if possible, as to yourselves, with all men being
νεύοντες. 19 μὴ ἑαυτοὺς ἐκδικούντες, ἀγαπητοί, ἀλλὰ δότε
at peace; not yourselves avenging, beloved, but give
τόπον τῇ ὀργῇ³: γέγραπται γάρ, Ἐμοὶ ἐκδικίσεις, ἐγὼ ἀντα-
place to wrath: for it has been written, To me vengeance! I will
ποδώσω, λέγει κύριος. 20* Ἐάν οὖν⁴ πεινᾷ ὁ ἐχθρὸς
recompense, says (the) Lord. If therefore should hunger 'enough
σου, ψάμιζε αὐτόν⁵ ἐάν διψᾷ, πότιζε αὐτόν⁶ τοῦτο
'thine, feed him: if he should thirst, give 'drink 'him: 'this
γὰρ ποίῳν, ἀνθρακας πυρὸς σωρεύσεις ἐπὶ τὴν κεφαλὴν
for doing, coals of fire thou wilt heap upon 'head
αὐτοῦ. 21 μὴ νικῶ ὑπὸ τοῦ κακοῦ, ἀλλὰ νικά ἐν τῷ
'his. Be not overcome by evil, but overcome 'with
ἀγαθῷ τὸ κακόν.
'good 'evil.

13 Πᾶσα ψυχὴ ἑξουσίαις ὑπερεχούσαις ὑποτασσέσθω.
'Every soul 'to 'authorities 'above ['him] 'let 'be 'subject.
οὐ γὰρ ἐστὶν ἑξουσία εἰμὴ ἀπὸ¹ θεοῦ. αἱ δὲ ὄσσαι
For there is no authority except from God; and those that are
ἑξουσίαι² ὑπὸ τοῦ³ θεοῦ τεταγμέναι εἰσιν. 2 ὥστε ὁ
authorities, by 'God have been appointed. So that he that
ἀντιτασσόμενος τῇ ἑξουσίᾳ, τῇ τοῦ θεοῦ διαταγῇ ἀνθεστήκει⁴
sets himself against the authority, the 'of 'God 'ordinance resists;
οἱ δὲ ἀνθεστηκότες, ἑαυτοὺς κρίμα ἁλίσκονται. 3 οἱ
and they that resist, to themselves judgment shall receive. 'The
γὰρ ἄρχοντες οὐκ εἰσιν φόβος⁵ ῥτῶν ἀγαθῶν ἔργων, ἀλλὰ
'for rulers are not a terror 'to good works, but
'τῶν κακῶν.⁶ θέλεις δὲ μὴ φοβεῖσθαι τὴν ἑξουσίαν; τὸ
to evil (ones). Dost thou desire not to be afraid of the authority? 'the
ἀγαθὸν ποιεῖ, καὶ ἔξεις ἑπαινον ἐξ αὐτῆς. 4 θεοῦ γὰρ
'good 'practise, and thou shalt have praise from it; 'for of God
διάκονός ἐστιν σοι εἰς τὸ ἀγαθόν. ἐάν δὲ τὸ κακόν ποιῇς,
a servant it is to thee for good. But if 'evil thou practisest,
φοβοῦ⁷ οὐ γὰρ εἰκὴ τὴν μάχαιραν φορεῖ⁸ θεοῦ γὰρ διάκονός
fear: for not in vain the sword 'he wears: for of God a servant
ἐστὶν, ἐκδικὸς εἰς ὀργὴν τῷ τὸ κακόν πράσσοντι. 5 διό
it is, an avenger for wrath to him that 'evil 'does. Wherefore
ἀνάγκη ὑποτάσσεσθαι, οὐ μόνον διὰ τὴν ὀργήν,
necessary [it is] to be subject, not only on account of 'wrath.
ἀλλὰ καὶ διὰ τὴν συνείδησιν. 6 διὰ τοῦτο γὰρ καὶ
but also on account of 'conscience. 'For on this account also
φόρους τελεῖτε⁹ λειτουργοὶ γὰρ θεοῦ εἰσιν, εἰς αὐτὸ τοῦτο
tribute pay ye; for ministers of God they are, on this same thing
προσκαρτεροῦντες. 7 ἀπόδοτε ὁμοῦ¹⁰ πᾶσιν τὰς ὑφείλτας¹¹
attending continually. Render therefore to all their 'dues:

* + [ἐνώπιον τοῦ θεοῦ καὶ] before God and L. * τῶν L. * ἀλλὰ ἐάν But if LITTA.
* ὑπὸ LITTA. * — ἑξουσίαις OLITTAW. * — τοῦ OLITTAW. * ἁλίσκονται LITTA. * ῥτῶν ἀγαθῶν
ἐργων to a good work LITTAW. * τῷ κακῷ to an evil (one) LITTAW. * — οὖν LITTAW.

τῷ τὸν φόρον, τὸν φόρον· τῷ τὸ τέλος, τὸ τέλος· τῷ
 to whom tribute, tribute; to whom custom, custom; to whom
 τὸν φόρον, τὸν φόρον· τῷ τὴν τιμὴν, τὴν τιμὴν. 8 Μηδενὶ
 fear, fear; to whom honour, honour. To no one
 μὲν δὲ οὐδὲν ὀφείλετε, εἰ μὴ τὸ ἀγαπᾶν ἀλλήλους· ὁ γὰρ
 (lit. nothing) owe ye, unless to love one another: for he that
 ἀγαπᾶν τὸν ἕτερον, νόμον πεπλήρωκεν. 9 τὸ γὰρ, Οὐ
 loves the other, law has fulfilled. For, Not

μοιχεύσεις, οὐ φονεύσεις, οὐ κλέψεις,
 'thou shalt commit adultery, Thou shalt not commit murder, Thou shalt not steal,
 'οὐ ψευδομαρτυρήσεις,' οὐκ ἐπιθυμήσεις, καὶ εἰ τις ἑτέρα
 Thou shalt not bear false witness, Thou shalt not lust; and if any other com-
 ἐντολὴ, ἐν τούτῳ τῷ λόγῳ ἀνακεφαλαιούται, ἐν τῷ, Ἄγα-
 mandment, in this word it is summed up, in this, Thou
 πῆσεις τὸν πλησίον σου ὡς ἑαυτόν. 10 Ἡ ἀγάπη τῷ πλη-
 shalt love thy neighbour as thyself. Love to the neigh-
 σιον κακὸν οὐκ ἐργάζεται· πληρωμα οὖν νόμου ἡ ἀγάπη.
 bour, evil does not work: Fulness therefore of [the] law [is] love [is].

11 Καὶ τοῦτο, εἰδότες τὸν καιρὸν, ὅτι ὥρα ἡμῶν
 Also this, knowing the time, that [the] hour [is] of us
 ἤδη· ἐξ ὕπνου ἐγερθῆναι· νυν γὰρ ἐγγύτερον ἡμῶν ἡ
 'already out of sleep should be roused; for now nearer [is] of us the
 σωτηρία, ἢ ὅτε ἐπιστεύσαμεν. 12 ἡ νύξ προέκοψεν, ἡ δὲ
 salvation, than when we believed. The night is advanced, and the
 ἡμέρα ἤγγικεν. ἀποθώμεθα οὖν τὰ ἔργα τοῦ σκότους,
 day has drawn near; we should cast off therefore the works of darkness,
 'καὶ ἐνδυσώμεθα' τὰ ὅπλα τοῦ φωτός. 13 ὡς ἐν ἡμέρᾳ,
 and should put on the armour of light. As in [the] day,
 εἰσυχμόνοως περιπατήσωμεν, μὴ κώμοις καὶ μέθαις, μὴ κοί-
 becomingly we should walk; not in revels and drinking, not in cham-
 ταις καὶ ἀσελγείαις, μὴ ἐριδι καὶ ζήλῳ. 14 ἀλλ' ἐνδύσασθε
 bering and wantonness, not in strife and emulation. But put on
 τὸν κύριον Ἰησοῦν χριστόν, καὶ τῆς σαρκὸς πρόνοιαν μὴ
 the Lord Jesus Christ, and of the flesh forethought not
 ποιεῖσθε εἰς ἐπιθυμίας.
 'do take for desire.

14 Τὸν δὲ ἀσθενούντα τῇ πίστει προσλαμβάνεσθε, μὴ εἰς
 But him being weak in the faith receive not for
 διακρίσεις διαλογισμῶν. 2 Ὅς μιν πιστεύει φαγεῖν πάντα,
 decisions of reasonings. One believes to eat all things;
 ὁ δὲ ἀσθενῶν λάχανα ἐσθίει. 3 ὁ ἐσθίων, τὸν μὴ
 another being weak herbs eats. He that eats, him that not
 ἐσθιόντα μὴ ἐξουθενεῖτω· καὶ ὁ μὴ ἐσθίων, τὸν ἐ-
 'eats let him not despise; and he that eats not, him that
 σθιόντα μὴ κρινεῖτω· ὁ θεὸς γὰρ αὐτὸν προσελάβετο. 4 σὺ
 'eats let him not judge: for God him received. Thou
 τίς ἐλ' ὁ κρίνων ἀλλότριον οἰκέτην; τῷ ἰδίῳ κυρίῳ στήκει
 'who art judging another's servant? to his own master he stands
 ὃ πέπτει. σταθήσεται δέ· ὁ δυνάτω· γὰρ ἐστὶν ὁ θεὸς
 or falls. And he shall be made to stand; for able is God
 στήσαι αὐτόν. 5 Ὅς μιν κρίνειν ἡμέραν παρ' ἡμέραν,
 to make stand him. One judges a day [to be] above a day;

⁷Then give to all their dues — taxes to whom taxes are due, custom to whom custom is due, fear to whom fear is due, and honor to whom honor is due.

⁸Do not owe anything to anyone, except to love one another — for he who loves the other has fulfilled the Law.

⁹For, "You shall not commit adultery; You shall not commit murder; You shall not steal; You shall not bear false witness; You shall not lust," and if there is any other commandment it is summed up in this word, in this, "You shall love your neighbor as yourself."

¹⁰Love does not work any ill to its neighbor, so love is the fulfilling of the Law.

¹¹This also, knowing the time, that it is already the hour that we should be aroused from sleep — for now our salvation is nearer than when we believed.

¹²The night is far gone and the day is near, so let us throw off the works of darkness and put on the armor of light.

¹³Let us walk honorably, as in daytime — not in carousings and drinking, not in unlawful intercourse and lustful acts, not in fighting and envy.

¹⁴But put on the Lord Jesus Christ and do not take thought for the lusts of the flesh.

CHAPTER 14

¹And receive him who is weak in the faith, not for the purpose of judging his opinions.

²One believes he may eat all things. Another, being weak, eats vegetables.

³Do not let the one who eats meat despise the one who does not eat. And he who does not eat, let him not judge him who eats — for God has adopted him for Himself.

⁴Who are you, judging another's servant? He stands or falls to his own master. And he shall be made to stand, for God is able to make him stand.

⁵One judges one day above another. An-

* ἀλλήλους ἀγαπᾶν GLTITAW.

† — οὐ ψευδομαρτυρήσεις GLTITAW.

‡ τῷ λόγῳ τούτῳ

LIT AW.

§ ἐν τῷ LITAW.

|| σεαυτὸν LITAW.

¶ ἡ δὲ ἡμᾶς LITAW.

‡ ἐνδυσώμεθα δὲ LITAW.

§ ἀλλὰ TITAW.

¶ ὁ δὲ LITAW.

‡ δυνατεῖ γὰρ ὁ

§ ὁ δὲ LITAW.

¶ δυνατεῖ γὰρ ὁ

‡ γὰρ for (one) LITAW.

other judges every day *alike*. Let each be fully persuaded in his own mind.

⁶He who regards the day has respect to the Lord. And he who does not regard the day does not do it in respect to the Lord. He who eats does so to the Lord, for he gives thanks to God. And he who does not eat does not eat for the Lord's sake and gives thanks to God.

⁷For not one of us lives to himself, and not one dies to himself.

⁸For both if we should live, we live to the Lord, and if we should die, we die to the Lord. Both, then, if we should live and if we should die, we are the Lord's.

⁹For this Christ both died and rose and lived again, so that He might rule over both the living and the dead.

¹⁰But you — why do you judge your brother? Or again, You — why do you belittle your brother? For we shall all stand before the judgment seat of Christ.

¹¹For it has been written, "I live, says the Lord, so that every knee shall bow to Me and every tongue shall confess to God."

¹²So, then, each of us shall give account of himself to God.

¹³No longer, then, should we judge one another. But rather judge this — Do not put a stumbling-block or reason to fall before your brother.

¹⁴I know and am persuaded in the Lord Jesus that nothing is unclean of itself — except to him who judges anything to be unclean, to him *it* is unclean.

¹⁵But if your brother is grieved on account of *your* food, you no longer walk according to love. Do not with your food destroy him for whom Christ died.

¹⁶Then do not let your good be slandered.

¹⁷For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.

ὁς δὲ κρίνει πᾶσαν ἡμέραν.

another judges every day [to be alike]. ²ἕκαστος ἐν τῇ ἰδίᾳ νοῦ

πληροφορεῖσθω. ὁ ὅ φρονῶν τὴν ἡμέραν, κυρίῳ φρονεῖ.

¹let be fully assured. He that regards the day, to [the] Lord regards [it];

καὶ ὁ μὴ φρονῶν τὴν ἡμέραν, κυρίῳ οὐ φρονεῖ.

and he that regards not the day, to [the] Lord regards [it] not. He that

ἐσθίων, κυρίῳ ἐσθίει, εὐχαριστεῖ γὰρ τῷ θεῷ· καὶ ὁ μὴ

eats, to [the] Lord eats, and gives thanks to God; and he that not

ἐσθίων, κυρίῳ οὐκ ἐσθίει, καὶ εὐχαριστεῖ τῷ θεῷ. ὁ οὐδείς

¹eats, to [the] Lord he eats not, and gives thanks to God. ²No one

γὰρ ἡμῶν ἑαυτῷ ζῇ, καὶ οὐδείς ἑαυτῷ ἀποθνήσκει.

for of us to himself lives, and no one to himself dies. ³Both if

γὰρ ζῶμεν, τῷ κυρίῳ ζῶμεν· ἂν τε ἀποθνήσκωμεν,

for we should live, to the Lord we should live; and if we should die,

τῷ κυρίῳ ἀποθνήσκομεν. ἂν τε οὖν ζῶμεν, ἂν τε ἀπο-

to the Lord we die; both if then we should live, and if we should

θνήσκωμεν, τῷ κυρίῳ ἐσθίμεν. ὁ εἰς τοῦτο γὰρ χριστὸς καὶ

die, the Lord's we are. For, for this Christ both

ἀπέθανεν καὶ ἀνέστη καὶ ἀνέζησεν, ἵνα καὶ νεκρῶν καὶ

died and rose and lived again, that both [the] dead and

ζώντων κυριεύσῃ. ὁ Σὺ δὲ τί κρίνεις τὸν ἀδελφόν

living he might rule over. But thou why judgest thou ⁴brother

σου; ἢ καὶ σὺ τί ἐξουθενεῖς τὸν ἀδελφόν σου; πάντες γὰρ

thy? or also thou why dost thou despise thy brother? For all

παρστήσονται τῷ βήματι τοῦ χριστοῦ.

⁵we shall stand before the judgment seat of the Christ. ⁶It has been written

γὰρ, Ὡς ἐγὼ, λέγει κύριος· ὅτι ἐμοὶ κάμνει πᾶν γόνυ,

for, ⁷I, says [the] Lord, that to me shall bow every knee,

καὶ πᾶσα γλῶσσα ἐξομολογήσεται τῷ θεῷ.

and every tongue shall confess to God. ⁸So then

ἕκαστος ἡμῶν περὶ ἑαυτοῦ λόγον δώσει· τῷ θεῷ.

each of us concerning himself account shall give to God. ⁹No

κέτι οὖν ἀλλήλους κρίνωμεν· ἀλλὰ τούτο κρίνατε μᾶλλον,

longer therefore one another should we judge; but this judge ye rather,

τὸ μὴ τιθεῖναι πρόσκομμα τῷ ἀδελφῷ ἢ σκάνδαλον.

not to put an occasion of stumbling to the brother or a cause of offence.

ὁ ἴδω καὶ πέπεισμαι ἐν κυρίῳ Ἰησοῦ, ὅτι οὐδὲν

I know and am persuaded in [the] Lord Jesus, that nothing [is]

κοινὸν δι' ἑαυτοῦ· εἰ μὴ τῷ λογιζομένῳ τι κοινὸν

unclean of itself: except to him who reckons anything unclean

εἶναι, ἐκείνῳ κοινόν.

¹⁰If but on account of ¹¹meant

ἀδελφός σου λυπεῖται, οὐκέτι κατὰ ἀγάπην περιπατεῖς.

thy brother is grieved, no longer according to love thou walkest.

μὴ τῷ βρώματι σου ἐκείνον ἀπόλλυε ὑπὲρ οὗ χριστὸς ἀπέ-

Not with thy meat him destroy for whom Christ died.

θανεν. ὁ μὴ βλασφημεῖσθω· οὖν ὡς τὸ ἀγαθόν· ὁ οὐδὲν

Let not be evil spoken of therefore ¹²your ¹³good; ¹⁴not

γὰρ ἐστὶν ἡ βασιλεία τοῦ θεοῦ βρώσις καὶ πόσις, ἀλλὰ

for is the kingdom of God eating and drinking; but

δικαιοσύνη καὶ εἰρήνη καὶ χαρὰ ἐν πνεύματι ἁγίῳ.

righteousness and peace and joy in [the] Spirit Holy. ¹⁵He that

¹ καὶ ὁ μὴ φρονῶν τὴν ἡμέραν, κυρίῳ οὐ φρονεῖ. ΛΤΓ[Α]. ² καὶ καὶ αὐτὸν οὐ φρονεῖ. ΛΤΓ[Α].
³ ἀποθνήσκει. ΛΤΓ[Α]. ⁴ καὶ καὶ αὐτὸν οὐ φρονεῖ. ΛΤΓ[Α]. ⁵ ἐξήλθεν. ΛΤΓ[Α]. ⁶ τοῦ θεοῦ
 of God. ΛΤΓ[Α]. ⁷ ἐξομολογήσεται. ΛΤΓ[Α]. ⁸ καὶ καὶ αὐτὸν οὐ φρονεῖ. ΛΤΓ[Α]. ⁹ ἀποδοῦναι. ΛΤΓ[Α].
 [ἀποδοῦναι]. ¹⁰ τῷ θεῷ. ΛΤΓ[Α]. ¹¹ αὐτοῦ. ΛΤΓ[Α]. ¹² γὰρ. ΛΤΓ[Α].

γὰρ ἐν ταῖς αὐταῖς δυνάμεσιν τῶν χριστῶν εὐάρεστος τῷ θεῷ.
for in these things serves the Christ [is] well-pleasing to God,
καὶ δόκιμος τοῖς ἀνθρώποις. 19 ἄρα οὖν τὰ τῆς εἰρήνης
and approved by men. So then the things of peace

διώκωμεν, καὶ τὰ τῆς οἰκοδομῆς τῆς εἰς ἀλλήλους.
we should pursue, and the things for building up one another.

20 Μὴ ἐνεκεν βρώματος καταλύε τὸ ἔργον τοῦ θεοῦ.
Not for the sake of meat destroy the work of God.

πάντα μὲν καθαρὰ, ἀλλὰ κακὸν τῷ ἀνθρώπῳ τῷ
All things indeed [are] pure; but [it is] evil to the man who

διὰ προσκόμματος ἐσθίουσι. 21 καλὸν τὸ μὴ φαγεῖν κρέα,
through stumbling eats. [It is] right not to eat flesh,

μηδὲ πίνειν οἶνον, μηδὲ ἐν ᾧ ὁ ἀδελφός σου προσκώπτει, ἢ
nor drink wine, nor in what thy brother stumbles, or

σκανδαλίζεται ἡ ἀσθενεῖς. 22 Σὺ πίστιν ἔχεις; κατὰ ἑαυτὸν
is offended, or is weak. "Thou faith hast! To thyself

ἔχει ἐνώπιον τοῦ θεοῦ μακάριος ὁ μὴ κρίνων ἑαυτὸν
have [it] before God. Blessed [is] he that judges not himself

ἐν ψ δοκιμάζει. 23 ὁ δὲ διακρινόμενος, ἐὰν φάγῃ, κατα-
in what he approves. But he that doubts, if he eat, has been

ἐκκριται, ὅτι οὐκ ἐκ πίστεως· πάντῃ δὲ οὐκ ἐκ
condemned, because [it is] not of faith; and everything which [is] not of

πίστεως, ἀμαρτία ἐστίν. κ
faith, sin is.

15 Ὁφείλομεν δὲ ἡμεῖς οἱ δυνατοὶ τὰ ἀσθενήματα τῶν
But we ought, we who [are] strong, the infirmities of the

ἀδυνάτων βαστάζειν, καὶ μὴ ἑαυτοῖς ἀρέσκειν. 2 ἕκαστος ἑαυτὸν
weak to bear, and not ourselves to please. For each

ἑμῶν τῷ πλησίον ἀρεσκέτω εἰς τὸ ἀγαθὸν πρὸς οἰκοδομήν.
his own the neighbour let please unto good for building up.

3 καὶ γὰρ ὁ χριστὸς οὐχ ἑαυτὸν ἡρέσεν, ἀλλὰ, καθὼς γέ-
For also the Christ not himself pleased; but, according as it has

γραφται, Οἱ ὀνειδισμοὶ τῶν ὀνειδίζοντων σε ἐπέπεσον·
been written, The reproaches of those reproaching thee fell

ἐπ' ἐμέ. 4 Ὅσα γὰρ προεγράφη, εἰς τὴν ἡμετέραν
on me. For as many things as were written before for our

διδασκαλίαν ἡ προεγράφη, ἵνα διὰ τῆς ὑπομονῆς καὶ τῆς
instruction were written before, that through endurance and

παρρησίας τῶν γραφῶν τὴν ἐλπίδα ἔχωμεν. 5 ὁ δὲ
encouragement of the scriptures hope we might have. Now the

θεὸς τῆς ὑπομονῆς καὶ τῆς παρρησίας δὴν ἡμῖν τὸ αὐτὸ
God of endurance and encouragement give you the same thing

φρονεῖν ἐν ἀλλήλοις κατὰ Χριστὸν Ἰησοῦν. 6 ἵνα
to mind with one another according to, Christ Jesus; that

ὁμοθυμαδὸν ἐν ἐνὶ στόματι δοξάζητε τὴν θεὸν καὶ πατέρα
with one accord with one mouth ye may glorify the God and Father

τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ. 7 διὸ προσλαμβάνεσθε
of our Lord Jesus Christ. Wherefore receive ye

ἀλλήλους, καθὼς καὶ ὁ χριστὸς προσελάβετο ἑμᾶς εἰς
one another, according as also the Christ received us into

δόξαν τῷ θεῷ.
[the] glory of God.

¹⁸ For he who serves Christ in these things is pleasing to God and approved by men.

¹⁹ So then let us follow the things of peace, and the things that edify one another.

²⁰ Do not throw down the work of God for the sake of food. All things are indeed pure, but it is evil to the man who is eating through stumbling.

²¹ It is not right to eat flesh or drink wine or to do anything in which your brother stumbles, or is scandalized, or is weak.

²² Do you have faith? Have it to yourself before God. Happy is he who does not condemn himself by what he approves.

²³ But he who doubts, if he eats, has been condemned, because it is not of faith. And whatever is not of faith is sin.

CHAPTER 15

¹ And we who are strong ought to bear the weaknesses of the weak and not try to please ourselves.

² For let everyone of us please his neighbor for good, to build him up.

³ For even Christ did not please Himself, but as it has been written, "The curses of those who were cursing You fell on Me."

⁴ For whatever things were written in the past were written before for our learning, so that through patience and comfort of the Scriptures we might have hope.

⁵ Now the God of patience and comfort give you grace to mind the same thing with one another according to Christ Jesus.

⁶ So that with one mind, with one mouth, you may glorify the God and Father of our Lord Jesus Christ.

⁷ Then take one another to your hearts just as Christ also took us to Himself to the glory of God.

^a τούτῃ this GLTFAW. ^b — τῷ [τῷ]. ^c διώκομεν we pursue τ. ^d — ἡ σκανδαλίζεται ἡ ἀσθενεῖς τ. ^e ἢν (ἢν) α) ἔχεις κατὰ (read faith which thou hast, to do.) LTTA. ^f σεαυτὸν GLTFAW. ^g Place here verses 25—27 of chapter xvi. ^h α. ⁱ — γὰρ for GLTFAW. ^j ἐπέπεσαν LTTA. ^k ἐγράφη were written LTTFAW. ^l + διὰ through LTTFAW. ^m Ἰησοῦν χριστοῦ τ. ⁿ ὑμᾶς you GLTFAW. ^o + τοῦ LTTA.

⁸ But I say that Jesus Christ has become a servant of circumcision for the truth of God, to confirm the promises of the fathers.

⁹ And for the Gentiles to glorify God for mercy, as it has been written, "Because of this I will confess to You among the Gentiles, and I will praise Your name."

¹⁰ And again it says, "Rejoice with His people, Gentiles."

¹¹ And again, "Praise the Lord, all the Gentiles, and praise Him, all the peoples."

¹² And again, Isaiah says, "There shall be the Root of Jesse, and He that arises to reign over the Gentiles, in Him the Gentiles shall hope."

¹³ Now may the God of hope fill you with all joy and peace in believing, so that you may abound in hope, in the power of the Holy Spirit.

¹⁴ But, my brothers, I myself am also persuaded about you, that you yourselves are full of goodness, having been filled with all knowledge, being able also to warn one another.

¹⁵ But I did more boldly write to you, brothers, partly to remind you, because of the grace which was given to me under God.

¹⁶ For it was given to me to be a minister of Jesus Christ to the Gentiles, sacredly ministering the gospel of God, in order that the offering up of the Gentiles might be pleasing, sanctified by the Holy Spirit.

¹⁷ Therefore I have my glorying in Christ Jesus in those things having to do with God.

¹⁸ For I will not dare speak anything of what Christ has not done through me, to the obedience of the Gentiles, by word and deed

¹⁹ — of signs and wonders in power, in the power of God's Spirit, so that I have fully

8 Λέγω ⁸δέ, "Ἰησοῦν" χριστὸν διάκονον ⁸γεννηθῆσαι ⁸περί-
⁸I say ⁸'but, Jesus Christ a servant has become of cir-
 τομῆς ὑπὲρ ἀληθείας θεοῦ, εἰς τὸ βεβαιῶσαι τὰς ἐπαγ-
 ousmision for [the] truth of God, for to confirm the pro-
 γελίας τῶν πατέρων. ⁹ τὰ δὲ ἔθνη ὑπὲρ ἰλίουσ δοξάσαι τὸν
 mises of the fathers; and the nations for mercy to glorify
 θεόν, καθὼς γέγραπται, Διὰ τοῦτο ἐξομολογήσασθαι
 God; according as it has been written, Because of this I will confess
 σοι ἐν ἔθνεσιν, καὶ τῷ ὀνόματί σου ψαλῶ. ¹⁰ Καὶ
 to thee among [the] nations, and thy name will I praise. And
 πάλιν λέγει, Εὐφράνθητε, ἔθνη, μετὰ τοῦ λαοῦ αὐτοῦ. ¹¹ Καὶ
 again it says, Rejoice ye, nations, with his people. And
 πάλιν, Αἰνεῖτε τὸν κύριον πάντα τὰ ἔθνη, καὶ ἱπαινέσασθε
 again, Praise the Lord, all the nations, and praise
 αὐτὸν πάντες οἱ λαοί. ¹² Καὶ πάλιν, Ἡσαίας λέγει, "Ε-
 him, all the peoples. And again, Esaias says, There
 σται ἡ ρίζα τοῦ Ἰεσσαί, καὶ ὁ ἀνίστάμενος ἀρχεῖν
 shall be the root of Jesse, and he that arises to rule [the]
 ἔθνων, ἐπ' αὐτῷ ἔθνη ἱλπιούσιν. ¹³ Ὁ δὲ θεὸς τῆς
 nations: in him [the] nations shall hope. Now ¹³ the ¹³God of
 ἐλπίδος πληρῶσαι ὑμᾶς πάσης χαρᾶς καὶ εἰρήνης ἐν τῷ
 of hope may fill you with all joy and peace in
 πιστεύειν, εἰς τὸ περισσεύειν ὑμᾶς ἐν τῇ ἐλπίδι, ἐν δυνάμει
 believing, for to abound you in hope, in power
 πνεύματος ἁγίου.
 of [the] Spirit Holy.

14 Πείπειμαι δὲ, ἀδελφοί μου, καὶ αὐτὸς ἐγὼ περὶ
 But am persuaded, my brethren, also myself I concerning
 ὑμῶν, ὅτι καὶ αὐτοὶ μεστοὶ ἴστε ἀγαθωσύνης, πεπληρωμένοι
 you that also yourselves full are of goodness, being filled
 πάσης γνώσεως, δυνάμενοι καὶ ἀλλήλους νοθεύειν. ¹⁵ *τολ-
 with all knowledge, being able also one another to admonish. ¹⁵ More
 μηρότερον δὲ ἔγραψα ὑμῖν, ἀδελφοί, ἀπὸ μέρους, ὥς
 boldly but I did write to you, brethren, in part, as
 ἐπαναμνησκῶν ὑμᾶς, διὰ τὴν χάριν τὴν δοθεῖσάν μοι
 reminding you, because of the grace which was given to me
 ὑπὸ τοῦ θεοῦ, ¹⁶ εἰς τὸ εἶναι με λειτουργὸν Ἰησοῦ χριστοῦ
 by God, for to be me a minister of Jesus Christ
 εἰς τὰ ἔθνη, ἱεουργοῦντα τὸ εὐαγγέλιον τοῦ θεοῦ,
 to the nations, administering in sacred service the glad tidings of God,
 ἵνα γένηται ἡ προσφορά τῶν ἔθνων εὐπρόσδεκτος, ἡγιασμένη
 that might be the offering up of the nations acceptable, sanctified
 ἐν πνεύματι ἁγίῳ. ¹⁷ ἔχω οὖν ἐκαύθησιν ἐν χριστῷ
 by [the] Spirit Holy. I have therefore boasting in Christ
 Ἰησοῦ τὰ πρὸς θεόν. ¹⁸ οὐ γὰρ τολμήσω ἑλα-
 Jesus [as to] the things pertaining to God. For not will I dare to
 λεῖν τι ὃν οὐ κατεργάσατο χριστὸς δι' ἐμοῦ, εἰς
 speak anything of what not worked out Christ by me, for [the]
 ὑπακοὴν ἔθνων, λόγῳ καὶ ἔργῳ, ¹⁹ ἐν δυνάμει
 obedience of [the] nations, by word and work, in [the] power of
 μείων καὶ τεράτων, ἐν δυνάμει πνεύματος ἁγίου ὥστε με
 signs and wonders, in [the] power of [the] Spirit of God; so as for me

* γὰρ for LITTA.W.

8895 [A].

* τολμήσωσιν Tr.

* + τὴν LITTA.W.

OLT[LA].W.

† — Ἰησοῦν LITTA.

* πάντα τὰ ἔθνη τὸν κύριον LITTA.

* ἀδελφοί LIT[LA].

† + τὸν GLITTA.W.

† γενέσθαι became LIT.

† ἐπαινεσάτωσαν LITTA.

* ἀπὸ πτ.

* χριστοῦ Ἰησοῦ LITTA.W.

* τι λαλεῖν LITTA.W.

† + λέγει it

† + τῆς [A]

† ἐπαινεσάτωσαν LITTA.

† ἀπὸ πτ.

† ἀγίου Hol. (Spirit)

ἀπὸ Ἱερουσαλὴμ καὶ κύκλῳ μέχρι τοῦ Ἰλλυρικῆς πεπληρω-
 from Jerusalem, and in a circuit unto Illyricum, to have fully
 κίμαι τὸ εὐαγγέλιον τοῦ χριστοῦ. 20 οὕτως δὲ ἠφιλοτιμού-
 preached the glad tidings of the Christ; and so being am-
 μινον¹ εὐαγγελίζεσθαι, οὐχ ὅπου ὠνομάσθη χριστός,
 bitious to announce the glad tidings, not where ²was ³named ⁴Christ,
 ἵνα μὴ ἐπ' ἀλλότριον θεμέλιον οἰκοδομῶ. 21 ἀλλὰ καθὼς
 that not upon another's foundation I might build; but according as
 γέγραπται, Οἷς οὐκ ἀνηγγέλη περὶ αὐτοῦ, ὅψον-
 it has been written, To whom it was not announced concerning him, they shall
 ται· καὶ οἱ οὐκ ἀκηκόασιν, συνήσουσιν. 22 Διὸ καὶ ἐνε-
 see; and those that have not heard, shall understand. Wherefore also I was
 κοπτόμην ἡτά πολλὰ⁵ τοῦ ἰλθεῖν πρὸς ὑμᾶς. 23 νυνὶ δὲ
 hindered many times from coming to you. But now,
 μηκέτι τόπον ἔχων ἐν τοῖς κλίμασιν τούτοις, ἐπιποθίαν δὲ
 no longer ⁶place ⁷having in these regions, and ⁸a ⁹longing
 ἔχων ἑτοῦ ἰλθεῖν πρὸς ὑμᾶς ἀπὸ πολλῶν¹⁰ ἐτῶν, 24 ὥς ἵαν¹¹
¹²having to come to you for many years, whenever
 πορεύωμαι εἰς τὴν Σπανίαν, ὅτε λείψωμαι πρὸς ὑμᾶς¹³ ἰλπιζώ
 I may go to Spain, I will come to you; ¹⁴I hope
 γὰρ διαπορευόμενος θεάσασθαι ὑμᾶς, καὶ ῥύφ¹⁵ ὑμῶν προπεμ-
 for going through to see you, and by you to be set
 φθῆναι ἐκεῖ, ἵαν ὑμῶν πρῶτον ἀπὸ μέρους ἐμπλησθῶ.
 forward thither, if of you first in part I should be filled.
 25 Νυνὶ δὲ πορεύομαι εἰς Ἱερουσαλὴμ, διακονῶν τοῖς ἁγίοις.
 But now I go to Jerusalem, doing service to the saints;
 26 εὐδόκησαν¹⁶ γὰρ Μακεδονία καὶ Ἀχαΐα κοινωνίαν τινὰ
 for ¹⁷were ¹⁸pleased ¹⁹Macedonia ²⁰and ²¹Achaia ²²a ²³contribution ²⁴certain
 ποιήσασθαι εἰς τοὺς πτωχοὺς τῶν ἁγίων τῶν ἐν Ἱερουσα-
 to make for the poor of the saints who [are] in Jerusa-
 λήμ. 27 εὐδόκησαν²⁵ γὰρ καὶ ὀφείλεται αὐτῶν εἶσιν²⁶· εἰ γὰρ
 lelm. For they were pleased and ²⁷debtors ²⁸their they are; for if
 τοῖς πνευματικοῖς αὐτῶν ἐκοινώνησαν τὰ ἔθνη, ὀφείλουσιν
 in their spiritual things ²⁹participated ³⁰the ³¹nations, they ought
 καὶ ἐν τοῖς σαρκικοῖς λειτουργῆσαι αὐτοῖς. 28 τοῦτο οὖν
 also in the fleshly things to minister to them. This therefore
 ἐπετελέσας, καὶ σφραγισάμενος αὐτοῖς τὸν καρπὸν τούτου,
 having finished, and having sealed to them this fruit,
 ἀπελεύσομαι δι' ὑμῶν εἰς τὴν³² Σπανίαν. 29 οἶδα δὲ ὅτι
 I will set off by you into Spain. And I know that
 ἐρχόμενος πρὸς ὑμᾶς, ἐν πληρῳματι εὐλογίας τοῦ εὐαγγελίου
 coming to you, in fulness of blessing of the glad tidings
 τοῦ χριστοῦ ἰλεύσομαι. 30 Παρακαλῶ δὲ ὑμᾶς, ἄδελφοί,³³ διὰ
 of Christ I shall come. But I exhort you, brethren, by
 τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ, καὶ διὰ τῆς ἀγάπης τοῦ
 our Lord Jesus Christ, and by the love of the
 πνεύματος, συναγωνισασθαι μοι ἐν ταῖς προσευχαῖς ὑπὲρ
 Spirit, to strive together with me in prayers for
 ἑμοῦ πρὸς τὸν θεόν³⁴. 31 ἵνα ῥυσθῶ ἀπὸ τῶν ἀπει-
 ma to God, that I may be delivered from those ³⁵being
 θούντων ἐν τῇ Ἰουδαίᾳ, καὶ ἵνα³⁶ ἡ ἡ δακονία³⁷ μου ἡ
 disobedient in Judea; and that ³⁸service ³⁹my which [is]

preached the gospel of Christ from Jerusa-
 lem and in a circle as far as Il-lyr-ic-um.

²⁰ And so I was eager to preach the gospel
 where Christ had not been named, so that I
 might not build on another's foundation,

²¹ but as it has been written, "They shall
 see, to whom nothing was told about Him.
 And those that have not heard shall under-
 stand."

²² For this reason also I was kept back
 many times from coming to you.

²³ But now having no more opportunity in
 these borders, and having a great longing to
 come to you for many years, whenever I go
 to Spain I will come to you.

²⁴ For I hope in going through to see you,
 and to be sent forward to there by you, if
 first I shall share and be satisfied by you.

²⁵ But now I go to Jerusalem, ministering
 to the saints.

²⁶ For Mac-e-do-ni-a and A-cha-i-a were
 pleased to make a certain gift to the poor
 among the saints who are in Jerusalem.

²⁷ They have been pleased and they have
 been their debtors. For if the Gentiles took
 part in their spiritual things, they ought also
 to minister to them in fleshly things.

²⁸ Then when I have finished this and have
 sealed to them this fruit, I will come by you
 into Spain.

²⁹ And I am sure that when I come to you,
 I shall come in the fullness of blessing of the
 gospel of Christ.

³⁰ And I beg you, brothers, by our Lord
 Jesus Christ, and by the love of the Spirit, to
 strongly help me in prayers to God for me,

³¹ so that I may be delivered from those in
 Judea who are unbelieving, and that my gift

¹ φιλοτιμούμαι I am ambitibus LTR.

² πολλάκις L.

³ [τοῦ] L.

⁴ ἰκανῶν TR.

⁵ ἄν LITTA W.

⁶ — ἐλεύσομαι πρὸς ὑμᾶς GLTT AW.

⁷ ἄφ L.

⁸ ἡνδόκησαν TR.

⁹ εἰσιν αὐτῶν LITTA W.

¹⁰ — τὴν LITTA.

¹¹ — τοῦ εὐαγγελίου τοῦ GLTTAW.

¹² ἰδεαφοί L.

¹³ — ἵνα LITTA.

¹⁴ δωροφορία offering of gifts L.

which is for Jerusalem may be pleasing to the saints,

³² that I may come to you in joy, by the will of God, and that I may be refreshed by you.

³³ And the God of peace be with you all. Amen.

CHAPTER 16

¹ And I commend to you our sister Phoebe, who is a servant of the Cen-chre-an church, ² that you may receive her in the Lord, as saints should and you may help her in whatever matter she may need you. For she also has been a helper of many, and of myself.

³ Greet Priscilla and Aquila, my fellow-workers in Christ Jesus,

⁴ who laid down their own necks for my life, whom not only I thank but also all the churches of the Gentiles.

⁵ And greet the church at their house, and my beloved Ep-e-ne-tus, who is a first-fruit of A-chai-a for Christ.

⁶ Greet Mary, who did much labor for us.

⁷ Salute An-dro-ni-cus and Junias, my kinsmen and fellow-prisoners, noted among the apostles who even were in Christ before me.

⁸ Greet Amplias, my beloved in the Lord.

⁹ Greet Urbanus, our helper in Christ, and my beloved Stach-ys.

¹⁰ Greet Apelles, the approved in Christ and those of the household of A-ris-to-bu-lus.

¹¹ Greet He-ro-di-on, my kinsman. Greet those of the household of Nar-cis-sus, who are in the Lord.

¹² Greet Try-phe-na and Try-pho-sa, who labor in the Lord. Greet Persis, the beloved, who much labored in the Lord.

ἵνα ἡ Ἱερουσαλήμ εὐπροσδεκτοῦς γένηται τοῖς ἁγίοις. ³² ἵνα ἡ ἐν ἡμεῖς ἡ Ἱερουσαλήμ ἀποδεκτοῦς ᾖ τοῖς ἁγίοις. ³³ ὁ θεὸς τῆς εἰρήνης μετὰ πάντων ὑμῶν. Ἀμήν.

¹⁶ Συνίστημι δὲ ὑμῖν Φοίβην τὴν ἀδελφὴν ἡμῶν, οὗσαν διακόνον τῆς ἐκκλησίας τῆς ἐν Ἐφεσῶν. ² ἵνα αὐτὴν προσλάβῃς ἐν κυρίῳ ἀξίως τῶν ἁγίων, καὶ παραστήῃ αὐτὴν ἐν ᾧ ἂν ὑμῶν χρῆζῃ πράγματι· καὶ γὰρ αὐτὴ προσηλυτίσθη πολλῶν ἐγενήθη, καὶ αὐτοῦ ἑμοῦ. ³ Ἀσπάσασθε Πρίσκιλλαν καὶ Ἀκύλαν τοὺς συνεργούς μου ἐν κυρίῳ Ἰησοῦ. ⁴ οἵτινες ὑπὲρ τῆς ψυχῆς μου τὸν ἑαυτῶν τράχηλον ὑπέθηκαν, οἷς οὐκ ἐγὼ μόνος εὐχαριστῶ, ἀλλὰ καὶ πάντες αἱ ἐκκλησίαι τῶν ἰσθμῶν. ⁵ καὶ τὴν κατ' οἶκον αὐτῶν ἐκκλησίαν. ⁶ ἀσπάσασθε Ἐπενετον τὸν ἀγαπητὸν μου, ὅς ἐστιν ἀρχαῖος τῆς Ἀχαιᾶς ἐν κυρίῳ. ⁷ ἀσπάσασθε Μαριάμ, ἥτις πολλὰ ἐκοπίασεν ὑμῶν. ⁸ ἀσπάσασθε Ἀνδρόνικον καὶ Ἰουνίαν τοὺς συγγενεῖς μου καὶ συναϊχμαλώτους μου· οἵτινες εἰσιν ἐπίσημοι ἐν τοῖς ἀποστόλοις, οἱ καὶ πρό ἑμοῦ γεγόνασιν ἐν κυρίῳ. ⁹ ἀσπάσασθε Ἀμπλίαν τὸν ἀγαπητὸν μου ἐν κυρίῳ. ¹⁰ ἀσπάσασθε Οὐρβανὸν τὸν συνεργόν ἡμῶν ἐν κυρίῳ. ¹¹ ἀσπάσασθε Στάχυν τὸν ἀγαπητὸν μου. ¹² ἀσπάσασθε Ἀπελλὴν τὸν δοκίμον ἐν κυρίῳ. ¹³ ἀσπάσασθε τοὺς ἐκ τῆς οἰκίας τοῦ Ἀριστοβούλου. ¹⁴ ἀσπάσασθε Ἡροδίωναν τὸν συγγενὴ μου. ¹⁵ ἀσπάσασθε τοὺς ἐκ τῆς οἰκίας τοῦ Ναρκίσσου, οἱ οἵτινες ἐσιν ἐν κυρίῳ. ¹⁶ ἀσπάσασθε Τρύφειναν καὶ Τρύφωσαν τὰς κοπώσας ἐν κυρίῳ. ¹⁷ ἀσπάσασθε Περσίδα τὴν ἀγαπῆτην, ἥτις πολλὰ ἐργάσατο ἐν κυρίῳ.

¹ ἐν αὐτῇ, ² τοῖς ἁγίοις γένηται. ³ ἔλθω (having come) ἐν χαρᾷ. ⁴ κυρίου Ἰησοῦ. ⁵ ἐν τῇ Ἱερουσαλὴμ. ⁶ — καὶ τῇ; — καὶ συναπαυσαίμαι ὑμῖν ἰ.α. ⁷ ἀμήν. ⁸ Ἰ.α. ⁹ προσδέξασθε αὐτήν. ¹⁰ αὐτὴ ὁλ. ¹¹ ἐμοῦ αὐτοῦ. ¹² Ἰ.α. ¹³ Πρίσκα. ¹⁴ Πρίσκα ὁλ. ¹⁵ Ἀχαιᾶς ὁλ. ¹⁶ Μαριάμ. ¹⁷ ὑμῶν. ¹⁸ ἐν κυρίῳ. ¹⁹ Ἰ.α. ²⁰ Ἀμπλίαν. ²¹ Ἀμπλίαν. ²² Ἰ.α. ²³ Οὐρβανὸν. ²⁴ Ἰ.α. ²⁵ Στάχυν. ²⁶ Ἀπελλὴν. ²⁷ Ἰ.α. ²⁸ Ἡροδίωναν. ²⁹ Ἰ.α. ³⁰ Τρύφειναν. ³¹ Τρύφωσαν. ³² Ἰ.α. ³³ Περσίδα. ³⁴ Ἰ.α. ³⁵ Ἰ.α. ³⁶ Ἰ.α. ³⁷ Ἰ.α. ³⁸ Ἰ.α. ³⁹ Ἰ.α. ⁴⁰ Ἰ.α. ⁴¹ Ἰ.α. ⁴² Ἰ.α. ⁴³ Ἰ.α. ⁴⁴ Ἰ.α. ⁴⁵ Ἰ.α. ⁴⁶ Ἰ.α. ⁴⁷ Ἰ.α. ⁴⁸ Ἰ.α. ⁴⁹ Ἰ.α. ⁵⁰ Ἰ.α. ⁵¹ Ἰ.α. ⁵² Ἰ.α. ⁵³ Ἰ.α. ⁵⁴ Ἰ.α. ⁵⁵ Ἰ.α. ⁵⁶ Ἰ.α. ⁵⁷ Ἰ.α. ⁵⁸ Ἰ.α. ⁵⁹ Ἰ.α. ⁶⁰ Ἰ.α. ⁶¹ Ἰ.α. ⁶² Ἰ.α. ⁶³ Ἰ.α. ⁶⁴ Ἰ.α. ⁶⁵ Ἰ.α. ⁶⁶ Ἰ.α. ⁶⁷ Ἰ.α. ⁶⁸ Ἰ.α. ⁶⁹ Ἰ.α. ⁷⁰ Ἰ.α. ⁷¹ Ἰ.α. ⁷² Ἰ.α. ⁷³ Ἰ.α. ⁷⁴ Ἰ.α. ⁷⁵ Ἰ.α. ⁷⁶ Ἰ.α. ⁷⁷ Ἰ.α. ⁷⁸ Ἰ.α. ⁷⁹ Ἰ.α. ⁸⁰ Ἰ.α. ⁸¹ Ἰ.α. ⁸² Ἰ.α. ⁸³ Ἰ.α. ⁸⁴ Ἰ.α. ⁸⁵ Ἰ.α. ⁸⁶ Ἰ.α. ⁸⁷ Ἰ.α. ⁸⁸ Ἰ.α. ⁸⁹ Ἰ.α. ⁹⁰ Ἰ.α. ⁹¹ Ἰ.α. ⁹² Ἰ.α. ⁹³ Ἰ.α. ⁹⁴ Ἰ.α. ⁹⁵ Ἰ.α. ⁹⁶ Ἰ.α. ⁹⁷ Ἰ.α. ⁹⁸ Ἰ.α. ⁹⁹ Ἰ.α. ¹⁰⁰ Ἰ.α.

ἐκοπίασεν ἐν κυρίῳ.¹³ ἀσπάσασθε Ῥούφον τὸν ἐκλεκτὸν
laboured in [the] Lord. Salute Rufus the chosen
ἐν κυρίῳ, καὶ τὴν μητέρα αὐτοῦ καὶ ἐμοῦ.¹⁴ ἀσπάσασθε
in [the] Lord, and his mother and mine. Salute
'Ἀσυγκρίτον,¹⁵ Φλέγοντα, Ἑρμᾶν, Πατρόβαν, Ἑρμῆν, καὶ
Asyncri-tus, Phleg-on, Her-mas, Pat-ro-bas, Her-mes, and
τοὺς σὺν αὐτοῖς ἀδελφούς.¹⁶ ἀσπάσασθε Φιλόλογον καὶ
the with them brethren. Salute Philo-logus and
'Ιουλίαν, Νηρέα καὶ τὴν ἀδελφὴν αὐτοῦ, καὶ Ὀλυμπᾶν, καὶ
Julias, Nereus and his sister, and Olym-pas, and
τοὺς σὺν αὐτοῖς πάντας ἀγίους.¹⁷ ἀσπάσασθε ἀλλήλους
the with them all saints. Salute one another
ἐν φιλήματι ἁγίῳ. ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι * τοῦ
in a kiss holy. Salute you the assemblies
χοριστοῦ.
of Christ.

17 Παρακαλῶ δὲ ὑμᾶς, ἀδελφεῖ, σκοπεῖν τοὺς τὰς διχο-
But I exhort you, brethren to consider those who
στασίας καὶ τὰ σκάνδαλα, παρὰ τὴν διδασχὴν ἣν ὑμεῖς
sions and causes of offence contrary to the teaching which ye
ἐμάθετε, ποιοῦντας καὶ ἐκκλίνετε ἀπ' αὐτῶν. 18 οἱ γὰρ
learned, make, and turn away from them. For
τοιοῦτοι τῷ κυρίῳ ἡμῶν Ἰησοῦ χριστῷ οὐ δουλεύουσιν, ἀλλὰ
such our Lord Jesus Christ serve not, but
τῷ ἐαυτῶν κοιλίᾳ καὶ διὰ τῆς χρυσολογίας καὶ εὐλογίας
their own belly, and by kind speaking and praise
ἐξαπατῶσιν τὰς καρδίας τῶν ἀκάκων. 19 ἡ γὰρ ὑμῶν ὑπακοή
deceive the hearts of the innocent. For the of you obedience
εἰς πάντας ἀρίκετο· χαίρω οὖν τὸ ἐφ' ὑμῖν. ἠέλω δὲ
to all reached. I rejoice therefore concerning you; but I wish
ὑμᾶς σοφούς μὲν εἶναι εἰς τὸ ἀγαθόν, ἀπειραίους δὲ εἰς τὸ
you wise to be [as] to good, and simple to
κακόν. 20 ὁ δὲ θεὸς τῆς εἰρήνης συντρίψει τὸν σατανᾶν ὑπὸ
evil. But the God of peace will bruise Satan under
τοὺς πόδας ὑμῶν ἐν τάχει ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ
your feet shortly. The grace of our Lord Jesus
χριστοῦ μεθ' ὑμῶν.⁴
Christ [be] with you.

21 Ἀσπάζονται ὑμᾶς Τιμόθεος ὁ συνεργός μου καὶ Λουκίος
Salute you Timothy my fellow-worker and Lucius
καὶ Ἰάσων καὶ Σωσίπατρος οἱ συγγενεῖς μου. 22 ἀσπάζομαι
and Jason and So-sip-a-ter, my kindred greet
ὑμᾶς ἐγὼ Τέρτιος ὁ γράψας τὴν ἐπιστολὴν ἐν κυρίῳ.
you I Tertius who wrote the epistle in [the] Lord.
23 ἀσπάζεται ὑμᾶς Γάιος ὁ ξένος μου καὶ τῆς ἐκκλησίας
Salutes you Gaius, the host of me and of the assembly
ὅλης. ἀσπάζεται ὑμᾶς Ἑραστός ὁ οἰκονόμος τῆς πόλεως,
whole. Salutes you Erastus the steward of the city,
καὶ Κούαρτος ὁ ἀδελφός. 24 Ἡ χάρις τοῦ κυρίου ἡμῶν
and Quartus the brother. The grace of our Lord
Ἰησοῦ χριστοῦ μετὰ πάντων ὑμῶν. ἀμήν.
Jesus Christ [be] with all you. Amen.

¹³ Greet Rufus, the chosen in the Lord, and his mother and mine.

¹⁴ Salute A-syn-cri-tus, Phleg-on, Her-mas, Pat-ro-bas, Hermes and the brothers with them.

¹⁵ Greet Phil-ol-o-gus and Julias, Nereus and his sister and O-lym-pas, and all the saints with them.

¹⁶ Greet one another with a holy kiss. The churches of Christ send greetings to you.

¹⁷ Now, I beg you, brothers, to consider those who make the divisions and causes of stumbling contrary to the teaching which you have learned. And turn away from them.

¹⁸ For such ones do not serve our Lord Jesus Christ, but their own belly. And by smooth words and praise they deceive the hearts of the innocent.

¹⁹ For your obedience reached to all. So I rejoice concerning you. But I would have you to be wise to good and simple as to evil.

²⁰ And the God of peace will bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you.

²¹ Timothy, my fellow-worker, and Lucius, and Jason, and So-sip-a-ter, my kindred greet you.

²² I, Tertius, who wrote you the epistle in the Lord greet you.

²³ Gaius, the host of the whole church and me, greets you. Erastus, the steward of the city, and Quartus the brother, greet you.

²⁴ The grace of our Lord Jesus Christ be with you all. Amen.

¹ Ἀσύν-Τ. ² Ἑρμῆν LITTAW. ³ Ἑρμᾶν LITTAW. ⁴ + πάσαι all (the assemblies)
OLITTAW. ⁵ ἐκκλησιᾶς TIT. ⁶ Ἰησοῦ OLITTAW. ⁷ ἐφ' ὑμῖν οὖν χαίρω LITTAW.
8 — μὲν LITTA. ⁹ — χριστοῦ TITTA. ¹⁰ d + ἀμήν Amen E. ¹¹ Ἀσπάζεται Salutes
LITTAW. ¹² ὅλης τῆς ἐκκλησίας LITTA. ¹³ — vers 24 LITTA.

²⁵ Now to Him that is able to establish you according to my gospel — and the preaching of Jesus Christ, according to the revealing of the mystery (regarding which, silence has been kept during eternal ages,

²⁶ but now has been made plain,) and by prophetic Scriptures, according to commandment of the everlasting God, made known for obedience of faith to all the nations,

²⁷ the only wise God, through Jesus Christ, to whom be the glory forever. Amen.

25 ^h Τῷ δὲ δυνάμειν ὑμῶς στήριξις κατὰ τὸ εὐαγγέλιόν μου καὶ τὸ κήρυγμα Ἰησοῦ χριστοῦ, κατὰ ἀποκάλυψιν μυστηρίου χρόνους αἰωνίους σεισηγμένου, 26 φανερωθέντος δὲ νῦν, διὰ τε γραφῶν προφητικῶν, κατ' ἐπιταγὴν τοῦ αἰωνίου θεοῦ, εἰς ὑπακοὴν πίστεως εἰς πάντα τὰ ἔθνη γνωρισθέντος. 27 μόνῳ σοφῷ θεῷ, διὰ Ἰησοῦ χριστοῦ, ᾧ ἡ δόξα εἰς τοὺς αἰῶνας! ἀμήν.
Now to him who is able you to establish according to "gospel" tidings my and the proclamation of Jesus Christ, according to a revelation of (the) mystery in times of the ages having been kept secret, but made manifest now, and by "scriptures" prophetic, according to commandment of the eternal God, for obedience of faith to all the nations having been made known—(the) only wise God, through Jesus Christ, to whom be glory to the ages. Amen.

^h Πρὸς Ῥωμαίους ἐγράφη ἀπὸ Κορίνθου, διὰ Φοίβης τῆς διακόνου τῆς ἐν Κεγχρεαῖς ἐκκλησίας.
To (the) Romans written from Corinth. by Phoebe servant of the "in" "Cenchrea" "assembly."

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TWENTIETH CENTURY EDITION

Ἡ ΠΡΟΣ ΤΟΥΣ ΚΟΡΙΝΘΙΟΥΣ ἘΠΙΣΤΟΛΗ ΠΡΩΤΗ.
THE "TO THE "CORINTHIANS "EPISTLE "FIRST.

CHAPTER I

¹ Paul, called by God's will to be an apostle of Jesus Christ, and So-she-nes the brother,

² to the church of God which is in Corinth, who have been sanctified in Christ Jesus, called-out saints, with all the ones who call on the name of our Lord Jesus Christ in every place — both theirs and ours.

³ Grace to you, and peace from God our Father and the Lord Jesus Christ.

⁴ I thank my God always because of you, for the grace of God that was given to you in Christ Jesus,

⁵ that you were made rich in Him in everything: in all you say and in all you know

⁶ — even as the testimony of Christ was confirmed in you,

⁷ so that you are not behind in any gift, waiting for the revealing of our Lord Jesus Christ,

ΠΑΥΛΟΣ ἁκλητός ἀπόστολος Ἰησοῦ χριστοῦ, διὰ θελήματος θεοῦ, καὶ Σωσθένης ὁ ἀδελφός, 2 τῇ ἐκκλησίᾳ τοῦ θεοῦ ἣ τῇ οὐσῇ ἐν Κορίνθῳ, ἡγιασμένοις ἐν χριστῷ Ἰησοῦ, ἁκλητοῖς ἁγίοις, σὺν πᾶσιν τοῖς ἐπικαλουμένοις τὸ ὄνομα τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ ἐν παντὶ τόπῳ, αὐτῶν. ^h 3 καὶ ἡμῶν. 3 χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου ἡμῶν Ἰησοῦ χριστοῦ.
Paul a called apostle of Jesus Christ, by (the) will of God, and So-she-nes the brother, to the assembly of God which is in Corinth, having been sanctified in Christ Jesus, called saints, with all those "calling" on "the" name of our Lord Jesus Christ in every place, both theirs and ours: grace to you and peace from God our Father and (the) Lord Jesus Christ.

4 Εὐχαριστῶ τῷ θεῷ μου πάντοτε περὶ ὑμῶν, ἐν τῇ χάριτι τοῦ θεοῦ τῇ δοθείσῃ ὑμῖν ἐν χριστῷ Ἰησοῦ, ὅτι ἐν παντὶ ἐπλουτίσθητε ἐν αὐτῷ, ἐν παντὶ λόγῳ καὶ πάσῃ γνώσει, 6 καθὼς τὸ μαρτύριον τοῦ χριστοῦ ἐβεβαιώθη ἐν ὑμῖν. 7 ὥστε ὑμᾶς μὴ ὑστερεῖσθαι ἐν μηδενὶ χαρίσματι, ἀπεκ-δεχομένους τὴν ἀποκάλυψιν τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ.
I thank my God always concerning you, for the grace of God that was given to you in Christ Jesus, that in everything ye were enriched in him, in all discourse and all knowledge, according as the testimony of the Christ was confirmed in you. 7 so that ye are behind in not one gift, awaiting the revelation of our Lord Jesus Christ;

^h Verses 25 — 27 placed at end of chapter xiv. α. ⁱ + τῶν αἰώνων of ages LT. ^k — the subscription OLTW; Πρὸς Ῥωμαίους TR.

* + Παύλου τοῦ Ἀποστόλου of Paul the Apostle K; + Παύλου G; — τοὺς εἰς Πρὸς Κορίνθους α LTTTW. ^b [κλητός] LA. ^c χριστοῦ Ἰησοῦ LTTTW. ^d τῇ οὐσῇ ἐν Κορίνθῳ placed after Ἰησοῦ LTTA. ^e — τε both LTTA.]

8 ὃς καὶ βεβαιώσει ὑμᾶς ἕως τέλους, ἀνεκλήτους ἐν τῇ
who also will confirm you to [the] end, unimpeachable in the
ἡμέρᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ. 9 πιστὸς ὁ θεός, δι'
day of our Lord Jesus Christ. Faithful [is] God, by
οὗ ἐκλήθητε εἰς κοινωνίαν τοῦ υἱοῦ αὐτοῦ Ἰησοῦ χριστοῦ
whom ye were called into fellowship of his Son Jesus Christ
τοῦ κυρίου ἡμῶν.
our Lord.

10 Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, διὰ τοῦ ὀνόματος τοῦ
Now I exhort you, brethren, by the name
κυρίου ἡμῶν Ἰησοῦ χριστοῦ, ἵνα τὸ αὐτὸ λέγητε πάντες,
of our Lord Jesus Christ, that 'the same thing' ye 'say' all,

καὶ μὴ ᾗ ἐν ὑμῖν σχίσματα, ἥτε δὲ κατηρότισμένοι
and 'be' there 'be' among 'you' divisions; but ye be knit together
ἐν τῷ αὐτῷ νοῷ καὶ ἐν τῇ αὐτῇ γνώμῃ. 11 ἰδῆλώθη γάρ
in the same mind and in the same judgment. For it was shewn

μοι περὶ ὑμῶν, ἀδελφοί μου, ὑπὸ τῶν Χλόης,
to me concerning you, my brethren, by those of [the house of] Chloe,
ὅτι ἐρίδες ἐν ὑμῖν εἰσιν. 12 λέγω δὲ τοῦτο, ὅτι ἕκαστος
that strifes among you there are. But I say this, that each
ὑμῶν λέγει, Ἐγὼ μὲν εἰμι Παύλου, ἐγὼ δὲ Ἀπολλῶ, ἐγὼ δὲ
of you says, I am of Paul, and I of Apollos, and I

Κηφᾶ, ἐγὼ δὲ χριστοῦ. 13 Μεμερίσται ὁ χριστὸς; μὴ Παῦ-
of Cephas, and I of Christ Has 'been' divided 'the' Christ? *Paul
λος ἑσταυρώθη ὑπὲρ ὑμῶν; ἢ εἰς τὸ ὄνομα Παύλου ἐβαπ-
'was crucified for you? or to the name of Paul were ye
τίσθητε; 14 εὐχαριστῶ ἑτῷ θεῷ¹ ὅτι οὐδένα ὑμῶν ἐβάπτισα,
baptized? I thank God that no one of you I baptized,

εἰ μὴ Κρίσπον καὶ Γάϊον. 15 ἵνα μὴ τις εἴπῃ ὅτι εἰς τὸ
except Crispus and Gaius, that not anyone should say that unto
ἐμὸν ὄνομα ἐβάπτισα. 16 ἐβάπτισα δὲ καὶ τὸν Στεφᾶνᾶ
my name I baptized. And I baptized also the 'of' Stephanas

οἶκον. λοιπὸν οὐκ οἶδα εἰ τινα ἄλλον ἐβάπτισα. 17 Οὐ γάρ
'house; as to the rest I know not if any other I baptized. For 'not
ἀπίστευέν με ὁ χριστὸς βαπτίζειν, ἀλλ' εὐαγγελίζεσθαι.
'sent 'me 'Christ to baptize, but to announce the glad tidings;

οὐκ ἐν σοφίᾳ λόγου, ἵνα μὴ κενωθῇ ὁ σταυρὸς τοῦ χριστοῦ,
not in wisdom of word, that 'not' be made void the cross of the Christ.

18 ὁ λόγος γάρ ὁ τοῦ σταυροῦ τοῖς μὲν ἀπολλυμένοις μωρία
For the word of the cross to those perishing 'foolishness

ἔστιν, τοῖς δὲ σωζομένοις ἡμῖν δύναμις θεοῦ ἔστιν. 19 γέ-
'is, but 'who 'are 'being 'saved 'to 'us 'power 'of 'God 'it 'is. 'is 'it 'has

γραφται γάρ, Ἀπολῶ τὴν σοφίαν τῶν σοφῶν, καὶ τὴν
'been 'written 'for, I will destroy the wisdom of the wise, and the

σύνεσιν τῶν συνετῶν ἀθετήσω. 20 Ποῦ σοφός,
understanding of the understanding ones I will set aside. Where [is] the wise?

ποῦ γραμματεὺς; ποῦ ὁ συζητητὴς τοῦ αἰῶνος τούτου;
where [the] scribe? where [the] disputer of this age?

οὐχὶ μωρῶραν ἐὼς θεὸς τὴν σοφίαν τοῦ κόσμου τοῦτού;
did not 'make 'foolish 'God the wisdom of this world?

21 Ἐπειδὴ γὰρ ἐν τῇ σοφίᾳ τοῦ θεοῦ οὐκ ἔγνω ὁ κόσμος διὰ
For since, in the wisdom of God, 'knew 'not 'the 'world 'by

τῆς σοφίας τὸν θεόν, εὐδόκησεν ὁ θεὸς διὰ τῆς μωρίας τοῦ
'wisdom God, 'was 'pleased 'God by the foolishness of the

⁸ who also will confirm you to the end, blameless in the day of our Lord Jesus Christ
⁹ — God is faithful, by whom you were called into fellowship with His Son, Jesus Christ our Lord.

¹⁰ Now I urge you brothers, by the name of our Lord Jesus Christ, that you all agree in what you say and that there be no divisions among you. But be knit together in the same mind and in the same judgment.

¹¹ For it was revealed to me about you, my brothers, by those who are of Chloe, that there are arguments about you.

¹² But I say this, that each of you claims, I am of Paul, and I of Apollos, and I of Peter, and I of Christ.

¹³ Has Christ been divided? Was Paul crucified for you? Or were you baptized into the name of Paul?

¹⁴ I thank God that I did not baptize any of you, except Crispus and Gaius,

¹⁵ so that no one should say that I baptized into my name.

¹⁶ And I also baptized the household of Stephanas. As to the rest I do not know any others I baptized.

¹⁷ For Christ did not send me to baptize but to preach the gospel — not in wisdom of word, so that the cross of Christ might not be made of no value.

¹⁸ For the preaching of the cross is foolishness to those that are being lost, but to us who are being saved, it is the power of God.

¹⁹ For it has been written, "I will destroy the wisdom of the wise and I will set aside the understanding of the intelligent ones."

²⁰ Where is the wise? Where is the scribe? Where is the lawyer of this age? Did God not make the wisdom of this world foolish?

²¹ For since in the wisdom of God the world did not know God by wisdom, God was pleased by the foolishness of preaching

¹ περὶ L. * — τῷ θεῷ (read εὐχαριστῶ I give thanks) T. * ἐβαπτίσθητε ye were baptized LITTA W. * + [ὁ] L. * ἀλλὰ τίνα. * συζητητὴς LITTA. * — τούτου (read the world) LITTA W.

to save those that believe.

²² Since both the Jews ask for a sign and the Greeks look for wisdom,

²³ yet we preach Christ crucified — a cause of stumbling to the Jews and foolishness to the Greeks,

²⁴ but to those who are the called, both Jews and Greeks, Christ is God's power and God's wisdom.

²⁵ Because the foolishness of God is wiser than men, and the weakness of God is stronger than men.

²⁶ For you see your calling, brothers, that there are not many wise according to the flesh, not many powerful, not many high-born.

²⁷ But God chose the foolish things of the world so that He might put the wise to shame. And God chose the weak things of the world so that He might put the strong things to shame.

²⁸ And God chose the low-born of the world and the things of little value, and the things that are nothing — so that He might bring to nothing the things that are —

²⁹ so that no flesh might glory in His presence.

³⁰ But of Him you are in Christ Jesus, who was made to us wisdom from God, and righteousness and sanctification and redemption

³¹ — so that, even as it has been written, "He that glories, let him glory in the Lord."

CHAPTER 2

¹ And when I came to you, brothers, I did not come with excellency of word or wisdom, declaring to you the testimony of God.

² For I decided not to know anything among you except Jesus Christ and Him crucified.

³ And I was with you in weakness and in fear and in much trembling.

⁴ And my word and my preaching was not in moving words of human wisdom, but in proof of the Spirit and of power —

κηρύγματος σώσαι τοὺς πιστεύοντας²² 22 ἵκεῖδῃ καὶ Ἰου-
proclamation to save those that believe. Since both Jews
δαῖοι²³ ἡσημεῖον²⁴ αἰτοῦσιν, καὶ Ἕλληνες σοφίαν ζητοῦσιν.
²³ ἡμεῖς δὲ κηρύσσομεν χριστὸν ἐσταυρωμένον, Ἰουδαίοις
but we proclaim Christ crucified, to Jews

μὲν σκάνδαλον, ὡς Ἕλλησιν²⁴ δὲ μωρίαν²⁵ 24 αὐτοῖς δὲ τοῖς
indeed a cause of offence, to Greeks and foolishness; but to those the
κλητοῖς, Ἰουδαίοις τε καὶ Ἕλλησιν, χριστὸν θεοῦ δύναμιν καὶ
called, both Jews and Greeks, Christ God's power and
θεοῦ σοφίαν. 25 ὅτι τὸ μωρὸν τοῦ θεοῦ σοφώτερον τῶν
God's wisdom. Because the foolishness of God wiser
ἀνθρώπων ἐστίν· καὶ τὸ ἀσθενὲς τοῦ θεοῦ ἰσχυρότερον τῶν
than men is, and the weakness of God stronger
ἀνθρώπων ἐστίν.²⁶ 26 βλέπετε· γὰρ τὴν κλήσιν ὑμῶν, ἀδελφοί,
than men is. For ye see your calling, brethren,

ὅτι οὐ πολλοὶ σοφοὶ κατὰ σάρκα, οὐ πολλοὶ δυνα-
that not many wise according to flesh [there are], not many power-
τοί, οὐ πολλοὶ ἐνγενεῖς²⁷ 27 ἀλλὰ τὰ μωρὰ τοῦ κόσμου
ful, not many high-born. But the foolish things of the world
ἐξελέξατο ὁ θεός, ἵνα τοὺς σοφοὺς καταισχύνῃ·²⁸ καὶ τὰ
chose God, that the wise he might put to shame; and the
ἀσθενῆ τοῦ κόσμου ἐξελέξατο ὁ θεός, ἵνα καταισχύνῃ
weak things of the world chose God, that he might put to shame

τὰ ἰσχυρά· 28 καὶ τὰ ἀγενῆ τοῦ κόσμου καὶ τὰ ἐξουθενή-
the strong things; and the low-born of the world, and the de-
μωρὰ ἐξελέξατο ὁ θεός, καὶ τὰ μὴ ὄντα, ἵνα τὰ
spised chose God, and the things that are not, that the things that
ὄντα καταργήσῃ· 29 ὅπως μὴ καυχώσηται²⁹ πᾶσα σὰρξ
are he may annul; so that not might boast all flesh
ἐνώπιον αὐτοῦ.³⁰ 30 ἐξ αὐτοῦ δὲ ὑμεῖς ἐστε ἐν χριστῷ Ἰησοῦ,
before him. But of him ye are in Christ Jesus,

ὃς ἐγενήθη ἡμῖν σοφία· ἀπὸ θεοῦ δικαιοσύνη τε καὶ ἁγί-
who was made to us wisdom from God and righteousness and sancti-
μὸς καὶ ἀπολύτρωσις· 31 ἵνα, καθὼς γέγραπται,
fication and redemption; that, according as it has been written,

Ὁ καυχώμενος, ἐν κυρίῳ καυχάσθω.
He that boasts, in [the] Lord let him boast.

2 Κἀγὼ ἐλθὼν πρὸς ὑμᾶς, ἀδελφοί, ἦλθον οὐ κατ'
And I having come to you, brethren, came not according to
ὑπεροχὴν λόγου ἢ σοφίας καταγγέλλων ὑμῖν τὸ μαρτύριον
excellency of word or wisdom, announcing to you the testimony
τοῦ θεοῦ. 2 οὐ γὰρ ἐκρίνα τούτῳ² ἰεῖδῖναι τι³ ἐν ὑμῖν,
of God. For not I decided to know anything among you,
εἰ μὴ Ἰησοῦν χριστόν, καὶ τούτον ἐσταυρωμένον. 3 καὶ ἐγὼ
except Jesus Christ, and him crucified. And I
ἐν ἀσθενείᾳ καὶ ἐν φόβῳ καὶ ἐν τρέμῳ πολλῷ ἐγενόμην πρὸς
in weakness and in fear and in trembling much was with
ὑμᾶς· 4 καὶ ὁ λόγος μου καὶ τὸ κήρυγμά μου οὐκ ἐν πειθοῖς
you; and my word and my preaching [was] not in persuasive
ἀνθρωπίνῃ⁴ σοφίας λόγοις, ἀλλ' ἐν ἀποδείξει πνευματοῦ
human wisdom words, but in demonstration of [the] Spirit

² σημαία signs GLTITAW. ³ ἐθνέσιν to nations GLTITAW. ⁴ ἐν ἰσχύ-
καταισχύνῃ τοὺς σοφοὺς [LITTA. ⁵ [καὶ τὰ ... ὁ θεός] L. ⁶ — καὶ LITTA. ⁷ καυχώ-
σεται B. ⁸ τοῦ θεοῦ God GLTITAW. ⁹ σοφία ἡμῖν LITTA. ¹⁰ — τοῦ GLTITAW. ¹¹ πρὸς
εἰδῖναι GLTITAW. ¹² κἀγὼ LITTA. ¹³ — ἀνθρωπίνης GLTITAW. ¹⁴ ἀλλὰ Tr.

καὶ δυνάμεις· 5 ἵνα ἡ πίστις ὑμῶν μὴ ᾖ ἐν σοφίᾳ ἀνθρώ-
and of power; that your faith might not be in wisdom of men,
πῶν, ἀλλ' ἐν δυνάμει θεοῦ.
but in power of God.

6 Σοφίαν δὲ λαλοῦμεν ἐν τοῖς τελείοις· σοφίαν δὲ οὐ τοῦ
But wisdom we speak among the perfect; but wisdom, not

αἰῶνος τούτου, οὐδὲ τῶν ἀρχόντων τοῦ αἰῶνος τούτου. τῶν
of this age, nor of the rulers of this age, who

καταργουμένων· 7 ἀλλὰ λαλοῦμεν σοφίαν θεοῦ ἐν μυστηρίῳ,
are coming to nought. But we speak wisdom of God in a mystery,

τὴν ἀποκεκρυμμένην ἣν προώρτισεν ὁ θεὸς πρὸ τῶν
the hidden [wisdom] which "predetermined" God before the

αἰώνων εἰς δόξαν ἡμῶν, 8 ἣν οὐδεὶς τῶν ἀρχόντων τοῦ
ages for our glory, which no one of the rulers

αἰῶνος τούτου ἐγνώκεν· εἰ γὰρ ἐγνώσαν, οὐκ ἂν τὸν κύριον
of this age has known, (for if they had known, "not" the "Lord

τῆς δόξης" ἵσταύρωσαν· 9 ἀλλὰ καθὼς γέγραπ-
"of the glory" they "would have crucified," but according as it has been

ται, ὁ ὁφθαλμὸς οὐκ εἶδεν, καὶ οὐς οὐκ ἤκουσεν, καὶ
written, Things which eye saw not, and ear heard not, and

ἐπὶ καρδίᾳ ἀνθρώπου οὐκ ἀνέβη, ἧτοίμασεν ὁ θεὸς
into heart of man came not, which "prepared" God

τοῖς ἀγαπῶσιν αὐτόν· 10 ἡμῖν δὲ ὁ θεὸς ἀπεκάλυψεν
for those that love him, but to us God revealed [them]

διὰ τοῦ πνεύματος· αὐτοῦ· τὸ γὰρ πνεῦμα πάντα ἐρευνᾷ,
by His Spirit; for the Spirit all things searches,

καὶ τὰ βάθη τοῦ θεοῦ. 11 τίς γὰρ οἶδεν ἀνθρώπων τὰ
even the depths of God. For who "knows" of men the things

τοῦ ἀνθρώπου, εἰ μὴ τὸ πνεῦμα τοῦ ἀνθρώπου τὸ ἐν
of man, except the spirit of man which [is] in

αὐτῷ; οὕτως καὶ τὰ τοῦ θεοῦ οὐδεὶς οἶδεν, εἰ μὴ τὸ
him? so also the things of God no one knows, except the

πνεῦμα τοῦ θεοῦ. 12 ἡμεῖς δὲ οὐ τὸ πνεῦμα τοῦ κόσμου ἐλά-
Spirit of God. But we not the spirit of the world re-

βοῦμεν, ἀλλὰ τὸ πνεῦμα τὸ ἐκ τοῦ θεοῦ, ἵνα εἰδῶμεν
ceived, but the Spirit which [is] from God, that we might know

τὰ ὑπὸ τοῦ θεοῦ χαρισθέντα ἡμῖν. 13 Ἄ καὶ λαλοῦμεν,
the things by God granted to us; which also we speak,

οὐκ ἐν διδακτοῖς ἀνθρωπίνης σοφίας λόγοις, ἀλλ' ἐν δι-
not in "taught" of human "wisdom" words, but in [those]

δακτοῖς πνεύματος ἁγίου, πνευματικοῖς πνευματικὰ
taught of [the] "Spirit" Holy, "by" spiritual ["means"] spiritual "things

συγκρίνοντες." 14 ψυχικὸς δὲ ἄνθρωπος οὐ δέχεται τὰ
"communicating." But [the] natural man receives not the things

τοῦ πνεύματος τοῦ θεοῦ· μωρία γὰρ αὐτῷ ἐστίν, καὶ
of the Spirit of God, for foolishness to him they are; and

οὐ δύναται γνῶναι, ὅτι πνευματικὸς ἀνακρίνεται.
he cannot know [them], because spiritually they are discerned;

15 ὁ δὲ πνευματικὸς ἀνακρίνει μὲν πάντα, αὐτὸς δὲ ὑπ'
but the spiritual discerns all things, but he by

οὐδενὸς ἀνακρίνεται. 16 τίς γὰρ ἐγνώσκει τὸν νοῦν κυρίου,
no one is discerned. For who did know [the] mind of [the] Lord?

ὃς συμβιβάζει αὐτόν; ἡμεῖς δὲ τὸν νοῦν χριστοῦ ἔχομεν.
who shall instruct him? But we [the] mind of Christ have.

ἃ ἀλλὰ τὴν σοφίαν τοῦ θεοῦ λαλοῦμεν. ἃ ὅσα whatsoever ἴτα. ἃ ἀπεκάλυψεν ὁ θεὸς
ἐπὶ αὐτοῦ (read the Spirit) ἴτα. ἃ ἐγνώκεν has known ἴτα. ἃ
— Ἀνὴρ ἴτα. ἃ συν. 2. ἃ μὲν ἴτα. ἃ κυρίου of [the] Lord L.

⁵so that your faith might not be in the wisdom of men, but in the power of God.

⁶But we speak wisdom among the perfect.

But not the wisdom of this age or of the rulers of this age, who are coming to nothing,

⁷but we speak the wisdom of God in a mystery, that which God has hidden and ordained for our glory before the world —

⁸which not one of the rulers of this world has known (for if they had known, they would not have crucified the Lord of Glory).

⁹But even as it has been written, "Eye has not seen and ear has not heard," nor has it entered into the heart of man, "the things which God has prepared for those that love Him."

¹⁰But God has revealed them to us by His Spirit. For the Spirit searches all things, even the deep things of God.

¹¹For who among men knows the things of man, except the spirit of man which is in him? So also no one knows the things of God except the Spirit of God.

¹²But we have not received the spirit of the world, but the Spirit which is from God, so that we might know the things given to us by God —

¹³which we also speak, not in the words which man's wisdom teaches, but in the words the Holy Spirit teaches, explaining spiritual things by spiritual means.

¹⁴But the natural man does not receive the things of the Spirit of God, for they are foolishness to him — neither can he know them, because they are spiritually understood.

¹⁵But the spiritual one understands all things and he is judged by no one.

¹⁶For who has known the mind of the Lord? Who shall teach Him? And we have the mind of Christ.

CHAPTER 3

¹ And, brothers, I could not speak to you as to spiritual ones, but as to fleshly ones, as babes in Christ.

² I gave you milk to drink and not solid food, for you were not yet able to bear it. But even now you are not yet able,

³ for you are still fleshly. For since divisions and jealousy and fighting are among you, are you not fleshly and walking naturally?

⁴ For when one says, I am of Paul, and another, I am of Apollos, are you not fleshly?

⁵ Who then is Paul, and who is Apollos, but ministers through whom you believed, and as the Lord gave to each.

⁶ I planted. Apollos watered. But God gave growth.

⁷ So that he who plants is not anything, nor he who waters, but God who gives growth!

⁸ But he who plants and he who waters are one. But each one shall receive his own reward according to his own labor.

⁹ For we are fellow-workers of God. You are God's field, God's building.

¹⁰ I have laid the foundation as a wise architect, according to the grace of God which was given to me. And another builds. But let each one be careful how he builds.

¹¹ For no one can lay any other foundation than that which is laid, which is Jesus Christ.

¹² Now if anyone build on this foundation gold, silver, precious stones, wood, grass or straw,

¹³ the work of each one will be revealed. For the Day will make it known, because it is revealed in fire. And the fire will test the work of each one, what kind it is.

¹⁴ If the work of any man which he built endures, he shall receive a reward.

³ ^{καὶ ἐγώ,} And I, ^{ἀδελφοί,} brethren, ^{οὐκ ἠδυνήθη} was not able ^{λαλῆσαι} to speak ^{ὑμῖν} to you ^{ὡς πνευματικοῖς,} as to spiritual ^{ἀλλ' ὡς} but as ^{σαρκεῖς,} as to fleshly ^{ὡς νηπίοις ἐν χριστῷ,} as to babes in Christ.

² ^{γάλα ὑμᾶς ἔδωκα,} Milk I gave to drink; ^{καὶ οὐ βρώμα} and not meat, ^{οὐ γὰρ ἠδύνασθε,} for not yet were ye able, ^{ἀλλ' οὐτε} but neither ^{ἔτι νῦν} yet now ^{δύνασθε} are ye able; ³ ^{ἔτι γὰρ} for yet ^{σαρκικοί ἐστέ.} fleshly ye are.

³ ^{ὅπου γὰρ ἐν ὑμῖν} For where among you ^{ζηλοῦς καὶ ἔρις} emulation and strife and ^{καὶ διχοστασίαι,} and divisions ^{οὐκ ἔστιν} [there are], ^{οὐκ ἔστιν} [there are] ^{σαρκικοί ἐστέ.} not fleshly are ye, and ^{κατὰ} according to ^{ἄνθρωπον} man ^{περιπατεῖτε;} walk?

⁴ ^{ὅταν γὰρ λέγῃ τις,} For when may say one, ^{Ἐγὼ μὲν εἰμι Παῦλος,} I am, of Paul, ^{ἕτερος δέ,} and another, ^{Ἐγὼ} I

⁴ ^{Ἀπολλῷ,} Apollos, ^{οὐκ ἔστιν} not ^{ἑστέ;} are ye? ⁵ ^{τίς} Who then ^{ὁν ἐστιν} is ^{Παῦλος,} Paul, ^{τίς} who ^{δὲ} and ^{Ἀπολλῷ,} Apollos? ^{ἀλλ' ἡ} but ^{διάκονοι} servants ^{δι' ὧν} through whom ^{ἐπίστευσατε,} ye believed, ^{καὶ ἑκάστω ὡς ὁ κύριος ἔδωκεν;} and to each as the Lord gave? ⁶ ^{ἐγὼ} I ^{ἐφύτευσα,} planted,

⁶ ^{Ἀπολλῷ} Apollos ^{ἐπότισεν,} watered; ^{ἀλλ' ὁ} but ^{θεὸς} God ^{ἤρξανεν} gave growth. ⁷ ^{ὥστε} So that ^{οὐτε} neither ^{ὁ φυτεύων ἐστιν} he that plants ^{τι,} is anything, ^{οὐτε ὁ ποτίζων,} nor he that waters; ^{ἀλλ' ὁ αὐτὰ} but who gives

⁸ ^ἡ the ^{θεός.} God. ⁸ ^{ὁ φυτεύων δὲ καὶ ὁ ποτίζων ἐν εἰσιν ἑκάστος} But he that plants and he that waters one are; each ^{δὲ τὸν ἰδίον μισθὸν βλήψεται} and to each as the Lord gave? ^{κατὰ τὸν ἰδίον κόπον.} according to his own labour.

⁹ ^{θεοῦ γὰρ ἐσμεν} For God's we are ^{συνεργοί} fellow-workers; ^{θεοῦ γέωργοι,} God's husbandry, ^{θεοῦ οἰκοδομή} God's building ^{ἐστέ.} are ye.

¹⁰ ^{κατὰ τὴν χάριν τοῦ θεοῦ ἣν ἐδόθη μοι,} According to the grace of God which was given to me, ^{ὡς σοφὸς ἀρχιτέκτων} as a wise architect ^{θεμελίον ἐτίθεικα,} [the] foundation I have laid, ^{ἄλλος δὲ} and another ^{ἐποικοδομεῖ.} builds up.

¹¹ ^{ἕκαστος δὲ βλέπετω πῶς ἐποικοδομεῖ} But each let take heed how he builds up; ¹¹ ^{θεμελίον γὰρ ἄλλον} For foundation ^{οὐδεὶς δύναται θεῖναι παρὰ τὸν κείμενον,} no one is able to lay besides that which is laid, ^{ὅς ἐστιν Ἰησοῦς} which is Jesus Christ.

¹² ^{εἰ δὲ τις ἐποικοδομεῖ ἐπὶ τὸν θεμελίον} Now if anyone build up ^{ἐπὶ τὸν θεμελίον} on ^{τὸν θεμελίον} the foundation ^{ἡμέτερον} our ^{χρυσόν, ἀργυρον,} gold, silver, ^{λίθους τιμίους, ξύλα, χότον,} precious stones, wood, grass, ^{ἡμέτερον} our ^{καλὰ μνην,} straw, ¹³ ^{ἐκαστος τὸ ἔργον φανερόν γενήσεται} each the work manifest will become; ^{ἡ γὰρ} for the ^{ἡμέρα δηλώσει} day will declare [it], ^{ὅτι ἐν πυρὶ ἀποκαλύπτεται} because in fire it is revealed; ^{καὶ ἑκάστος} and of each

¹⁴ ^{τὸ ἔργον ὁποῖον ἐστιν, τὸ πῦρ δοκιμάσει.} the work what sort it is, the fire will prove. ¹⁴ ^{εἰ τις τὸ ἔργον} If of anyone the ^{μὲν} work ^{μένει} abides ^{ὃ ἔτι κατεκδομήσεν,} which he built up, ^{μισθὸν βλήψεται.} a reward he shall receive. ¹⁵ ^{εἰ} If

¹ καὶ ὡς πνευματικοῖς. ² σαρκεῖς. ³ π — καὶ ὡς πνευματικοῖς. ⁴ ἐδύνασθε. ⁵ οὐκ ἔστιν. ⁶ [ἐτι] L. ⁷ — καὶ διχοστασίαι LTTA. ⁸ οὐκ (οὐκ) W. ⁹ ἀνθρωποὶ ποτ μεν LTTA. ¹⁰ τί what LTTA; τίς] A. ¹¹ Ἀπολλῷς and Παύλος transposed LTTA. ¹² + ἐστιν is LTTA. ¹³ — ἀλλ' ἡ οὐ LTTA. ¹⁴ ἀλλὰ LTTA. ¹⁵ Ἀπολλῷς LTTA. ¹⁶ ἐθῆκα I laid LTTA. ¹⁷ χριστός Ἰησοῦς L; — ὁ οὐ LTTA. ¹⁸ — τοῦτον read the foundation) LTTA[A]. ¹⁹ χρυσίον, ἀργύριον TTT. ²⁰ + αὐτὸ itself LTTA. ²¹ μένει shall abide LTTA. ²² ἐποικοδομήσεν TTTA. ²³ Ἀπολλῷς LTTA.

τινος τὸ ἔργον κατακαίσεται. ζημιωθήσεται· αὐτὸν δὲ
of anyone the work shall be consumed. he shall suffer loss, but himself
σωθήσεται, οὕτως δὲ ὡς διὰ πυρός. 16 Οἶκε σῶναι ὅτι ναὸς
shall be saved, but so as through fire. Know ye not that temple
θεοῦ ἐστέ, καὶ τὸ πνεῦμα τοῦ θεοῦ οἶκε ἐν ὑμῖν; 17 εἰ τις
God's ye are, and the Spirit of God dwells in you? If anyone

τὸν ναὸν τοῦ θεοῦ φθείρει, φθερεῖ¹ τοῦτον· ὁ
the temple of God corrupt, shall bring to corruption him
θεὸς· ὁ γὰρ ναὸς τοῦ θεοῦ ἅγιός ἐστιν, οἳ τίνες ἐστέ ὑμεῖς.
God; for the temple of God holy is, which are ye.

18 ἡδεις² ἐαυτὸν ἐξαπατάω· εἰ τις δοκεῖ σοφός
No one himself let deceive: if anyone thinks (himself) wise
εἶναι ἐν ὑμῖν ἐν τῷ αἰῶνι τούτῳ, μωρός γενίσθω, ἵνα
to be among you in this age, foolish let him become, that
γίνηται σοφός. 19 ἡ γὰρ σοφία τοῦ κόσμου τούτου μωρία
he may be wise. For the wisdom of this world foolishness

παρὰ τῷ θεῷ ἐστίν· γέγραπται γάρ. Ὁ δρασσόμενος τοῦς
with God is; for it has been written, He takes the
σοφούς ἐν τῇ πανουργίᾳ αὐτῶν. 20 καὶ πάλιν, Κύριος
wise in their craftiness. And again, (The) Lord

γινώσκει τοὺς διαλογισμοὺς τῶν σοφῶν, ὅτι εἰσὶν μάταιοι.
knows the reasonings of the wise, that they are vain.

21 Ὡστε ἡδεις² καυχᾶσθω ἐν ἀνθρώποις· πάντα γὰρ ὑμῶν
So that no one let boast in men; for all things yours

ἐστίν, 22 εἴτε Παῦλος, εἴτε Ἀπολλῶς, εἴτε Κηφᾶς, εἴτε
are. Whether Paul, or Apollos, or Cephas, or (the)

κίσμος, εἴτε ζωὴ, εἴτε θάνατος, εἴτε ἡ ἐκείνη, εἴτε μέλλοντα,
world, or life, or death, or present things, or coming things,

πάντα ὑμῶν ἐστίν·³ 23 ὑμεῖς δὲ χριστοῦ· χριστὸς δὲ θεοῦ.
all yours are; and ye Christ's, and Christ God's.

4 Οὕτως ἡμεῖς λογιζέσθω ἀνθρώπος ὡς ὑπηρέτας χριστοῦ
So of us let reckon a man as attendants of Christ

καὶ οἰκονόμους μυστηρίων θεοῦ. 2 ὁ δὲ⁴ λοιπὸν, ζητεῖται
and stewards mysteries of God's. But as to the rest, it is required

ἐν τοῖς οἰκονόμοις ἵνα πιστὸς τις εὑρεθῇ. 3 Ἐμοὶ δὲ εἰς ἐλά-
in the stewards that faithful one be found. But to me the small-

χιστὸν ἐστίν· ἵνα ὑφ' ὑμῶν ἀνακρίνω, ἢ ὑπὸ ἀνθρωπίνης
thing matter it is that by you I be examined, or by man's

ἡμέρας· ἀλλ' οὐδὲ ἐμαυτὸν ἀνακρίνω. 4 οὐδὲν γὰρ ἐμαυτῷ
day. But neither myself do I examine. For of nothing in myself

σύνοιδα· ἀλλ' οὐκ ἐν τούτῳ δεδικαίωμαι· ὁ δὲ ἀνα-
I am conscious; but not by this have I been justified; but he who ex-

κρίνων με κύριός ἐστιν. 5 ὥστε μὴ πρὸ καιροῦ τι
amines me (the) Lord is. So that not before (the) time anything

κρίνετε, ἕως ἂν ἔλθῃ ὁ κύριος, ὃς καὶ φωτίσει τὰ
judge, until may have come the Lord, who both will bring to light the

κρυπτὰ τοῦ σκότους, καὶ φανερῶσει τὰς βουλὰς τῶν
hidden things of darkness, and will make manifest the counsels

καρδιῶν· καὶ τότε ὁ ἑταίριος γενήσεται ἐκαστῷ ἀπὸ τοῦ θεοῦ.
of hearts; and then praise shall be to each from God.

6 Ταῦτα δὲ, ἀδελφοί, μετεσχημάτισα εἰς ἐμαυτὸν καὶ Ἀ-
Now these things, brethren, I transferred to myself and A-
πολλῶν δι' ὑμᾶς, ἵνα ἐν ἡμῖν μάθῃτε τὸ μὴ ὑπερ-
pollon on account of you, that in us ye may learn not above

¹⁵If the work of anyone is burned, he shall suffer loss. But he himself shall be saved, but so as by fire.

¹⁶Do you not know you are the temple of God, and the Spirit of God dwells in you?

¹⁷If anyone defiles the temple of God, God will destroy him, for the temple of God (which you are) is holy.

¹⁸Let no one deceive himself! If anyone of you imagines he is wise in this age, let him become foolish so that he may be wise.

¹⁹For the wisdom of this world is foolishness with God. For it has been written, "He takes the wise in their own wickedness."

²⁰And again, "The Lord knows the thoughts of the wise, that they are worthless."

²¹So let no man glory in men. For all things are yours,

²²whether Paul or Apollos or Peter or the world or life or death or things present or things to come — all are yours,

²³and you are Christ's, and Christ is God's.

CHAPTER 4

¹Let a man think of us as ministers of Christ and keepers of the mysteries of God.

²But as to the rest, it is necessary in managers one must be found faithful.

³But to me it is a very small thing that I should be judged by you, or by man's day. But neither do I judge myself.

⁴For I am aware of nothing of myself. But I have not been justified by this, but He who judges me is the Lord.

⁵Then do not judge anything before the time, until the Lord has come, who will both bring to light the hidden things of darkness and reveal the thoughts of all hearts. And then shall each one have praise from God.

⁶And these things, brothers, I have changed to fit Apollos and myself for your sakes, so

¹ αὐτὸν ἑ. — τῷ ἑ. [A]. — ἐστίν (read [are]) LITTA. — ὥδε here LITTA.

² Ἀπολλῶν LITTA.

that you may learn in us not to think above what has been written, in order that none of you may be puffed up against one another.

⁷For who makes you to differ? And what do you have which you did not receive? But now if you did receive, why do you boast as one who did not receive?

⁸You are already satisfied! You are already rich! You ruled as kings without us! And I wish you surely did rule, so that we also might rule with you.

⁹For I believe that God has set us, the apostles, out last, as it were appointed to death. For we became a spectacle to the world, both to angels and to men.

¹⁰We are fools for Christ's sake, but you are wise in Christ. We are weak, but you are strong. You are glorious, but we have no honor.

¹¹Even until now we both hunger and thirst, and are naked and are beaten and wander about without a home.

¹²And we labor, working with our own hands — being cursed, we bless — being persecuted, we bear it —

¹³being defamed, we beg. We are made as filth of the world, dirt wiped off by all to this day.

¹⁴I do not write these things to shame you, but I warn you as my beloved children.

¹⁵For if you have ten thousand teachers in Christ, yet not many fathers — for I fathered you in Christ Jesus through the gospel.

¹⁶So I urge you, be imitators of me.

¹⁷For this reason I sent Timothy to you, who is my beloved child and one faithful in the Lord, who will remind you of my ways that are in Christ — just as I teach everywhere in every church.

¹⁸Now as to my not coming to you, some were puffed up.

¹⁹But I will come to you shortly, if the

ἡ δὲ γίγραται "φρονεῖν," ἵνα μὴ εἰς ὑπὲρ τοῦ ἐνός
 "what" "has" been written "to" think, that not one for
 φουσιούσθε κατὰ τοῦ ἑτέρου. 7 τίς γὰρ σε διακρίνει;
 ye be puffed up against the other. For who thee makes to differ?

τί δὲ ἔχεις ὃ οὐκ ἔλαβες; εἰ δὲ καὶ ἔλαβες,
 and what hast thou which thou didst not receive? but if also thou didst receive,
 τί καυχᾶσαι ὡς μὴ λαβὼν; 8 ἡδὴ κεκορεσμένοι ἐστέ,
 why boastest thou as not having received? Already satiated are ye;

ἡδὴ ἐπλουτήσατε, χωρὶς ἡμῶν ἔβασιλεύσατε· καὶ ὠφελὺν
 already ye were enriched; apart from us ye reigned; and I would
 γε ἔβασιλεύσατε, ἵνα καὶ ἡμεῖς ὑμῖν "συμβασιλεύσωμεν."
 surely ye did reign, that also we "you" might reign with.

9 δοκῶ γὰρ "ὅτι" ὁ θεὸς ἡμᾶς τοὺς ἀποστόλους ἰσχύτους ἀπέ-
 For I think that God us the apostles last set

δείκναι ὡς ἐπιθανατίους· ὅτι θεάτρον ἐγενήθημεν τῷ κόσμῳ,
 forth as appointed to death. For a spectacle we became to the world,
 καὶ ἀγγέλοις καὶ ἀνθρώποις. 10 ἡμεῖς μωροὶ διὰ
 both to angels and to men. We [are] fools on account of

Χριστὸν, ὑμεῖς δὲ φρόνιμοι ἐν Χριστῷ· ἡμεῖς ἀσθενεῖς, ὑμεῖς δὲ
 Christ, but ye prudent in Christ; we weak, but ye

ἰσχυροὶ· ὑμεῖς ἐνδοξοὶ, ἡμεῖς δὲ ἄτιμοι. 11 ἄχρι τῆς ἄ-
 strong; ye glorious, but we without honour. To the present

ῥας καὶ πεινῶμεν καὶ διψῶμεν, καὶ "γυμνιτεύομεν," καὶ
 hour both we hunger and thirst and are naked, and

κολαφιζόμεθα, καὶ ἀστατοῦμεν, 12 καὶ κοπιῶμεν, ἔργα-
 are buffeted, and wander without a home, and labour, work-

ζόμενοι ταῖς ἰδίαις χερσίν· λοιδορούμενοι, εὐλογοῦμεν· διω-
 ing with our own hands. Railed at, we bless; per-

κόμενοι, ἀνεχόμεθα· 13 "βλασφημοῦμεν," παρακαλοῦμεν·
 scuted, we bear; evilly spoken to, we beseech:

ὡς περικαθάρματα τοῦ κόσμου ἐγενήθημεν, πάντων
 as [the] refuse of the world we are become, of all [the]

περίψιμα ἕως ἄρτι. 14 Οὐκ ἐντρέπων ὑμᾶς γράφω ταῦτα,
 off-scouring until now. Not shaming you do I write these things,

ἀλλ' ὡς τέκνα μου ἀγαπητὰ ἱνουθεῶ.¹ 15 ἵαν γὰρ
 but as children my beloved I admonish [you]. For if

μυρίους παιδαγωγούς ἔχητε ἐν Χριστῷ, ἀλλ' οὐ πολ-
 ten thousand tutors ye should have in Christ, yet not many

λοὺς πατέρας· ἐν γὰρ Χριστῷ Ἰησοῦ διὰ τοῦ εὐαγγελίου
 fathers; for in Christ Jesus through the glad tidings

ἐγὼ ὑμᾶς ἐγέννησα. 16 παρακαλῶ οὖν ὑμᾶς, μιμηταὶ μου
 I you did beget. I exhort therefore you, imitators of me

γίνεσθε.
 become.

17 Διὰ τοῦτο ἐπέμψα ὑμῖν Τιμόθεον, ὃς ἐστὶν τέκνον
 On account of this I sent to you Timotheus, who is child

μου· ἀγαπητὸν καὶ πιστὸν ἐν κυρίῳ, ὃς ὑμᾶς ἀναμνήσει
 my beloved and faithful in [the] Lord, who you will remind of

τὰς ὁδοὺς μου τὰς ἐν Χριστῷ, καθὼς πανταχοῦ ἐν πίστι
 my ways that [are] in Christ, according as everywhere in every

ἐκκλησίᾳ διδάσκω. 18 ὡς μὴ ἔρχομένου δὲ μου πρὸς ὑμᾶς
 as-sembly I teach. As to not coming now my to you

ἐφιστάθησάν τινες· 19 ἐλεύσομαι δὲ ταχέως πρὸς ὑμᾶς, ἵαν
 were "puffed up" some; but I shall come shortly to you, if

ἡ δὲ γίγραται. — φρονεῖν (read μὴ nothing) ἴττω. * συν-τ. * — ὅτι ἴττω. *
 "γυμνιτεύομεν" ἴττω. * δυσφρονοῦμεν defamed τὰ. * ἀλλά τὰ. * γουθεῖω
 admonishing τ. * + αὐτὸ very [thing] τ. * μου τέκνον ἴττω. * + Ἰησοῦ Jesus ἴττω.

ὁ κύριος θελήσῃ, καὶ γινώσκει, οὐ τὸν λόγον τῶν
 the Lord will, and I will know, not the word of those who
 πεφυσωμένων, ἀλλὰ τὴν δύναμιν. 20 οὐ γὰρ ἐν λόγῳ ἢ
 are puffed up, but the power. For not in word the
 βασιλεία τοῦ θεοῦ, ἀλλ' ἐν δυνάμει. 21 τί θέλετε; ἐν
 kingdom of God [is], but in power. What will ye? with
 ῥάβδῳ ἔλθω πρὸς ὑμᾶς, ἢ ἐν ἀγάπῃ πνευματί. τε ἐπαρό-
 a rod I should come to you, or in love and a spirit of meek-
 ητος⁹;

5 Ὅλος ἀκούεται ἐν ὑμῖν πορνεία, καὶ τοιαύτη πορνεία
 Commonly⁹ is reported among you fornication, and such fornication
 ἣτις οὐδὲ ἐν τοῖς ἔθνεσιν ὀνομάζεται, ὥστε γυναῖκά
 which not even among the nations is named, so as wife
 τινὰ τοῦ πατρὸς ἔχειν. 2 καὶ ὑμεῖς πεφυσωμένοι ἐστέ,
 one [this] father's to have. And ye puffed up are,
 καὶ οὐχὶ μᾶλλον ἐπενθῆσατε, ἵνα ἐξαρθῇ¹ ἐκ μέσου ὑμῶν
 and not rather did mourn, that might be taken out of your midst
 ὁ τὸ ἔργον τοῦτο ποιήσας;² 3 ἐγὼ μὲν γὰρ ἔως³ ἀπὼν τῷ
 he who this deed did² for as being absent
 σώματι, παρὼν δὲ τῷ πνεύματι, ἤδη κέκρικα ὡς παρὼν,
 in body, but being present in spirit, already have judged as being present,
 τὸν οὕτως τοῦτο κατεργασάμενον, 4 ἐν τῷ ὀνόματι τοῦ
 him who so this worked out, in the name
 κυρίου ἡμῶν⁴ Ἰησοῦ χριστοῦ,⁵ συναχθέντων ὑμῶν καὶ
 of our Lord Jesus Christ, being gathered together ye and
 τοῦ ἰμοῦ πνεύματος, σὺν τῇ δυνάμει τοῦ κυρίου ἡμῶν⁶ Ἰησοῦ
 my spirit, with the power of our Lord Jesus
 χριστοῦ.⁷ 5 παραδοῦναι τὸν τοιοῦτον τῷ σατανᾷ εἰς ὄλεθρον
 Christ— to deliver such a one to Satan for destruction
 τῆς σαρκός, ἵνα τὸ πνεῦμα σωθῇ ἐν τῇ ἡμέρᾳ τοῦ κυρίου
 of the flesh, that the spirit may be saved in the day of the Lord
 Ἰησοῦ. 6 Οὐ καλὸν τὸ καύχημα ὑμῶν⁸ οὐκ οἶδατε ὅτι μικρὰ
 Jesus. Not good [is] your boasting. Know ye not that a little
 ζύμη ὅλον τὸ φύραμα ζυμοῖ; 7 ἐκκαθάρατε ὁδὸν⁹ τὴν πα-
 leaven whole the lump leavens? Furge out therefore the
 λαιὰν ζύμην, ἵνα ἡτε νέον φύραμα, καθὼς ἐστε ἀζύμοι.
 old leaven, that ye may be a new lump, according as ye are unleavened.
 καὶ γὰρ τὸ πάσχα ἡμῶν ὑπὲρ ἡμῶν¹⁰ ἐτύθη¹¹ χριστός.
 For also our passover for us was sacrificed Christ.
 8 ὥστε ἰορτάζουμεν, μὴ ἐν ζύμῃ παλαιᾷ, μηδὲ ἐν
 So that we should celebrate the feast, not with leaven old, nor with
 ζύμῃ κακίας καὶ πονηρίας, ἀλλ' ἐν ἀζύμοις¹² ἐπει-
 leaven of malice and wickedness, but with unleavened [bread] of
 κρινεῖα¹³ καὶ ἀληθείας.
 sincerity and of truth.

9 Ἐγραψα ὑμῖν ἐν τῇ ἐπιστολῇ, μὴ συναγαμίγνησθαι
 I wrote to you in the epistle, not to associate with
 πόρνοις; 10 καὶ οὐ πάντως τοῖς πόρνοις τοῦ κόσμου τοῦ
 fornicators; and not altogether with the fornicators of this world,
 τού, ἢ τοῖς πλεονεκταῖς, ἢ ῥαπαινοῖς, ἢ ἐιδωλολάτραις¹⁴ ἐπεὶ
 or with the covetous, or rapacious, or idolaters, since

Lord will. And I will not mark the word of those who are proud, but the power.

²⁰ For the kingdom of God is not in word, but in power!

²¹ What do you want, that I should come to you with a rod, or in love and in a spirit of meekness?

CHAPTER 5

¹ It is commonly said *there* is fornication among you — and such fornication as is not even named among the Gentiles, that one should have his father's wife.

² And you are proud and have not rather mourned, so that he who did this deed might be taken away from among you.

³ For indeed I (as being absent in body but present in spirit) have already judged him who has done this thing, as though I were present,

⁴ in the name of the Lord Jesus Christ (you being gathered together with my spirit, with the power of our Lord Jesus Christ)

⁵ to deliver such a one to Satan in order to destroy the flesh, so that the spirit may be saved in the day of the Lord Jesus.

⁶ Your boasting is not good. Do you not know that a little leaven will leaven a whole lump?

⁷ So purge out the old leaven so that you may be a new lump, according as you are unleavened. For even Christ our Passover is sacrificed for us.

⁸ Then let us keep the feast, not with old leaven, nor with leaven of malice and wickedness, but with sincerity and truth, which is not leavened.

⁹ I wrote to you in a letter not to keep company with fornicators,

¹⁰ and not altogether with the fornicators of this world, or with the covetous, or robbers or worshippers of idols — for then

⁹ πρᾶντης LITTA.

⁴ — ὀνομάζεται (read [is]) GLTTA.W.

⁵ ἀρῇ GLTTA.W.

⁶ πράξας T.

⁷ — ὡς LITTA.W.

⁸ — ἡμῶν (read the Lord) LIT.

¹ — χριστοῦ LITTA.

² [ἡμῶν] L.

¹ [ἡμῶν Ἰησοῦ χριστοῦ] (read our Lord Jesus Christ) L;

³ — Ἰησοῦ A; ἡμῶν Ἰησοῦ

⁴ — οὐν LITTA.W.

⁵ — ὑπὲρ ἡμῶν LITTA.W.

⁶ ἐτύθη E.

⁷ εὐκαιρίας T.

⁸ — καὶ and LITTA.W.

you would have to go out of the world.

¹¹But now I wrote to you not to keep company with *him*, if anyone called a brother is either a fornicator or covetous or an idolater or a reviler or a drunkard or a robber. Do not even eat with such a one.

¹²For what is it to me to judge those who are outside too? Do you not judge those who are inside?

¹³But God judges those who are outside. And you shall put that wicked person out from among yourselves!

CHAPTER 6

¹If anyone of you has a matter against another, do you dare go to law before the unjust and not before the saints?

²Do you not know that the saints will judge the world? And if the world is judged by you, are you unworthy to judge the smallest matters?

³Do you not know that we shall judge angels? How much more then the things of this life?

⁴If then you have judgment *as to* things of this life, set those up who are least esteemed in the church.

⁵I speak to your shame. So! Is there not a wise one among you, not even one who is able to decide between his brother and another brother?

⁶But brother goes to law with brother. And this before unbelievers!

⁷Already, then, there is a failure among you, that you have lawsuits among yourselves. Why do you not instead suffer injustice? Why not rather be cheated?

⁸But you do wrong and cheat, and these things to brothers!

⁹Do you not know that the unjust shall not inherit the kingdom of God? Do not be deceived, neither fornicators, nor idolaters, nor adulterers, nor abusers of themselves as women, nor abusers of themselves with men,

¹¹ὤψεϊσθε ἄρα ἐκ τοῦ κόσμου ἐξελεῖν. 11 ἡνὶ δὲ ἔγραψα
ye ought then out of the world to go. But now, I wrote
ὑμῖν μὴ συναναμίγνυσθαι, εἴαν τις ἀδελφὸς ὀνομαζόμενος
to you not to associate with [him], if anyone brother designat[ed]

¹²ἢ πόρνος, ἢ πλεονέκτης, ἢ εἰδωλόλατρός, ἢ λοιδορός,
[be] either a fornicator, or covetous, or idolator, or railer,
ἢ μέθυσορ, ἢ ἄρπαξ· τῷ τοιούτῳ μηδὲ συνεσθίειν. 12 τί
or a drunkard, or rapacious; with such a one not even to eat. What

γάρ μοι καὶ τοὺς ἔξω κρίνεις; οὐχὶ τοὺς ἔσω ὑμεῖς
for [is it] to me also those outside to judge, not those within ye
κρίνετε; 13 τοὺς δὲ ἔξω ὁ θεὸς κρίνει. Ἰκαὶ ἐξαρεῖτε!
do ye judge? But those outside God judges. And ye shall put out

τὸν πονηρὸν ἐξ ὧν ὑμεῖς αὐτῶν.
the wicked person from among yourselves.

⁶Τολμᾷ τις ὑμῶν, πρᾶγμα ἔχων πρὸς τὸν ἕτερον,
Dare anyone of you, a matter having against the other,

κρίνεσθαι ἐπὶ τῶν ἀδίκων, καὶ οὐχὶ ἐπὶ τῶν ἁγίων; 2 οὐκ
go to law before the unrighteous, and not before the saints? 2 οὐκ
οἰδατε ὅτι οἱ ἅγιοι τὸν κόσμον κρινούσιν; καὶ εἰ ἐν ὑμῖν
know ye that the saints the world will judge? and if by you

κρίνεται ὁ κόσμος, ἀνάξιοι ἐστε κριτηρίων ἐλαχίστων; 3 οἷα
is judged the world, unworthy are ye of judgments the smallest? 3 οἷα
οἰδατε ὅτι ἀγγέλους κρινόμεν; ἀμήτι γε! βιωτικά;
know ye that angels we shall judge? much more then things of this life?

⁴βιωτικά μὲν οὖν κριτήρια εἰν ἔχετε, τρὺς
Things of this life then judgment [as to] ye have, who
ἔξουθενημένους ἐν τῇ ἐκκλησίᾳ, τοτούς καθίζετε. 5 πρὸς
are least esteemed in the assembly, those set ye up.

⁴ἐντροπήν ὑμῖν λέγω. οὕτως οὐκ ἔστιν ἐν ὑμῖν σοφός
shame to you I speak. Thus is there not among you a wise [man]
οὐδὲ εἰς, ὃς δυνήσεται διακρίναι ἀνάμεσον τοῦ ἀδελφοῦ
not even one, who shall be able to decide between brother

αὐτοῦ; 6 ἀλλὰ ἀδελφὸς μετὰ ἀδελφοῦ κρίνεται, καὶ
this [and brother]? But brother with brother goes to law, and

τοῦτο ἐπὶ ἀπίστον; 7 ἡδὴ μὲν οὖν ὅλως ἥττημα
this before unbelievers! Already indeed therefore altogether a default

εἶπ' ὑμῖν ἐστίν, ὅτι κρίματα ἔχετε μεθ' ἑαυτῶν. ἡδὲ καὶ οὐχὶ
among you is, that law-suits ye have among yourselves. Why not

μᾶλλον ἀδικεῖσθε; ἡδὲ καὶ οὐχὶ μᾶλλον ἀποστερεῖσθε; 8 ἀλλὰ
rather suffer wrong? why not rather be defrauded? But

ὑμεῖς ἀδικεῖτε καὶ ἀποστερεῖτε, καὶ ταῦτα ἀδελφούς.
ye do wrong and defraud, and these things [to your] brethren.

⁹ἢ οὐκ οἰδατε ὅτι ἀδικοὶ βασιλείαν θεοῦ οὐ κληρονο-
Or know ye not that unjust ones [the] kingdom of God not shall in-

μήσουσιν; Μὴ πλανᾶσθε· οὐτε πόρνοι, οὐτε εἰδωλόλατρες,
herit? Be not misled; neither fornicators, nor idolaters,

οὐτε μοιχοί, οὐτε μαλακοί, οὐτε ἀρρενο-
nor adulterers, nor abusers of themselves as women, nor abusers of them-

κοῖται, 10 οὐτε κλέπται, οὐτε πλεονέκται, οὐτε μέθυσοι,
seives with men, nor thieves, nor covetous, nor drunkards,

οὐ λοιδοροί, οὐκ ἄρπαγες, βασιλείαν θεοῦ οὐκ κληρονο-
nor railers, nor rapacious, [the] kingdom of God shall

¹ ὤψεϊσθε LITRA. ² οὐκ LITRA. ³ ἢ be EGLTTRAW. ⁴ καὶ LITRA. ⁵ κρίνει (LITRA) will judge OLT. ⁶ ἐξαρεῖτε put ye out OLTTRAW. ⁷ ἢ or OLTTRAW. ⁸ ἀμήτι γε OT. ⁹ καθίζετε; (read do ye set up those, &c.) OTW. ¹⁰ λαλῶ L. ¹¹ ἐν EGLTTRAW. ¹² οὐδὲις σοφός LITRA. ¹³ οὐκ οἰδατε ὅτι ἀδικοὶ ἐν τῇ ἐκκλησίᾳ κρινόμεν OLTTRAW. ¹⁴ οὐκ οἰδατε ὅτι ἀδικοὶ ἐν τῇ ἐκκλησίᾳ κρινόμεν OLTTRAW. ¹⁵ οὐκ οἰδατε ὅτι ἀδικοὶ ἐν τῇ ἐκκλησίᾳ κρινόμεν OLTTRAW.

μήσουσιν. 11 καὶ ταῦτά τινες ἤτε "ἀλλὰ" ἀπελού-
inherit. And these things some of you were; but ye were
σασθε, ἀλλὰ ἡγιασθητε, ὁδὸν ἡδικαιώθητε, ἐν τῷ ὀνόματι
washed, but ye were sanctified, but ye were justified, in the name
τοῦ κυρίου Ἰησοῦ, καὶ ἐν τῷ πνεύματι τοῦ θεοῦ ἡμῶν.
of the Lord Jesus, and by the Spirit of our God.

12 Πάντα μοι ἔξεστιν, ἀλλ' οὐ πάντα συμφέρει· πάντα
All things to me are lawful, but not all things do profit; all things
μοι ἔξεστιν, ἀλλ' οὐκ ἐγὼ ἔξουσιασθῆσμαι ὑπὸ τινος.
to me are lawful, but not I will be brought under the power of any.
13 Τὰ βρώματα τῇ κοιλίᾳ, καὶ ἡ κοιλία τοῖς βρώμασιν·
Meats for the belly, and the belly for meats;

ὁ δὲ θεὸς καὶ ταύτην καὶ ταῦτα καταργήσει. τὸ δὲ σῶμα
but God both this and these will bring to nought; but the body [is]
οὐ τῇ πορνείᾳ, ἀλλὰ τῷ κυρίῳ, καὶ ὁ κύριος τῷ σώματι·
not for fornication, but for the Lord, and the Lord for the body.

14 ὁ δὲ θεὸς καὶ τὸν κύριον ἡγεῖται, καὶ ἡμεῖς ἐξεγερῶμεν διὰ
And God both the Lord raised up, and us will raise out by
τῆς δυνάμεως αὐτοῦ. 15 οὐκ οἶδατε ὅτι τὰ σώματα ὑμῶν μέλη
his power. Know ye not that your bodies members

χριστοῦ ἐσίν; ἀρα οὖν τὰ μέλη τοῦ χριστοῦ, ποιήσω
of Christ are? Having taken then the members of the Christ, shall I make
πόρνης μέλη; μή γένοιτο. 16 ἢ οὐκ οἶδατε ὅτι ὁ
[them] of a harlot members? May it not be! Or know ye not that he that

κολλώμενος τῇ πόρνῃ, ἐν σώμα ἔστιν; ἔσονται γάρ, φησὶν,
is joined to the harlot, one body is? For shall be, he says,
οἱ δύο εἰς σάρκα μίαν· 17 ὁ δὲ κολλώμενος τῷ κυρίῳ, ἐν
the two for flesh one. But he that is joined to the Lord, one

πνεῦμά ἐστιν. 18 Φεύγετε τὴν πορνείαν. πᾶν ἁμάρτημα ὃ
spirit is. Flee fornication. Every sin which
ἐάν ποιῇσιν ἄνθρωπος, ἐκτός τοῦ σώματος ἐσίν· ὁ δὲ
man practise a man, without the body is, but he that

πορνείῳ, εἰς τὸ ἴδιον σῶμα ἁμαρτάνει. 19 ἢ οὐκ
commits fornication, against his own body sins. Or not
οἶσατε ὅτι τὸ σῶμα ὑμῶν ναὸς τοῦ ἐν ὑμῖν ἁγίου πνεύματος
know ye that your body a temple of the in you Holy Spirit

ἐσίν, ὃ ἐχετε ἀπὸ θεοῦ, καὶ οὐκ ἐστὶ ἑαυτῶν; 20 ἡγορά-
is, which ye have from God; and not are ye your own? ye were
σθητε γὰρ τιμῆς· δοξάσατε δὴ τὸν θεόν ἐν τῷ σώματι
bought for with a price; glorify indeed God in body

ὑμῶν, καὶ ἐν τῷ πνεύματι ὑμῶν, ἧτις ἐσίν τοῦ θεοῦ.
your, and in your spirit, which are God's.

7 Περὶ δὲ ὧν ἐγράψατέ μοι, καλὸν ἀνθρώπῳ
But concerning what things ye wrote to me: [It is] good for a man

γυναικὸς μὴ ἅπτεσθαι· 2 διὰ δὲ τὰς πορνείας ἐκαστος
a woman not to touch; but on account of fornication each
τὴν ἑαυτοῦ γυναῖκα ἔχειτω, καὶ ἐκαστὴ τὸν ἴδιον ἄνδρα ἔχειτω.
his own wife let have, and each her own husband let have.

3 τῇ γυναίκα ὁ ἄνθρωπος τὴν ὀφειλομένην εὐνοίαν ἀπο-
To the wife the husband due benevolence let
δοῖτω· ὁμοίως δὲ καὶ ἡ γυνὴ τῷ ἀνδρί. 4 ἡ γυνὴ τοῦ ἰδίου
render, and likewise also the wife to the husband. The wife her own

σώματος οὐκ ἐκουσιάζει, ἀλλὰ ὁ ἄνθρωπος ὁμοίως δὲ καὶ ὁ
body has not authority over, but the husband; and likewise also the

10 nor thieves, nor covetous ones, nor drunkards, nor name-callers, nor robbers shall inherit the kingdom of God.

11 And some of you were these things. But you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus and by the Spirit of our God.

12 All things are lawful to me, but not all things do good. All things are lawful to me, but I will not be brought under the power of any.

13 Food is for the belly, and the belly is for food, but God will bring both this and these to nothing. But the body is not for fornication, but for the Lord. And the Lord is for the body.

14 And God has both raised up the Lord and will raise us up by His power.

15 Do you know that your bodies are members of Christ? Shall I then take the members of Christ and share His members with a harlot? Let it not be!

16 Or do you not know that he who is joined to a harlot is one body? For He says, "The two shall be one flesh."

17 But he who is joined to the Lord is one spirit.

18 Flee fornication! Every sin that a man does is outside the body. But he who commits fornication sins against his own body.

19 Or do you not know that your body is the temple of the Holy Spirit in you, which you have from God?

20 And you are not your own. You were bought with a price. Then glorify God in your body and in your spirit, which are God's.

CHAPTER 7

1 But as to the things you wrote me: It is good for a man not to touch a woman.

2 But because of fornication, let each one have his own wife. And let each one have her own husband.

3 Let the husband give proper kindness to

* ἄλλ' L. * ἀλλὰ TITAE. P + (ἡμῶν) (read our Lord) L. * + χριστοῦ Christ LITTE.
* ὅσας γὰρ E. * ἐξεγείρει raises out L. * [φθσιν] L. * καὶ ἐν τοῖς ἐσθῶν
OLTPAEW. * — μοι τίς L. * ὀφειλὴν [her] due OLTPAEW. * [δὲ] L. * ἀλλὰ LITAE.

the wife, and in the same way also the wife to the husband.

⁴The wife does not have authority over her own body, but the husband *does*. And in the same way the husband does not have authority over his own body, but the wife.

⁵Do not deprive one another, except by agreement for a time, so that you may be free for fasting and prayer. But come together again into one place so that Satan may not tempt you because of your inability to contain yourselves.

⁶But I say this by way of permission, not by way of command.

⁷For I wish that all men were even as myself. But each one has his own gift from God, one in this way and another in that.

⁸But I say to the unmarried and the widows, it is good for them if they should remain as I am.

⁹However, if they do not have control of themselves, let them marry. For it is better to marry than to burn.

¹⁰But to the married I command (not I, but the Lord,) The wife should not be separated from her husband.

¹¹But if she is separated, let her remain unmarried or be reconciled to her husband. And the husband *ought* not to leave his wife.

¹²But to the rest I say (not the Lord,) If any brother has an unbelieving wife and she agrees to live with him, let him not leave her.

¹³And the woman who has an unbelieving husband and he agrees to live with her, let her not leave him.

¹⁴For the unbelieving husband is sanctified in the wife. And the unbelieving wife is sanctified in the husband. For otherwise your children are unclean, but now are holy.

¹⁵But if the unbeliever separates himself, let him separate himself. The brother or the sister is not under bondage in such cases, But God has called us in peace.

ἡ ἀνὴρ τοῦ ἰδίου σώματος οὐκ ἐξουσιάζει, ἡ γυνή. ὅμη body has not authority over, but the wife. ὅμη ἀποστερεῖτε ἀλλήλους, εἰμή τι ἀν ἐκ συμφώνου πρὸς καιρὸν, ὅμη defraud one another, unless by consent for a season, ὅμη ἵνα σχολάζητε ὅμη νηστεία καὶ τῇ προσευχῇ, καὶ πάλιν ὅμη that ye may be at leisure for fasting and for prayer, and again ὅμη ἐπὶ τὸ αὐτὸ συνέρχεσθε, ὅμη μὴ πειράζῃ ὑμᾶς ὁ σατανᾶς into one place come together, that not tempt you — Satan διὰ τὴν ἀκρασίαν ὑμῶν. ὅμη τοῦτο δὲ λέγω κατὰ ὅμη because of your incontinence. But this I say by way of permission, ὅμη γυνῆν, οὐ κατ' ἐπιταγὴν. ὅμη θέλω ὅμη γὰρ πάντας ἀνθρώπους εἶναι ὅμη ὡς καὶ ἐμαυτὸν ὅμη ἕκαστος ἰδίον χάρισμα to be even as myself: but each his own gift ὅμη ἔχει ὅμη ἐκ θεοῦ, ὅμη μὲν οὕτως, ὅμη δὲ οὕτως. ὅμη λέγω δὲ has from God; one so, and another so. But I say τοῖς ἀγάμοις καὶ ταῖς χήραις, καλὸν αὐτοῖς εἶσιν ὅμη ἐάν ὅμη to the unmarried and to the widows, good for them it is if μείνωσιν ὅμη κάγω. ὅμη εἰ δὲ οὐκ ἐγκρατεύονται, γαμήσά- they should remain as even I. But if they have not self-control, let them τῶσαν ὅμη κρείσσον γὰρ εἶσιν ὅμη γαμήσαι ὅμη ἢ πυροῦσθαι. marry; for better it is to marry than to burn. ὅμη 10 Τοῖς δὲ γεγαμηκόσιν παραγγέλλω, οὐκ ἐγώ, ὅμη ἀλλ' ὅμη But to the married I charge, not I, but the κύριος, γυναῖκα ἀπὸ ἀνδρὸς μὴ χωρισθῆναι. ὅμη 11 ἐάν δὲ καὶ Lord, wife from husband not to be separated; (but if also χωρισθῇ, μενέτω ἀγαμος, ὅμη τῷ ἀνδρὶ καταλλαγῇ, καὶ ὅμη and husband wife not to leave. But to the rest I say, καὶ ὅμη ἄνδρα γυναῖκα μὴ ἀφίειν. ὅμη 12 Τοῖς δὲ λοιποῖς ἐγὼ λέγω, ὅμη and husband wife not to leave. But to the rest I say, οὐχ ὅμη κύριος, εἰ τις ἀδελφὸς γυναῖκα ὅμη ἔχει ὅμη ἄπιστον, καὶ not the Lord, if any brother wife has an unbelieving, and Παύτῃ ὅμη συνευδοκεῖ οἰκεῖν μετ' αὐτοῦ, μὴ ἀφίειν αὐτήν, she consents to dwell with him, let him not leave her. ὅμη 13 καὶ γυνή ὅμη ἡτις ὅμη ἔχει ὅμη ἄνδρα ὅμη ἄπιστον, καὶ ὅμη αὐτοῦ ὅμη And a woman who has husband an unbelieving, and she συνευδοκεῖ οἰκεῖν μετ' αὐτῆς, μὴ ἀφίειν αὐτόν. ὅμη 14 ὅμη ἡγιασται, consents to dwell with her, let her not leave him. Is sanctified γὰρ ὅμη ὁ ἀνὴρ ὅμη ὁ ἄπιστος ἐν τῇ γυναίκῃ, καὶ ὅμη ἡγιασται ὅμη ἡ γυνή for the husband unbelieving in the wife, and is sanctified the wife ὅμη ὁ ἄπιστος ἐν τῷ ἀνδρὶ ὅμη ἐπεὶ ὅμη ἀρὰ τὰ τέκνα ὑμῶν ἀκάθαρτά unbelieving in the husband; else then your children unclean εἰσιν, νῦν δὲ ὅμη ἁγία εἰσιν. ὅμη 15 εἰ δὲ ὅμη ὁ ἄπιστος χωρίζεται, are, but now holy are. But if the unbeliever separates himself, χωρίζεσθω. ὅμη οὐ δεδούλωται ὅμη ὁ ἀδελφὸς ὅμη ἡ ἀδελφὴ ἐν let him separate himself; is not under bondage the brother or the sister in τοῖς τοιοῦτοις. ὅμη ἐν δὲ εἰρήνῃ κέκληκεν ὅμη ἡμᾶς ὅμη ὁ θεός. ὅμη 16 τί γὰρ οἶδας, γυναῖκα, εἰ τὸν ἄνδρα σώσεις; ὅμη τί οἶδας, for knowest thou, O wife, if the husband thou shalt save? or what knowest thou,

¹ ἀλλὰ LITTA. ² σχολάζετε GLTTAAW. ³ — τῇ νηστείᾳ καὶ GLTTAAW. ⁴ ἐπὶ τὸ αὐτὸ συνέρχεσθε E; ἐπὶ τὸ αὐτὸ ἦτε together may be OLTTAAW. ⁵ συν. T. ⁶ δὲ but LITTAW. ⁷ ἔχει χάρισμα OLTTAAW. ⁸ ὅμη — ἐστὶν (read [it is]) OLTTAAW. ⁹ + [οὐτως] L. ¹⁰ κρείττον LIT. ¹¹ — ἐστὶν W. ¹² γαμήειν T. ¹³ χωρίζεσθαι L. ¹⁴ λέγω ἐγὼ LITTAW. ¹⁵ αὐτῇ LTAW. ¹⁶ εἰ τις if any T. ¹⁷ οὗτος LITTAW. ¹⁸ τὸν ἄνδρα the husband LITTAW. ¹⁹ ἀδελφῶν brother LITTAW. ²⁰ ὑμᾶς you T.

ἄνερ, εἰ τὴν γυναῖκα σώσεις; 17 εἰ μὴ ἐκάστω ὡς
O husband, if thou the wife thou 'halt save? Only to each as
"μερίσειν" *ὁ θεός, ἕκαστον ὡς ἐκέκληκεν *ὁ κύριος, οὕτως
"divided" 'God, each as 'has 'called 'the 'Lord, so

περιπατεῖτω· καὶ οὕτως ἐν ταῖς ἐκκλησίαις πάσαις διατάσ-
let him walk; and thus in 'the 'assemblies 'all I order.

σομαι. 18 Περιτετμημένος τις ἐκλήθη; μὴ ἐπι-
Having been circumcised 'any 'one 'was called? let him not be

σπάρσθω. ἐν ἀκροβυστίᾳ τις ἐκλήθη; μὴ περι-
uncircumcised: in 'uncircumcision 'any 'one 'was called? let him not be

τεμνίσθω. 19 ἡ περιτομή οὐδὲν ἐστίν, καὶ ἡ ἀκροβυστία οὐδὲν
circumcised. Circumcision 'nothing 'is, and uncircumcision 'nothing

ἐστίν, ἀλλὰ τήρησις ἐντολῶν θεοῦ. 20 ἕκαστος ἐν τῇ κλήσει
'is, but keeping 'commandments 'God's. Each in the calling

ᾧ ἐκλήθη, ἐν ταύτῃ μέντω. 21 δοῦλος ἐκλή-
in which he was called, in this let him abide. Bondman (being) wast

θης; μὴ σοι μελέτω· ἀλλ' εἰ καὶ δύνασαι ἐλευθερος
thou called, not to thee let it be a care; but and if thou art able 'free

γενίσθαι, μάλλον χρίσαι. 22 ὁ γὰρ ἐν κυρίῳ κληθεὶς
'to 'become, 'rather 'use [it]. For he 'in [the] 'Lord 'being 'called

δοῦλος, ἀπελεύθερος κυρίου ἐστίν· ὁμοίως καὶ ὁ
(being) a bondman, a freedman of [the] Lord is; likewise also he

ἐλεύθερος κληθεὶς. δοῦλος ἐστίν χριστοῦ. 23 τιμῆς ἡγορά-
free being called, a bondman is of Christ. With a price ye were

σθῆτε· μὴ γίνεσθε δοῦλοι ἀνθρώπων. 24 ἕκαστος ἐν ᾧ ἐκλή-
bought; become not bondmen of men. Each wherein he was

θη, ἀδελφοί, ἐν ταύτῃ μέντω παρά τῷ θεῷ.
called, brethren, in that let him abide with God.

25 Περὶ δὲ τῶν παρθένων ἐπιταγὴν κυρίου οὐκ ἔχω;
But concerning 'virgins, commandment of [the] Lord I have not;

γνώμην δὲ δίδωμι, ὡς ἡλεημένος ὑπὸ κυρίου πιστὸς
but judgment I give, as having received mercy from [the] Lord 'faithful

εἶναι. 26 νομίζω οὖν τοῦτο καλὸν ὑπάρχειν διὰ τὴν ἐν-
'to 'be. I think then this 'good 'is because of the pre-

στώσαν ἀνάγκην, ὅτι καλὸν ἀνθρώπῳ τὸ οὕτως εἶναι.
sent necessity, that [it is] good for a man so to be.

27 δεῖσται γυναῖκί; μὴ ζῆτει λύσιν. λέλυσαι ἀπὸ
Hast thou been bound to a wife? seek not to be loosed. Hast thou been loosed from

γυναῖκός; μὴ ζῆτει γυναῖκα. 28 ἴαν δὲ καὶ ἡ γήμης,¹
a wife? seek not a wife. But if also thou mayest have married,

οὐχ ἡμαρτες· καὶ ἴαν γήμῃ ἡ παρθένος, οὐχ
thou didst not sin; and if 'may 'have 'married 'the 'virgin, 'not

ἡμαρτε· θλίψιν δὲ τῇ σαρκὶ ἔχουσιν οἱ τοιοῦτοι· ἐγὼ δὲ
'she 'did sin: but tribulation in the flesh 'shall 'have 'such; but I

ὕμῶν φείδομαι. 29 Τοῦτο δὲ φημι, ἀδελφοί, ὁ καιρὸς συν-
'you spare. But this I say, brethren, the season strait-

εσπαλμένος· ἐπὶ λοιπὸν ἐστίν,² ἵνα καὶ οἱ ἐχόντες γυναῖκας,
ened [is]. For the rest is, that even those having wives, ²

ὡς μὴ ἐχόντες ὦσιν· 30 καὶ οἱ κλαίοντες, ὡς μὴ κλαίοντες· καὶ
as 'not 'having 'be; and those weeping, as not weeping; and

οἱ χαίροντες, ὡς μὴ χαίροντες· καὶ οἱ ἀγοράζοντες, ὡς μὴ
those rejoicing, as not rejoicing; and those buying, as not

16 For what do you know, O wife, whether you shall save your husband? Or what do you know, O husband, whether you shall save your wife?

17 But to each one as God has given, as the Lord has called each, so let him walk. And so I order in all the churches.

18 Was anyone called who had been circumcised? Let him not be uncircumcised. Was anyone called not being circumcised? Let him not be circumcised.

19 Circumcision is nothing. And not being circumcised is nothing. But keeping God's commandments is everything.

20 Each one in the calling in which he was called, let him live in this way.

21 Were you called a slave? Do not let it be a care to you. But if you are able to become free, use it for a better reason.

22 For he who is called a slave in the Lord is a free man of the Lord. And so is he who is called free, he is a slave of Christ.

23 You were bought with a price. Do not become the slaves of men.

24 Brothers, in whichever way he was called, let each one live with God in that way.

25 Now as to virgins, I do not have any commandment of the Lord. Yet I give judgment as one who has received mercy from the Lord to be faithful:

26 This then is what I think is good (because of the present distress): that it is good for a man to be this way.

27 Have you been bound to a wife? Do not try to be free. Have you been freed from a wife? Do not look for a wife.

28 But if you also did get married, you did not sin. And if a virgin has gotten married, she did not sin. But you shall have much trouble in the flesh. But I spare you.

29 But this I say, my brothers, the time is short. The rest is: That even those who have wives should be as not having them — and those weeping as not weeping —

* μερίσειν has divided TTR. * ὁ θεός ἀπὸ ὁ κύριος transposed GLTTRAW. † ἐκέκληται
tis has any one been called LTRAW. — καὶ LTRAW. * τῷ GLTTRAW. † γαμήσης
LTRAW. † [is] LTRAW. † ὁ καὶ ὁτι E. * ἐστὶν τὸ λοιπὸν, (τὸ λοιπὸν ἐστὶν) E (read is for
the rest [joined to] straitened) ETRAW; ἐστὶν τὸ λοιπὸν LT. † - οἱ E.

³⁰and the ones rejoicing as not rejoicing — and the ones buying as not owning anything ³¹and the ones using this world as not using it as their very own — for the ways of this world are passing away.

³²But I desire for you to be free from care. The unmarried one cares for the things of the Lord, how he shall please the Lord.

³³But he that is married cares for the things of the world, how he shall please his wife.

³⁴The wife and the virgin are different. The unmarried one cares for the things of the Lord, that she may be holy both in body and spirit. But she that is married cares for the things of the world, how she shall please her husband.

³⁵And I say this for your own good, not that I may place a snare in front of you, but for that which is right and that you may serve the Lord without being distracted.

³⁶But if anyone considers it is behaving indecently towards his virginity (if he is beyond his prime, and so it ought to be,) let him do what he chooses — he does not sin — let them marry.

³⁷But he who stands firm in his heart, not having any need, but who has authority over his own will (and he has judged this thing in his heart, to keep his own virginity,) he does well.

³⁸So that he that gives in marriage does well, and he that does not give in marriage does better.

³⁹A wife is bound by law for as long as her husband is living. But if her husband is dead, she is free to be married to whom she pleases — only in the Lord.

⁴⁰But according to my judgment, she is happier if she could stay unmarried. And I believe I have the Spirit of God.

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CHAPTER 8

8 **Περὶ δὲ τῶν εἰδωλοθύτων, οἶδαμεν, ὅτι πάντες γινώσκον**

But concerning things sacrificed to idols, we know, (for all knowledge
ἐχόμεν. ἡ γινώσις φυσιοῖ, ἡ δὲ ἀγάπη οἰκοδομεῖ. 2 εἰς δὲ
'we have: knowledge puffs up, but love builds up. But if

τις δοκεῖ εἰδέναι, τι, οὐδέπω οὐδὲν ἔγνωκεν
anyone thinks to have known anything, nothing yet he has known

καθὼς δεῖ γινώσκειν. 3 εἰ δὲ τις ἀγαπᾷ τὸν θεόν,
according as it is necessary to know. But if anyone love God,

οὗτος ἔγνωσται ὑπ' αὐτοῦ. 4 περὶ τῆς βρώσεως οὖν τῶν
he is known by him) concerning the eating then

εἰδωλοθύτων, οἶδαμεν ὅτι οὐδὲν εἰδωλὸν ἐν κόσμῳ,
of things sacrificed to idols, we know that nothing an idol [is] in [the] world,

καὶ ὅτι οὐδεὶς θεὸς ἕτερος^α εἰ μὴ εἰς. 5 καὶ γὰρ εἴπερ
and that [there is] no God other except one. For even if indeed

εἰσὶν λεγόμενοι θεοί, εἴτε ἐν οὐρανῷ εἴτε ἐπὶ τῆς γῆς
there are [those] called gods, whether in heaven or on the

γῆς, ὥσπερ εἰσὶν θεοὶ πολλοὶ καὶ κύριοι πολλοί.^β 6 ἀλλ'^γ
earth, as there are gods many and lords many, but

ἡμῖν εἰς θεὸς ὁ πατήρ, ἐξ οὗ τὰ πάντα, καὶ ἡμεῖς
to us [there is] one God the Father, of whom [are] all things, and we

εἰς αὐτόν, καὶ εἰς κύριον Ἰησοῦν χριστόν, δι' οὗ τὰ πάντα,
for him; and one Lord Jesus Christ, by whom [are] all things,

καὶ ἡμεῖς δι' αὐτοῦ. 7 ἀλλ' οὐκ ἐν πάντιν ἡ γινώσις τινεὶς
and we by him. But not in all [is] the knowledge: some

δὲ τῇ συνειδήσει^δ τοῦ εἰδωλοῦ ἕως ἄρτι^ε ὡς εἰδωλό-
'but with conscience of the idol, until now as of a thing sacrificed

θυτὸν ἰσθίουσιν, καὶ ἡ συνειδήσις αὐτῶν ἀσθενὴς οὖσα
'to an idol eat, and their conscience, weak being,

μολύνεται. 8 βρώμα δὲ ἡμᾶς οὐ παρίστησιν^ζ τῷ θεῷ, οὔτε
is defiled. But meat us does not commend to God; neither

γὰρ ἐάν φάγωμεν περισσεύομεν^η οὔτε ἐάν μὴ φάγωμεν
for if we eat have we an advantage; neither if we eat not

ὑστερούμεθα. 9 βλέπετε δὲ μήπως ἡ ἐξουσία ὑμῶν αὕτη
do we come short. But take heed lest power your this

πρόσκομμα γένηται τοῖς ἀσθενούσιν.^θ 10 ἐάν γὰρ
an occasion of stumbling become to those being weak. For if

τις ἴδῃ^ι ῥεῖ^κ τὸν ἔχοντα γινώσκον, ἐν εἰδωλείῳ^λ κατακείμενον,
anyone see thee, who hast knowledge, in an idol-temple reclining

οὐχὶ ἡ συνειδήσις αὐτοῦ ἀσθενοῦς ὄντος οἰκοδο-
[at table], not the conscience of him weak being will be

μηθυσταὶ εἰς τὸ τὰ εἰδωλοθύτα ἰσθίειν; 11 καὶ ἀπο-
built up so as things sacrificed to idols to eat? and will

λείται^μ ὁ ἀσθενὴς ἀδελφός ἐπὶ τῇ σῇ γνώσει,^ν δι' ἃν χριστὸς
perish the weak brother on thy knowledge, for whom Christ

ἀπέθανεν.^ξ 12 οὕτως δὲ ἁμαρτάνοντες εἰς τοὺς ἀδελφούς,
died. Now thus sinning against the brethren,

καὶ ὑπτοντες αὐτῶν τὴν συνειδήσιν ἀσθενούσαν, εἰς χριστὸν
and wounding their conscience weak, against Christ

ἁμαρτάνετε. 13 δι' οὗπερ^ο εἰ βρώμα σκανδαλίζει τὸν ἀδελφόν
ye sin. Wherefore if meat cause to offend brother

οὐ δὲ but LITTAW. εἰ γινώσκων LITTAW. οὐπω ἔγνω not yet did he know LITTAW.

εἰς ἕτερον LITTAW. εἰ τῆς οὐκ LITTAW. ἀλλ' L. συναθροίαν from custom (with respect to the idol) LITTAW. ἕως ἄρτι τοῦ εἰδωλοῦ LITTAW. παραστήσει shall not commend LITTAW.

καὶ γὰρ for LITTAW. καὶ φάγωμεν ὑστερούμεθα (περισσεύομεν) LITTAW. οὐτε ἂν φάγωμεν περισσεύομεν (ὑστερούμεθα LITTAW. τοὺς ἀσθενοῦν LITTAW. ἀπὸ λυταὶ A.W. εἰς εἰδωλείῳ LITTAW. ἀπόλυται γὰρ for perishes LITTAW. καὶ ἀπὸ λυταὶ A.W. ἐν τῇ σῇ γνώσει, ὁ ἀδελφός LITTAW. ; (read verse 11 as a question) A.

διὰ περ. B.

¹ Now about things sacrificed to idols, we know that we all have knowledge. Knowledge puffs up, but love builds up.

² But if anyone thinks he knows anything, he has not known anything as he ought to know it.

³ But if anyone loves God, he is known by Him.

⁴ Then, as to eating things sacrificed to idols, we know that an idol is nothing in the world. And there is no other God except one.

⁵ For even though there are those called gods, whether in the heavens or on the earth, as there are many gods and many lords,

⁶ yet to us there is one God the Father, of whom are all things, and we for Him — and one Lord Jesus Christ by whom are all things — and we by Him.

⁷ But this knowledge is not in all. But some being fully aware of the idol eat as of a thing sacrificed to an idol even until now. And their conscience being weak are defiled.

⁸ But food does not commend us to God. For neither if we eat are we the better, nor if we do not eat are we the worse.

⁹ But be careful for fear this strength of yours may become a cause of stumbling to those who are weak.

¹⁰ For if anyone sees you who have knowledge dining in an idol-temple, will not the weak one's conscience be lifted up so as to eat things sacrificed to idols?

¹¹ And through your knowledge the weak brother, for whom Christ died, will fall.

¹² But sinning in this way against the brothers and wounding their weak conscience, you are sinning against Christ.

ἐκ τοῦ ἱεροῦ ἑσθίουσαν· οἱ τῷ θυσιαστηρίῳ προσεδ-
 θήσαντες, τῷ θυσιαστηρίῳ συμμερίζονται· 14 οὕτως καὶ ὁ
 κύριος διέταξεν τοῖς τὸ εὐαγγέλιον καταγγέλλουσιν, ἐκ τοῦ
 Lord did order to those the glad tidings announcing, of the
 εὐαγγελίου ζῆν. 15 ἐγὼ δὲ οὐδενὶ ἐχρησάμην¹ τούτων.
 glad tidings to live. But I none used of these things.

οὐκ ἔγραψα δὲ ταῦτα ἵνα οὕτως γίνηται ἐν ἐμοί.
 Now I did not write these things that thus it should be with me; [It was]
 καλὸν γὰρ μοι μᾶλλον ἀποθανεῖν, ἢ τὸ καύχημά μου ἵνα
 'good for me rather to die, than my boasting that

τις² 'κενώσῃ.' 16 ἰὰν γὰρ εὐαγγελίζωμαι, οὐκ ἔστιν
 'anyone should make void. For if I announce the glad tidings, there is not
 μοι καύχημα' ἀνάγκη γὰρ μοι ἰπικεῖται· οὐαί· δι' ἐμὴν
 'to me boasting; for necessity me is laid upon; woe 'bnt to me
 ἐστὶν ἰὰν μὴ εὐαγγελίζωμαι.' 17 εἰ γὰρ ἐκὼν τοῦτο
 It is if I should not announce the glad tidings. For if willingly this.

πράσσω, μισθὸν ἔχω· εἰ δὲ ἄκων οἰκονομίαν πεπι-
 I do, a reward I have; but if unwillingly an administration I am an-
 στειμαι. 18 τίς οὖν μοι³ ἐστὶν ὁ μισθός; ἵνα εὐαγ-
 trusted with. What then my is reward? That in announcing
 γελιζόμενος ἀδάπανον ὅσῳ τὸ εὐαγγέλιον. τοῦ
 the glad tidings without expense I should make the glad tidings of the
 χριστοῦ, εἰς τὸ μὴ καταχρησασθαι τῇ ἐξουσίᾳ μου ἐν τῷ
 Christ, so as not using as my own my authority in the
 εὐαγγελίῳ. 19 Ἐλεῖθερος γὰρ ὢν ἐκ πάντων, πᾶσιν ἑαυτὸν
 glad tidings. For free being from all, to all myself

ἑδούλωσα, ἵνα τοὺς πλείονας κερδήσω· 20 καὶ ἐγενόμην
 I became bondman, that the more I might gain. And I became

τοῖς Ἰουδαίοις ὡς Ἰουδαῖος, ἵνα Ἰουδαίους κερδήσω· τοῖς
 to the Jews as a Jew, that Jews I might gain: to those
 ὑπὸ νόμον ὡς ὑπὸ νόμον, ἵνα τοὺς ὑπὸ νόμον κερδήσω·
 under law as under law, that those under law I might gain:

21 τοῖς ἀνόμοις ὡς ἀνόμοις, μὴ ὢν ἀνόμοι Ἰθεῶ, ἀλλ'
 to those without law as without law, (not being without law to God, but
 ἔννομος ἡ χριστῷ, ἵνα κερδήσω ἀνόμους. 22 ἐγενόμην
 within law to Christ,) that I might gain those without law. I became

τοῖς ἀσθενέσιν ὡς ἀσθενής, ἵνα τοὺς ἀσθενεῖς κερδήσω.
 to the weak as weak, that the weak I might gain.

τοῖς πᾶσιν γέγονα ἑτά· πάντα, ἵνα πάντως τινὰς σώσω.
 To all these I have become all things, that by all means some I might save.

23 τοῦτο δὲ ποιῶ διὰ τὸ εὐαγγέλιον, ἵνα συγκαινωνῶς⁴
 This and I do on account of the glad tidings, that a fellow-partaker
 αὐτοῦ γένομαι.
 with it I might be.

24 Οὐκοῦν οἴδατε ὅτι οἱ ἐν σταδίῳ τρέχοντες πάντες μὲν
 Know ye not that those who in a race-course run all

ἐρέουσιν, εἰς δὲ λαμβάνει τὸ βραβεῖον; οὕτως τρέχετε, ἵνα
 run, but one receives the prize? Thus run, that

καταλάβητε. 25 πᾶς δὲ ὁ ἀγωνιζόμενος, πάντα ἐγκρα-
 may obtain. But everyone that strives, in all things controls

¹³ Do you not know that those who labor about holy things eat of the temple? Those attending the altar share with the altar.

¹⁴ Even so the Lord has commanded to those who preach the gospel, to live of the gospel.

¹⁵ But I did not use any of these things. And I did not write these things that it should be so with me. For it would be better for me to die than that anyone should make my glorying without effect.

¹⁶ For if I preach the gospel, there is no glory to me, for great necessity is laid on me and it is a calamity to me if I do not preach the gospel.

¹⁷ For if I do this willingly, I have a reward. But if against my will, I am entrusted with a great duty.

¹⁸ What then is my reward? — that in preaching the gospel I should make the gospel of Christ free — so that I may not misuse my authority in the gospel.

¹⁹ For being free from all, I myself became a slave to all, so that I might gain the most.

²⁰ And I became as a Jew to the Jews, so that I might gain Jews — to those under Law as under Law, so that I might gain those under Law —

²¹ and to those outside Law as outside Law (not being outside law to God, but under law to Christ) that I might gain those outside Law.

²² To the weak, I became as weak, so that I might gain the weak. To all these I have become all things so that by all means I might save some.

²³ And I do this for the sake of the gospel, so that I might be one who shares in it.

²⁴ Do you not know that the ones who run in a race really all run, but only one receives the prize? So run that you may win.

²⁵ But everyone who tries to win in all

¹ παρερρουέντες LITRAW. ² οὐ κέρημα οὐδενὶ have not used any OLTTRAW. ³ οὐδὲς LITRAW. ⁴ κενώσας shall make vain LITRAW. ⁵ γὰρ for OLTTRAW. ⁶ εὐαγγελίζωμαι LITRAW. ⁷ μου LITRAW. ⁸ — τοῦ χριστοῦ LITRAW. ⁹ + μὴ ὢν αὐτὸς ὑπὸ νόμον not being myself under law OLTTRAW. ¹⁰ ἡ θεοῦ of God LITRAW. ¹¹ χριστοῦ of Christ LITRAW. ¹² κερδαίω LITRAW. ¹³ — ὡς LITRAW. ¹⁴ — τὰ LITRAW. ¹⁵ πάντα all things LITRAW. ¹⁶ συν- LITRAW.

things controls himself. Then they really do it so that they may win a crown that vanishes away, but we one that lasts forever.

²⁶So then I do not run uncertainly, nor fight as one beating the air.

²⁷But I keep my body under discipline and bring it into captivity for fear that I may by some means myself be rejected after I have preached to others.

CHAPTER 10

¹Now I do not want you to be ignorant, brothers, that our fathers were all under the cloud. And all passed through the sea.

²And all were baptized into Moses in the cloud and in the sea.

³And all ate the same spiritual food.

⁴And all drank the same spiritual drink—for they drank of the spiritual rock following them, and that Rock was Christ.

⁵Yet God was not pleased with most of them, for they were slain in the desert.

⁶But these things became examples for us, so that we may not be persons who lust after evil things, even as they also lusted.

⁷Neither be worshipers of idols, even as some of them, for it has been written, "The people sat down to eat and to drink and got up to play."

⁸Neither should we commit fornication, even as some of them committed fornication (and twenty-three thousand fell in one day).

⁹Nor would we try Christ, as also some of them tested Him and were slain by serpents.

¹⁰Nor should you murmur, as some of them murmured and were killed by the destroyer.

¹¹Now all these things happened as examples to them, and were written down for warning to us, on whom the ends of the ages have come

τεύεται· ἑκείνοι μὲν οὖν ἵνα φθαρτὸν στέφανον λάβωσιν, ἑαυτοὺς· ἡμεῖς δὲ ἀφθαρτον. 26 ἐγὼ τοίνυν οὕτως τρέχω, ὥς οὐκ ἔχω ἀφθαρτον. 27 ἀλλ' ὡς οὐκ ἔχω ἀφθαρτον, ὡς οὐκ ἔχω ἀφθαρτον. 27 ἀλλ' ὡς οὐκ ἔχω ἀφθαρτον, ὡς οὐκ ἔχω ἀφθαρτον.

ἀδύνατον· οὕτως πικτεύω, ὥς οὐκ ἔχω ἀέρα δέρων. 27 ἀλλ' ὡς οὐκ ἔχω ἀφθαρτον, ὡς οὐκ ἔχω ἀφθαρτον. 27 ἀλλ' ὡς οὐκ ἔχω ἀφθαρτον, ὡς οὐκ ἔχω ἀφθαρτον.

κηρύττω αὐτοὺς ἀδόκιμος γένωμαι.

10 Οὐ θέλω ὅτι ἡμᾶς ἀγνοεῖν, ἀδελφοί, ὅτι οἱ πατέρες

ἡμῶν πάντες ὑπὸ τὴν νεφέλην ἦσαν, καὶ πάντες διὰ τῆς θαλάσσης διήλθον, 2 καὶ πάντες εἰς τὸν Μωυσῆν ἐβαπτίσαντο

ἐν τῇ νεφέλῃ καὶ ἐν τῇ θαλάσσῃ, 3 καὶ πάντες τὸ αὐτὸ βρώμα πνευματικὸν ἔφαγον, 4 καὶ πάντες τὸ αὐτὸ πόμα πνευματικὸν ἔπιον·

ἐκ πνευματικῆς ἀκολουθοῦσης πίστεως· ἡ δὲ πέτρα ἦν ὁ Χριστός. 5 ἀλλ' οὐκ ἐν τοῖς

πλείοσιν αὐτῶν εὐδόκησεν ὁ θεός· κατεστρώθησαν γὰρ ἐν τῇ ἐρήμῳ. 6 ταῦτα δὲ τύποι ἡμῶν γεγενῆσθαι, εἰς τὸ μὴ

εἶναι ἡμᾶς ἐπιθυμητὰς κακῶν, καθὼς καὶ ἐκείνοι ἐπιθυμητὰς ἦσαν. 7 μὴδὲ εἰδωλολάτραι γίνεσθε, καθὼς τινες αὐτῶν ἦσαν. 8 οὐδὲ πόρνοι, καθὼς τινες αὐτῶν ἦσαν.

9 οὐδὲ δοκίμασον τὸν Χριστόν, καθὼς τινες αὐτῶν ἔκανον. 10 οὐδὲ μωρολογεῖτε, καθὼς τινες αὐτῶν ἔκανον. 11 πάντα ταῦτα ἡμῶν τύποι, ὥστε ἡμᾶς ἐκφυγεῖν ὅσα ἐκείνοι ἔκανον, ὥστε ἡμᾶς ἐκφυγεῖν ὅσα ἐκείνοι ἔκανον.

12 ὅτι ἡμεῖς οὗτοι ὅσοι ἐσμὲν ἐκ τῶν ἐκείνων, ὥστε ἡμᾶς ἐκφυγεῖν ὅσα ἐκείνοι ἔκανον, ὥστε ἡμᾶς ἐκφυγεῖν ὅσα ἐκείνοι ἔκανον.

13 ὅτι ἡμεῖς οὗτοι ὅσοι ἐσμὲν ἐκ τῶν ἐκείνων, ὥστε ἡμᾶς ἐκφυγεῖν ὅσα ἐκείνοι ἔκανον, ὥστε ἡμᾶς ἐκφυγεῖν ὅσα ἐκείνοι ἔκανον.

14 ὅτι ἡμεῖς οὗτοι ὅσοι ἐσμὲν ἐκ τῶν ἐκείνων, ὥστε ἡμᾶς ἐκφυγεῖν ὅσα ἐκείνοι ἔκανον, ὥστε ἡμᾶς ἐκφυγεῖν ὅσα ἐκείνοι ἔκανον.

15 ὅτι ἡμεῖς οὗτοι ὅσοι ἐσμὲν ἐκ τῶν ἐκείνων, ὥστε ἡμᾶς ἐκφυγεῖν ὅσα ἐκείνοι ἔκανον, ὥστε ἡμᾶς ἐκφυγεῖν ὅσα ἐκείνοι ἔκανον.

16 ὅτι ἡμεῖς οὗτοι ὅσοι ἐσμὲν ἐκ τῶν ἐκείνων, ὥστε ἡμᾶς ἐκφυγεῖν ὅσα ἐκείνοι ἔκανον, ὥστε ἡμᾶς ἐκφυγεῖν ὅσα ἐκείνοι ἔκανον.

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19 ὅτι ἡμεῖς οὗτοι ὅσοι ἐσμὲν ἐκ τῶν ἐκείνων, ὥστε ἡμᾶς ἐκφυγεῖν ὅσα ἐκείνοι ἔκανον, ὥστε ἡμᾶς ἐκφυγεῖν ὅσα ἐκείνοι ἔκανον.

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22 ὅτι ἡμεῖς οὗτοι ὅσοι ἐσμὲν ἐκ τῶν ἐκείνων, ὥστε ἡμᾶς ἐκφυγεῖν ὅσα ἐκείνοι ἔκανον, ὥστε ἡμᾶς ἐκφυγεῖν ὅσα ἐκείνοι ἔκανον.

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24 ὅτι ἡμεῖς οὗτοι ὅσοι ἐσμὲν ἐκ τῶν ἐκείνων, ὥστε ἡμᾶς ἐκφυγεῖν ὅσα ἐκείνοι ἔκανον, ὥστε ἡμᾶς ἐκφυγεῖν ὅσα ἐκείνοι ἔκανον.

25 ὅτι ἡμεῖς οὗτοι ὅσοι ἐσμὲν ἐκ τῶν ἐκείνων, ὥστε ἡμᾶς ἐκφυγεῖν ὅσα ἐκείνοι ἔκανον, ὥστε ἡμᾶς ἐκφυγεῖν ὅσα ἐκείνοι ἔκανον.

26 ὅτι ἡμεῖς οὗτοι ὅσοι ἐσμὲν ἐκ τῶν ἐκείνων, ὥστε ἡμᾶς ἐκφυγεῖν ὅσα ἐκείνοι ἔκανον, ὥστε ἡμᾶς ἐκφυγεῖν ὅσα ἐκείνοι ἔκανον.

27 ὅτι ἡμεῖς οὗτοι ὅσοι ἐσμὲν ἐκ τῶν ἐκείνων, ὥστε ἡμᾶς ἐκφυγεῖν ὅσα ἐκείνοι ἔκανον, ὥστε ἡμᾶς ἐκφυγεῖν ὅσα ἐκείνοι ἔκανον.

28 ὅτι ἡμεῖς οὗτοι ὅσοι ἐσμὲν ἐκ τῶν ἐκείνων, ὥστε ἡμᾶς ἐκφυγεῖν ὅσα ἐκείνοι ἔκανον, ὥστε ἡμᾶς ἐκφυγεῖν ὅσα ἐκείνοι ἔκανον.

29 ὅτι ἡμεῖς οὗτοι ὅσοι ἐσμὲν ἐκ τῶν ἐκείνων, ὥστε ἡμᾶς ἐκφυγεῖν ὅσα ἐκείνοι ἔκανον, ὥστε ἡμᾶς ἐκφυγεῖν ὅσα ἐκείνοι ἔκανον.

30 ὅτι ἡμεῖς οὗτοι ὅσοι ἐσμὲν ἐκ τῶν ἐκείνων, ὥστε ἡμᾶς ἐκφυγεῖν ὅσα ἐκείνοι ἔκανον, ὥστε ἡμᾶς ἐκφυγεῖν ὅσα ἐκείνοι ἔκανον.

ε ἀλλὰ τῇ. ἡ γὰρ for εἴπω. ἡ Μωυσῆν οἱ πατέρες. ἡ ἐβαπτίσθησαν. ἡ πνευματικὸν ἔφαγον βρώμα (βρώμα ἔφαγον τῇ) LIT. ἡ πνευματικὸν ἔπιον πόμα LIT. ἡ πέτρα δὲ LIT. ἡ εὐδόκησεν LIT. ἡ ὡστε LIT. ἡ πείν τῇ. ἡ ἔπασαν LIT. ἡ ἐν LIT. ἡ κύριον Lord LIT. ἡ καὶ LIT. ἡ ἐπεπείσαν τ. ἡ ἀπὸ LIT. ἡ καθάπερ τῇ. ἡ πάντα LIT. ἡ κατήντησεν have come LIT. ἡ κατήντησεν.

ὁ δοκῶν ἐστάναι, βλέπω μὴ πίσῃ. 13 Πειρασμὸς
he that thinks to stand, let him take heed lest he fall. Temptation
ὑμᾶς οὐκ εἰληφεν εἰ μὴ ἀνθρώπινος· πιστὸς δὲ ὁ θεός, ὃς
you has not taken except what belongs to man; and faithful [is] God, who
οὐκ ἰάσει ὑμᾶς πειρασθῆναι ὑπὲρ ὃ δύνασθε, ἀλλὰ ποιήσει
will not suffer you to be tempted above what ye are able, but will make
σὺν τῷ πειρασμῷ· καὶ τὴν ἐκβασιν, τοῦ δύνασθαι ὑμᾶς.
with the temptation also the issue, for 'to be' able 'you'
ὕπνευγεῖν. 14 Διόπερ, ἀγαπητοί μου, φεύγετε ἀπὸ τῆς
to bear [it]. Wherefore, my beloved, flee from

εἰδωλατρίας. 15 ὥς φρονιμοῖς λέγω· κρίνατε ὑμεῖς ὃ
idolatry. As to intelligent ones I speak: judge ye what

φημι 16 τὸ ποτήριον τῆς εὐλογίας ὃ εὐλογοῦμεν, οὐχὶ
I say. The cup. As to intelligent ones I speak: judge ye what
κοινωνία τοῦ αἵματος τοῦ χριστοῦ ἔστιν; τὸν ἄρτον δὲ
'fellowship 'of the 'blood 'of the 'Christ 'is 'it? The bread which
κλάμην, οὐχὶ κοινωνία τοῦ σώματος τοῦ χριστοῦ ἔστιν;
we break, 'not 'fellowship 'of the 'body 'of the 'Christ 'is 'it?

17 ὅτι εἰς ἄρτος, ἐν σώμα οἱ πολλοὶ ἴσμεν· οἱ γὰρ πάντες
Because 'one 'loaf, 'one 'body 'the 'many 'we 'are; for 'all

ἐκ τοῦ ἑνὸς ἄρτου μετέχομεν. 18 βλέπετε τὸν Ἰσραὴλ κατὰ
'of the 'one 'loaf 'we partake. See Israel according to

σάρκα· οὐχὶ οἱ ἐσθιόντες τὰς θυσίας, κοινωνοὶ
flesh: 'not 'those 'eating 'the 'sacrifices, 'fellow-partakers
τοῦ θυσιαστηρίου εἰσιν; 19 τί οὖν φημι; ὅτι εἰδωλον· τί
'with 'the 'altar 'are? What then say I? that an idol anything

ἐστίν; ἢ ὅτι εἰδωλόθυτον· τί ἔστιν; 20 ἀλλ' ὅτι
is, - or that what is sacrificed to an idol anything is? but that

ἃ θύει· κατὰ ἔθνη, δαιμονίοις θύει, καὶ οὐ θεῷ.
what 'sacrifice 'the 'nations, to demons they sacrifice, and not to God.

οὐ θέλω, δὲ ὑμᾶς κοινωνοὺς τῶν δαιμονίων γίνεσθαι.
But I do not wish you fellow-partakers with demons to be.

21 οὐ δύνασθε ποτήριον κυρίου πίνειν, καὶ ποτήριον
Ye cannot [the] cup of [the] Lord drink, and [the] cup
δαιμονίων· οὐ δύνασθε τραπέζης κυρίου μετεχειν καὶ
of demons: ye cannot of [the] table of [the] Lord partake and

τραπέζης δαιμονίων. 22 ἢ παραζηλοῦμεν τὸν κύριον;
of [the] table of 'demons. Or, do we provoke to jealousy the Lord?
μὴ ἰσχυρότεροι αὐτοῦ ἴσμεν;
stronger than he are we?

23 Πάντα μοι ἔξεστιν, ἀλλ' οὐ πάντα συμφέρει.
All things for me are lawful, but 'not 'all 'things 'are profitable;

πάντα μοι ἔξεστιν, ἀλλ' οὐ πάντα οἰκοδομεῖ. 24 μηδεὶς
all things for me are lawful, but 'not 'all 'do build up. 'No 'one
τὸ ἐαυτοῦ ζητεῖτω, ἀλλὰ τὸ τοῦ ἑτέρου ἔκαστος.
that 'of 'himself 'let 'seek, 'but 'that 'of 'the 'other 'enrich 'one.

25 Πάν το ἐν μακρῷ πωλούμενον ἐσθίετε, μηδὲν ἀνα-
Everything that in 'a market is sold eat, nothing in-
κρινόντες διὰ τὴν συνείδησιν. 26 τοῦ γὰρ κυρίου.
quiring on account of conscience. For 'the 'Lord's 'is

ἡ γῆ καὶ τὸ πλήρωμα αὐτῆς. 27 εἰδὲ τις καλεῖ ὑμᾶς
'the 'earth and the fulness of it. But if anyone 'invite 'you

12—so let him that thinks that he stands be careful lest he fall.

13 No temptation has taken you except what is common to man. But God is faithful, who will not allow you to be tempted above what you are able. But with the temptation, He will make a way of escape, so that you may be able to bear it.

14 Therefore, my dear loved ones, flee from idol-worshipping.

15 I speak as to wise men. You judge what I say.

16 The cup of blessing which we bless, is it not the partaking of the blood of Christ? The bread which we break, is it not the partaking of the body of Christ?

17 Because we, the many, are one loaf, one body, for we all partake of the one loaf.

18 Look at Israel according to the flesh. Are not the ones eating the sacrifices those who share with the altar?

19 What do I say then, that the idol is anything or that which is offered in sacrifice is anything?

20 No! But the things the Gentiles sacrifice, they sacrifice to demons and not to God. But I do not want you to share with demons

21— you cannot drink the Lord's cup and the cup of demons! You cannot eat of the Lord's table and the table of demons!

22 Or do we provoke the Lord to jealousy? Are we stronger than He is?

23 All things are lawful for me, but not all things are profitable. All things are lawful for me, but not all things edify.

24 Let no one pursue his own welfare, but each one the other's.

25 Eat everything that is sold in a market, in no way inquiring because of conscience.

26 "For the earth is the Lord's, and the fullness of it."

ο — ὑμᾶς (read [you]) ΟΛΤΙΤΑΩ.

ἔστιν τοῦ αἵματος τοῦ χριστοῦ τῆ.

οὐχ ἴταω.

εἰδωλον and εἰδωλόθυτον (transposed) ΕΤΤΙ.ΑΩ. ἰ θύουσιν they sacrifice ΟΛΤΙΤΑΩ. ἰ — εἰ

ἐθνη ΙΤΑ.

ἰ — θύει ΙΤΙΤΑ.

ἰ + θύουσιν they sacrifice ΙΤΙΤΑ.

ἰ — μοι ΟΛΤΙΤΑΩ.

ἰ κυρίου γὰρ ΙΤΙΤΑΩ.

ἰ — δὲ but ΙΤΙΤΑΩ.

ἰ — ἐκαστος ΟΛΤΙΤΑΩ.

ἰ κυρίου γὰρ ΙΤΙΤΑΩ.

ἰ — δὲ but ΙΤΙΤΑΩ.

²⁷ But if anyone of the unbelievers invites you and you desire to go, eat all that is set before you, in no way inquiring because of conscience.

²⁸ But if anyone says to you, This is a thing sacrificed to an idol, do not eat for his sake who showed it, and the conscience: "For the earth is the Lord's, and the fullness of it."

²⁹ But conscience, I say, not that of yourself, but that of the other man. For why is my freedom judged by another's conscience?

³⁰ But if I partake by grace, why am I slandered for that for which I give thanks?

³¹ Therefore, whether you eat or drink or whatever you do, do all to the glory of God.

³² Do not give any occasion of stumbling, either to the Jews or the Greeks or to the church of God.

³³ Even as I also please all in all things, not pursuing my own profit, but that of the many, so that they may be saved.

CHAPTER 11

¹ Be imitators of me, even as I also am of Christ.

² Now, brothers, I praise you that you have remembered me in all things, holding fast the teachings just as I taught them to you.

³ But I want you to know that Christ is the Head of every man, but the head of the woman is the man, and the Head of Christ is God.

⁴ Every man who prays or prophesies with anything on his head puts his Head to shame — and every woman who prays or prophesies with her head uncovered puts her head to shame. For it is one and the same as if her head had been shaved.

⁶ For if a woman is not covered, let her also have her hair cut off. But if it is shameful for a woman to have her hair cut off or to be shaven, let her be covered.

⁷ For, indeed, being the image and glory of God, man ought not to have his head covered. But woman is the glory of man.

τῶν ἀπίστων, καὶ θέλετε πορεύεσθαι, πᾶν τὸ παρατίθειμνος
'of the unbelieving, and ye wish to go, all that is set before
ὑμῖν ἐσθίετε, μηδὲν ἀνακρίνοντες διὰ τὴν συνείδησιν.
you eat, nothing inquiring on account of conscience.

²⁸ ἂν δέ τις ὑμῖν εἴπῃ, Τοῦτο ἰδωλόθυτόν ἐστιν, μὴ
But if anyone to you say, This offered to an idol is, not
ἐσθίετε, δι' ἐκείνον τὸν μὴνύσαντα καὶ τὴν συνείδησιν
do eat, on account of him that shewed (it), and the conscience;

²⁹ τοῦ γὰρ κυρίου ἡ γῆ καὶ τὸ πλῆρωμα αὐτῆς. ²⁹ συνέ-
for the Lord's (is) the earth and the fullness of it. ²⁹ Con-

δῃσιν δὲ λέγω, οὐχὶ τὴν ἑαυτοῦ, ἀλλὰ τὴν τοῦ ἑτέρου.
science but, I say, not that of thyself, but that of the other;
ἵνα τί γὰρ ἡ ἐλευθερία μου κρίνεται ὑπὸ ἄλλης συνείδησεως;
for why my freedom is judged by another's conscience?

³⁰ εἰ δέ ἐγὼ χάριτι μετέχω, τί βλασφημοῦμαι ὑπὲρ οὗ
But if I with thanks partake, why am I evil spoken of for what
ἐγὼ εὐχαριστῶ; ³¹ εἴτε οὖν ἐσθίετε, εἴτε πίνετε, εἴτε
I give thanks? Whether therefore ye eat, or ye drink or

τι ποιεῖτε, πάντα εἰς δόξαν θεοῦ ποιεῖτε. ³² ἀπόσκοποι
anything ye do, all things to glory God's do. Without offence

γίνεσθε καὶ Ἰουδαίῳ καὶ Ἑλληνι καὶ τῇ ἐκκλησίᾳ τοῦ
be ye both to Jews and Greeks and to the assembly

θεοῦ. ³³ καθὼς καὶ γὰρ πάντα πᾶσιν ἀρίσκω, μὴ ζητῶ
of God. According as I also all in all things please; not seeking

τὸ ἑαυτοῦ συμφέρον, ἀλλὰ τὸ τῶν πολλῶν, ἵνα σωθῶ
the of myself profit, but that of the many, that they may

σῶν. ¹¹ μιμηταὶ μου γίνεσθε, καθὼς καὶ γὰρ χριστοῦ.
be saved. Imitators of me be, according as I also (am) of Christ.

² Ἐπαινῶ δὲ ὑμᾶς, ἀδελφοί, ὅτι πάντα μου μέ-
Now I praise you, brethren, that in all things me ye have

μνησθε, καὶ καθὼς παρέδωκα ὑμῖν, τὰς παραδόσεις κατ-
remembered; and according as I delivered to you, the traditions ye

έχετε. ³ θέλω δὲ ὑμᾶς εἶδέναι, ὅτι παντὸς ἀνδρὸς ἡ κεφαλὴ
keep. But I wish you to know, that of every man the head

ὁ χριστός ἐστιν κεφαλὴ δὲ γυναικὸς ὁ ἀνὴρ κεφαλὴ δὲ
the Christ is, but head of (the) woman (is) the man, and head

ἰησοῦ τοῦ θεοῦ. ⁴ πᾶς ἀνὴρ προσευχόμενος ἢ προφητεύων,
of Christ, God. Every man praying or prophesying;

κατὰ κεφαλῆς ἔχων, κατασχίνει τὴν κεφαλὴν αὐτοῦ.
[anything] on [his] head having, puts to shame his head.

⁵ πᾶσα δὲ γυνὴ προσευχομένη ἢ προφητεύουσα ἀκατακλύπτῃ
But every woman praying or prophesying uncovered

τῇ κεφαλῇ, κατασχίνει τὴν κεφαλὴν ἑαυτῆς. ⁶ ἐν γὰρ
with the head, puts to shame her head; for one

ἐστὶν καὶ τὸ αὐτὸ τῇ ἐξουμένῃ. ⁶ εἰ γὰρ οὐ κατακλύπ-
is and the same with having been shaven. For if be not covered

τετα γυνὴ, καὶ κεράσθω. εἰ δὲ αἰσχρὸν γυναικὶ τὸ
a woman, also let her be shorn. But if (it be) shameful to a woman

κέραςθαι ἢ ἐκράσθαι, κατακαλύπτεσθω. ⁷ ἀνὴρ μὲν γὰρ οὐκ
be shorn or to be shaven, let her be covered. For man indeed not

ὀφείλει κατακαλύπτεσθαι τὴν κεφαλὴν, εἰκὼν καὶ δόξα θεοῦ
ought to have covered the head, image and glory of God

ὑπάρχων. ⁸ γυνὴ δὲ δόξα ἀνδρὸς ἐστὶν. ⁸ οὐ γὰρ ἐστὶν ἀνὴρ
being; but woman glory of man is. For not is man

¹ ἐράσθων offered in sacrifice ΕΠΤΑ. — τοῦ γὰρ το ἐπὶ of verse ΕΠΤΑ. ¹ — δι
but ΕΠΤΑ. ² καὶ Ἰουδαίῳ γίνεσθε ΕΠΤΑ. ³ συμφέρον ΕΠΤΑ. ⁴ — ἀδελφῶ ΕΠΤΑ,
7 τοῦ (read of the Christ) ΕΠΤΑ. ⁵ αὐτῆς ΕΠΤΑ. ⁶ — ἡ the (woman) ΕΠΤΑ.

οὐδείς ἐν πνεύματι θεοῦ λαλῶν λέγει ἀνάθεμα ἡ Ἰησοῦν.¹
 no one in [the] Spirit of God speaking says accursed [is] Jesus;
 καὶ οὐδείς δύναται εἰπεῖν ἡ Κύριον Ἰησοῦν, ἢ ἐμὴ ἐν πνεύ-
 and no one can say Lord Jesus, except in [the] Spirit
 ματι ἁγίῳ. 4 διαίρεσεις δὲ χαρισμάτων εἰσιν, τὸ δὲ αὐτὸ
 Holy. But diversities of gifts there are, but the same
 πνεῦμα.² 5 καὶ διαίρεσεις διακονιῶν εἰσιν, καὶ ὁ αὐτὸς κύριος.³
 Spirit; and diversities of services there are, and the same Lord;
 6 καὶ διαίρεσεις ἐνεργημάτων εἰσιν, ἡ δὲ αὐτὸς ἔστιν⁴ θεός,
 and diversities of operations there are, but the same 'tis God,
 ὁ ἐνεργῶν τὰ πάντα ἐν πᾶσιν. 7 ἐκάστῳ δὲ δίδεται ἡ φανέ-
 who operates all things in all. But to each is given the mani-
 ρωσις τοῦ πνεύματος πρὸς τὸ συμφέρον. 8 ὃ μὲν γὰρ διὰ
 fication of the Spirit for profit. For to one by
 τοῦ πνεύματος δίδεται λόγος σοφίας, ἄλλῳ δὲ λόγος
 the Spirit is given a word of wisdom; and to another a word
 γνῶσεως, κατὰ τὸ αὐτὸ πνεῦμα.⁵ 9 ἑτέρῳ δὲ πίστις,
 of knowledge, according to the same Spirit; and to a different one faith,
 ἐν τῷ αὐτῷ πνεύματι.⁶ ἄλλῳ δὲ χαρίσματα ἰαμάτων, ἐν τῷ
 in the same Spirit; and to another gifts of healing, in the
 αὐτῷ πνεύματι.⁷ 10 ἄλλῳ δὲ ἐνεργήματα δυνάμεων,
 same Spirit; and to another operations of works of power;
 ἄλλῳ δὲ προφητεία, ἄλλῳ δὲ⁸ ἀκρισίσεις⁹ πνευματῶν,
 and to another prophecy; and to another discerning
 ἑτέρῳ δὲ¹⁰ γένη γλωσσῶν, ἄλλῳ δὲ ἑρμηνεία¹¹ γλωσ-
 and to a different one kinds of tongues; and to another interpretation
 σῶν.¹² 11 πάντα δὲ ταῦτα ἐνεργεῖ τὸ ἐν καὶ τὸ αὐτὸ πνεύ-
 But all these things operate the one and the same Spirit,
 μα, διακρινὸν ἰδίᾳ ἐκάστῳ καθὼς βούλεται. 12 Καθάπερ
 dividing separately to each according as he wills. 'Even as
 γὰρ τὸ σῶμα ἐν ἑστὶν καὶ μέλη ἔχει πολλά,¹³ πάντα δὲ τὰ
 for the body 'one 'is and 'members 'has 'many, but all the
 μέλη τοῦ σώματος τοῦ ἐνός,¹⁴ πολλά δὲντα, ἐν ἑστὶν σῶμα
 members of the 'body 'one, 'many 'being, 'one 'are body;
 οὕτως καὶ ὁ χριστός. 13 καὶ γὰρ ἐν ἐνὶ πνεύματι ἡμεῖς
 so also [is] the Christ. For also by one Spirit we
 πάντες εἰς ἐν σῶμα ἱεραποσθημεν, εἴτε Ἰουδαῖοι εἴτε Ἑλ-
 all into one body were baptized, whether Jews or
 ληνες, εἴτε δοῦλοι εἴτε ἐλεύθεροι καὶ πάντες ὡς ἐν πνεύμα
 Greeks, whether bondmen or free and all into one Spirit
 ἱποτίσθημεν. 14 Καὶ γὰρ τὸ σῶμα οὐκ ἔστιν ἐν μέλος, ἀλλὰ
 were made to drink. For also the body is not one member, but
 πολλά. 15 ἐὰν εἴπῃ ὁ πούς, Ὅτι οὐκ εἰμὶ χεῖρ, οὐκ εἰμὶ
 many. If should say the foot, Because I am not a hand, I am not
 ἐκ τοῦ σώματος οὐ παρὰ τοῦτο οὐκ ἔστιν ἐκ τοῦ σώματος;¹⁶
 of the body; on account of this is it not of the body?
 16 καὶ ἐὰν εἴπῃ τὸ ὄψος, Ὅτι οὐκ εἰμὶ ὀφθαλμός οὐκ εἰμὶ ἐκ
 And if should say the ear, Because I am not an eye I am not of
 τοῦ σώματος οὐ παρὰ τοῦτο οὐκ ἔστιν ἐκ τοῦ σώματος;¹⁷
 the body; on account of this is it not of the body?
 17 εἰ ὅλον τὸ σῶμα ὀφθαλμός, τοῦ ἡ ἀκοῆς; εἰ ὅλον
 If 'whole the body [were] an eye, where the hearing? If [the] whole

knowledge that no one who is speaking by the Spirit of God says that Jesus is anathema. And no one can say that Jesus is Lord except by the Holy Spirit.

⁴But there are different kinds of gifts, yet the same Spirit.

⁵And there are different kinds of ministries, yet the same Lord.

⁶And there are different kinds of workings, yet it is the same God who works all things in all.

⁷But to each one of us the showing forth of the Spirit is given for profit.

⁸For to one a word of wisdom is given by the Spirit. And to another a word of knowledge according to the same Spirit.

⁹And to a different one faith is given, in the same Spirit —

¹⁰and to another the working of mighty works, and to another prophecy, and to another discerning of spirits, and to a different one is given many kinds of languages, and to another the interpretation of languages.

¹¹But the one and the same Spirit works all these things, giving separately to each one as He desires.

¹²For as the body is one and has many parts, but all the parts of the body, though many, are one body — so also is Christ.

¹³For by one Spirit also we were baptized into one body, whether Jews or Greeks, whether slaves or free men. And all were made to drink into one Spirit.

¹⁴For also the body is not one member, but many.

¹⁵If the foot should say, Because I am not a hand, I am not of the body, is it then not of the body?

¹⁶And if the ear should say, Because I am not an eye, I am not of the body, is it then not of the body?

¹⁷If the whole body were an eye, where would the hearing be? If all hearing, where would the smelling be?

¹ Ἰησοῦς LITTAW. ² Κύριος Ἰησοῦς LITTAW. ³ καὶ ὁ αὐτὸς ὁ αὐτὸς A. ⁴ ἐστὶν OLTZAW. ⁵ ἐν δὲ and [LITTAW]. ⁶ ἐνὶ ὁ αὐτὸς LITTAW. ⁷ ἐν δὲ and LITTAW. ⁸ ἐν δὲ and LITTAW. ⁹ ἀκρισίσεις T. ¹⁰ ἐν δὲ and LITTAW. ¹¹ ἑρμηνεία L. ¹² πολλά ἔχει LITTAW. ¹³ ἐν τῷ αὐτῷ LITTAW. ¹⁴ ἐν δὲ and LITTAW. ¹⁵ —; (read it is not on account of this not of the body.) LITTAW.

¹⁸But now God set each one of the parts in the body, just as He pleased.

¹⁹But if all were one part, where would the body be?

²⁰But now, indeed, many are the members, but one body.

²¹And the eye cannot say to the hand, I do not need you. Nor again the head to the feet, I do not need you.

²²But much rather the parts of the body which seem to be weaker are necessary —

²³and those of the body which we consider less honorable, to these we give the more honor. And our unrepresentable members have the greater propriety.

²⁴But our presentable members have no need. But God tempered the body together, giving more honor to that which had need, so that there should not be any division within the body, but that the members might have the same care for one another.

²⁵And if one part suffers, all the parts suffer with it — if one part is glorified, all the parts rejoice together.

²⁷Now you are the body of Christ, and members in particular.

²⁸And God has set certain ones in the church — first, apostles — secondly, prophets — thirdly, teachers — then works of power — then gifts of healings, helps, governments, different kinds of languages.

²⁹Are all apostles, all prophets, all teachers? Do all do works of power?

³⁰Do all have gifts of healing? Do all speak in foreign tongues? Do all interpret?

³¹But love the better gifts, and yet I show you a more excellent way.

ἀκοή, ποῦ ἡ ὁσφρησις; 18 ἡνυνί¹. δὲ ὁ θεὸς ἔθετο τὰ μέλη, hearing, where the smelling? But now God set the members,

ἐν ἑκάστῳ αὐτῶν ἐν τῷ σώματι, καθὼς ἠθέλησεν. 19 εἰ δὲ one 'each of them in the body, according as he would. But if

ἦν. τὰ² πάντα ἐν μέλος, ποῦ τὸ σῶμα; 20 νῦν δὲ πολλὰ were 'all one member, where the body? But now many

μὲν³ μέλη, ἐν δὲ σῶμα. 21 οὐ δύναται. δὲ⁴ ὁ φ- [are the] members, but one body. And is not able [the]

θαλμὸς εἰπεῖν τῇ χειρὶ, Χρείαν σου οὐκ ἔχω⁵ ἢ πάλιν ἡ eye to say to the hand, Need of thee I have not; or again the

κεφαλὴ τοῖς ποσίν, Χρείαν ὑμῶν οὐκ ἔχω. 22 ἀλλὰ πολλῶ head to the feet, Need of you I have not. But much

μᾶλλον τὰ δοκοῦντα μέλη τοῦ σώματος ἀσθενέστερα ὑπάρ- rather the 'which seem' members 'of' the 'body' 'weaker' to

χειν, ἀναγκαῖα ἐστίν. 23 καὶ ὁ δοκοῦμεν ἀτιμότερα⁶ the, necessary are; and those which we think more void of honour

εἶναι τοῦ σώματος, τοῖς τοῖς περισσοτέραν περιτιθεμεν⁷ to be of the body, 'these' 'honour' 'more' 'abundant' 'we' 'put' 'about';

καὶ τὰ ἀσχημονα⁸ ἡμῶν εὐσχημονούντην περισσοτέραν ἔχει; and the 'uncomely' [parts] of us comeliness more abundant have; 24 τὰ δὲ εὐσχημονα⁹ ἡμῶν οὐ χρεῖαν ἔχει. ἀλλὰ¹⁰ ὁ θεὸς but the comely [parts] of us 'no' 'need' 'have'. But God

συνεκράσεν τὸ σῶμα, τῷ ὑπερεπέντι¹¹ περισσοτέραν tempered together the body, to that being deficient more abundant

δοῦς τιμὴν, 25 ἵνα μὴ¹² ὁ σχίσμα¹³ ἐν τῷ 'having' 'given' 'honour', 'that there might not be division in the

σώματι, ἀλλὰ τὸ αὐτὸ ὑπὲρ ἀλλήλων μεριμνῶσιν τὰ body, but 'the' 'same' 'for' 'one' 'another' 'might' 'have' 'concern' 'the'

μέλη. 26 καὶ εἴτε¹⁴ πάσχει ἐν μέλος, ἡ συμπασχει¹⁵ πάντα members. And if 'suffers' one member, suffers with [it] all

τὰ μέλη. εἴτε δοξάζεται¹⁶ ἐν¹⁷ μέλος, ἡ συγχαίρει¹⁸ πάντα τὰ the members; if 'be glorified' one member, rejoice with [it] all the

μέλη. 27 ὑμεῖς δὲ ἐστε σῶμα χριστοῦ, καὶ μέλη ἐκ members. Now ye are [the] body of Christ, and members in

μέρους. 28 Καὶ οὗς μὲν ἔθετο ὁ θεὸς ἐν τῇ ἐκκλησίᾳ πρῶ- particular. And 'certain' 'did' 'set' God in the assembly; first,

τον ἀποστόλους, δεύτερον προφῆτας, τρίτον διδασκάλους, apostles; secondly, prophets; thirdly, teachers;

εἶτα δυνάμεις, ¹⁹εἶτα²⁰ χάρισματα ἰαμάτων, ἀντιλήψεις, then works of power; then gifts of healings; helps;

κυβερνήσεις, γέννη γλωσσῶν. 29 μὴ πάντες ἀπόστολοι; καὶ governments; kinds of tongues. [Are] all apostles?

πάντες προφῆται; μὴ πάντες διδασκαλοὶ; μὴ πάντες δυνά- all prophets? all teachers? [have] all works of

μεις; 30 μὴ πάντες χάρισματα ἔχουσιν ἰαμάτων; μὴ πάντες power? 'all' gifts 'have of healings' 'all'

γλώσσας λαλοῦσιν; μὴ πάντες διεμνηνεύουσιν; 31 Ζηλοῦτε 'do speak with tongues? 'all' 'do interpret? 'Be 'emulous 'of

δὲ τὰ χάρισματα τὰ κρείττονα²¹ καὶ ἐτι καθ' ὑπερβολὴν but the gifts 'better, and yet 'more' 'surpassing

ὁδοῦ ὑμῖν δείκνυμι. ἰα²² way to you I show.

¹ νῦν LIT.A. ² [τὰ] LIT.A. ³ [μὲν] LIT.A. ⁴ — δὲ and of LIT.A. ⁵ + ὁ the LIT.A.W.
⁶ ἀτιμότερα E. ⁷ ἀλλὰ LIT.A. ⁸ ὑπερεπέντι LIT.A. ⁹ σχίσματα divisions E.
¹⁰ εἰ τι if anything LIT.A. ¹¹ συν- T.A. ¹² — ἐν (read a member) TIT.A. ¹³ συν- E.
¹⁴ εἶτα LIT.A. ¹⁵ ἀντιλήψεις LIT.A. ¹⁶ μείζονα greater LIT.A.

CHAPTER 13

13 Ἐάν ταις γλώσσαις τῶν ἀνθρώπων λαλῶ καὶ τῶν

ἄγγέλων, ἀγάπην δὲ μὴ ἔχω, γέγονα χαλκὸς ἡχῶν ἢ
of angels, but love have not, I have become brass sounding or
κύμβαλον ἀλαλάζον. 2 Ἐὰν ἔχω προφητείαν, καὶ εἰδῶ
a cymbal clanging. And if I have prophecy, and know

τὰ μυστήρια πάντα καὶ πᾶσαν τὴν γνῶσιν, καὶ ἔαν ἔχω
mysteries all and all knowledge, and if I have
πᾶσαν τὴν πίστιν, ὥστε ὅρη ἡμεθιστάνειν, ἀγάπην δὲ
all faith, so as mountains to remove, but love

μὴ ἔχω, οὐθέν εἰμι. 3 καὶ ἔαν ψυμίσω πάντα τὰ
have not, nothing I am. And if I give away in food all
ὑπάρχοντά μου, καὶ ἔαν παραδῶ τὸ σῶμά μου ἵνα καυθῶ
my goods, and if I deliver up my body that I may be
σωμαί, ἀγάπην δὲ μὴ ἔχω, οὐδὲν ὠφελοῦμαι. 4 Ἡ ἀγάπη

burned, but love have not, nothing I am profited. Love
μακροθυμεῖ, χρηστεύεται, ἡ ἀγάπη οὐ ζηλοῖ. ἡ ἀγάπη οὐ
has patience, is kind; love is not envious; love is not
περηφάνεται, οὐ φουσιῶται, 5 οὐκ ἀσχημονεῖ, οὐ ζητεῖ τὰ
is vain-glorious, is not puffed up, acts not unseemly, seeks not the things

ἑαυτῆς, οὐ παροξύνεται, οὐ λογιζεται τὸ κακόν, 6 οὐ χαίρει
of its own, is not quickly provoked, reckons not evil, rejoices not
ἐν τῇ ἀδικίᾳ, συγχαίρει δὲ τῇ ἀληθείᾳ, 7 πάντα στέγει,
at unrighteousness, but rejoices with the truth; all things covers,

πάντα πιστεύει, πάντα ἐλπίζει, πάντα ὑπομένει. 8 Ἡ ἀγάπη
all things believes, all things hopes, all things endures. Love
οὐδέποτε ἐκπίπτει, εἴτε δὲ προφητεῖαι, καταργηθῶσινται;
never falls; but whether prophecies, they shall be done away;

εἴτε γλώσσαι, παύσονται, εἴτε γνῶσις, καταργηθήσεται;
whether tongues, they shall cease; whether knowledge, it shall be done away.
9 ἐκ μέρους γὰρ γινώσκουμεν, καὶ ἐκ μέρους προφητεύομεν.
For in part we know, and in part we prophesy;

10 ὅταν δὲ ἔλθῃ τὸ τέλειον, τότε τὸ ἐκ μέρους κατ-
but when may come that which is perfect, then that in part shall be
αργηθήσεται. 11 ὅτε ἡμῖν νηπιός, ὡς νηπιός ἐλάλουν, ὡς
done away. When I was an infant, as an infant I spoke, as

νηπιός ἐφρόνουν, ὡς νηπιός ἐλογιζόμεν, ὅτε δὲ γέγονα
an infant I thought, as an infant I reasoned; but when I became
ἀνὴρ, κατήργηκα τὰ τοῦ νηπιού, 12 βλέπομεν γὰρ
a man, I did away with the things of the infant. For we see

ἄρτι δι' ἐσόπτρου ἐν αἰνίγματι, τότε δὲ πρόσωπον πρὸς
now through a glass obscurely, but then face to
πρόσωπον ἄρτι γινώσκουμεν ἐκ μέρους, τότε δὲ ἐπιγνώσκομεν
face; now I know in part, but then I shall know

καθὼς καὶ ἐπεγνώσθημεν. 13 νυνὶ δὲ μένει πίστις, ἐλπίς,
according as also I have been known. And now abides faith, hope,
ἀγάπη, τὰ τρία ταῦτα. μεῖζον δὲ τούτων ἡ ἀγάπη.
love; these three things; but the greater of these [is] love.

14 Διώκετε τὴν ἀγάπην, ζηλοῦτε δὲ τὰ πνευματικά,
Pursue love, and be zealous of spirituals,
μᾶλλον ἢ να προφητεῖτε. 2 ὁ γὰρ λαλῶν γλώσσῃ, οὐκ
but rather that ye may prophesy. For he that speaks with a tongue, not

11 If I speak in the tongues of men and
angels, but have not love, I have become as
sounding brass or a clanging cymbal.

2 And if I have prophecy and know all
mysteries and all knowledge, and if I have all
faith (so that I could remove mountains,) but do not have love, I am nothing.

3 And if I give all my goods in order to feed
the poor, and I give my body to be burned, but have not love, I have gained nothing.

4 Love has patience, is kind — love is not
jealous — love is not vain, is not puffed up.

5 Love does not behave indecently, does
not pursue its own things, is not easily
provoked. Love thinks no evil,

6 does not rejoice in unrighteousness, but
rejoices in the truth.

7 Love keeps all things confidential, believes
all things, hopes all things, endures all things.

8 Love never fails. But if there are prophe-
cies they shall be abolished — if languages,
they shall stop — if knowledge, it shall cease.

9 For we know in part and we prophesy in
part,

10 but when that which is perfect comes,
then that which is in part shall cease to be.

11 When I was a child, I spoke as a child, I
thought as a child, I reasoned as a child —
but when I became a man, I did away with
childish things.

12 For now we see in a mirror dimly, but then
face to face. Now I know in part, but then I
shall know even as I also have been known.

13 And now faith, hope and love remain,
these three things, but the greatest of these
is love.

CHAPTER 14

1 Run after love and desire spiritual gifts,
but rather that you may proclaim the word.

2 For he who speaks in tongues does not

ἢ κἂν λ. ἢ κἂν τ. ἢ μεθιστάνει λττ. οὐδὲν εἰ. ἢ κἂν λττ. ἢ ψυμίσω λ.
ἢ κἂν λ. ἢ παύσονται λ. ἢ ἐσοπ. τ. ἢ ἡ ἀγάπη λττ. ἢ συν. τ.
ἢ πίπτει λττ. ἢ [δὲ] τ. ἢ — τότε λττ. α. ἢ ἐλάλουν ὡς νηπιός λττ. α. ἢ ἐφρόνουν
ὡς νηπιός, ἐλογιζόμεν ὡς νηπιός λττ. α. ἢ — δὲ but λττ. α.

speak to men, but to God — for no one hears, but he in spirit speaks mysteries.

³But he who proclaims the word speaks to build men up and encourage and comfort them in the faith.

⁴He who speaks in tongues builds himself up, but he who proclaims the word builds up the church.

⁵Now I wish you all to speak in languages, but rather so that you might proclaim the word. For he who proclaims the word is greater than he who speaks with languages (unless he should interpret so that the church may receive benefit).

⁶But now brothers, if I come to you speaking with foreign languages, what good shall I do you, unless I speak to you either by way of revelation or knowledge or prophecy or teaching?

⁷Even when things without life give a sound (whether pipe or harp,) if they do not give a difference in the sounds, how shall it be known what is being piped or harped?

⁸And, too, if a trumpet gives an uncertain sound, who shall get ready for war?

⁹You, too, unless you give an understandable speech by means of the language, how shall it be known what you are saying? For you will be speaking into the air.

¹⁰It may be that there are so many kinds of sounds in the world, and none of them without distinction in sound.

¹¹Then if I do not know the meaning of the sound, I will be a barbarian to him who speaks — and he who speaks will be a barbarian to me.

¹²So you also, since you are zealous of spiritual gifts, look for ways you may excel for the building up of the church.

¹³Then he who speaks in a tongue, let him pray that he can interpret.

¹⁴For if I pray in a tongue, my spirit prays, but my understanding is without fruit.

¹⁵What, then? I will pray with the spirit, but I will pray also with the understanding. I

ἀνθρώποις λαλεῖ, ἀλλὰ ἑωὶ θεῷ· οὐδεὶς γὰρ ἀκούει, πνεύματι
to men speaks, but to God: for no one hears; ¹in spirit

δὲ λαλεῖ μυστήρια· ³ ὁ δὲ προφητεύων, ἀνθρώποις λαλεῖ
¹but he speaks mysteries. But he that prophesies, to men speaks

οἰκοδομῇ καὶ παρακλήσιν καὶ παραμυθίαν. ⁴ ὁ λαλῶν
[for] building up and encouragement and consolation. He that speaks

γλῶσση, ἑαυτὸν οἰκοδομεῖ· ὁ δὲ προφητεύων, ἐκκλησίαν
with a tongue, himself builds up; but he that prophesies, [the] assembly

οἰκοδομεῖ. ⁵ θέλω δὲ πάντα ὑμᾶς λαλεῖν γλώσσαις, μᾶλλον
builds up. Now I desire all you to speak with tongues, rather

δὲ ἵνα προφητεύητε μετὶ μου γὰρ ὁ προφητεύων ἢ
¹but that ye should prophesy: ¹greater [for] [he] that prophesies than

ὁ λαλῶν γλώσσαις, ἐκτός ἐστιν διερμηνεύειν, ἵνα ἡ ἐκ-
he that speaks with tongues, unless he should interpret, that the as-
sembly building up may receive. And now, brethren, if I come

πρὸς ὑμᾶς γλώσσαις λαλῶν, τί ὑμᾶς ὠφελήσω, ἐάν μὴ
to you with tongues speaking, what you shall I profit, unless

ὑμῖν λαλήσω ἢ ἐν ἀποκαλύψει, ἢ ἐν γνώσει, ἢ ἐν προ-
to you I shall speak either in revelation, or in knowledge, or in pro-
phety, or in teaching? Even lifeless things a sound giving,

εἴτε αὐλὸς εἴτε κιθάρᾳ, ἐάν διαστολὴν τοῖς φθόγοις
whether pipe or harp, if distinction to the sounds

μὴ δῶ, πῶς γνωσθήσεται τὸ αὐλούμενον ἢ τὸ κιθαρί-
they give not, how shall be known that being piped or being

ζόμενον; ⁸ καὶ γὰρ ἐάν ἀδῶν φωνὴν σάλπιγγ' ὦψ, τίς
harped? For also if an uncertain sound a trumpet give, who

παρασκευάσεται εἰς πόλεμον; ⁹ οὕτως καὶ ὑμεῖς διὰ τῆς
shall prepare himself for war? So also ye, by means of the

γλώσσης ἐάν μὴ εὐσθημον λόγον δῶτε, πῶς γνωσθήσεται τὸ
tongue unless an intelligible speech ye give, how shall be known that

λαλούμενον; ἔσεσθε γὰρ εἰς αἶρα λαλοῦντες. ¹⁰ Τοσαῦτα,
being spoken? for ye will be into [the] air speaking. So many,

εἰ τύχοι, γένη φωνῶν ἔστιν ἐν κόσμῳ, καὶ οὐδὲν παύ-
it may be, kinds of sounds there are in [the] world, and none of

τῶν· ἄφωνον· ¹¹ ἐάν οὖν μὴ εἰδῶ τὴν δύναμιν
them without [distinct] sound. If therefore I know not the power

τῆς φωνῆς, ἔσομαι τῷ λαλοῦντι βάρβαρος· καὶ ὁ
of the sound, I shall be to him that speaks a barbarian; and he that

λαλῶν, ἐν ἐμοὶ βάρβαρος· ¹² οὕτως καὶ ὑμεῖς, ἐπεὶ ζηλωταὶ
speaks, for me a barbarian. So also ye, since emulous

ἐστε πνευματικῶν, πρὸς τὴν οἰκοδομὴν τῆς ἐκκλησίας ζητεῖτε
ye are of spirits, for the building up of the assembly seek

ἵνα περισσεύητε. ¹³ Διότι περ ὁ λαλῶν γλῶσση, προσευ-
that ye may abound. Wherefore he that speaks with a tongue, let him

χρίσθω ἵνα διερμηνεύει. ¹⁴ ἐάν γὰρ προσεύχωμαι γλῶσση,
pray that he may interpret. For if I pray with a tongue,

τὸ πνεῦμά μου προσεύχεται, ὁ δὲ νοῦς μου ἀκαρπὸς ἐστίν.
my spirit prays, but my understanding unfruitful is.

¹⁵ τί οὖν ἐστίν; προσεύχομαι τῷ πνεύματι, προσεύχομαι
What then is it? I will pray with the Spirit, I will pray

δὲ καὶ τῷ νοῷ· ψαλῶ τῷ πνεύματι, ψαλῶ
but also with the understanding. I will praise with the Spirit, I will praise

¹ — τῷ ΛΤΓ[Α].
the sound i.
[γὰρ] LTr.

¹ δὲ and LTrA.
² σάλπιγγ' φωνῆν τ.

³ οὖν LTrA.W.
⁴ εἰσίν LTrA.W.

¹ — ἐν Τ[Τ].
² — αὐτῶν LTrA.W.

³ τοῦ φθόγου of
⁴ διὰ LTrA.

ἡ δὲ καὶ τῷ νοῦ. 16 ἐπεὶ ἰὰν ἐυλογῇς τῷ πνεύματι, ὁ ἀναπληρῶν τὸν τόπον τοῦ ἰδιώτου πῶς

spirit, he that fills the place of the uninstructed how

ἰρεῖ τὸ ἀμήν ἐπὶ τῇ σὺν εὐχαριστίᾳ, ἐπειδὴ τί λίγεις

shall he say the Amen at thy giving of thanks, since what thou sayest

οὐκ οἶδεν; 17 σὺ μὲν γὰρ καλῶς εὐχαριστεῖς, ἄλλ' ὁ ἕτερος

he knows not? For thou indeed well givest thanks, but the other

οὐκ οἰκοδομεῖται. 18 εὐχαριστῶ τῷ θεῷ ἡμῶν, πάντων ὑμῶν

is not built up. I thank God my, than all of you

μᾶλλον ὡς γλώσσαις λαλῶν. 19 ἄλλ' ἐν ἐκκλησίᾳ θέλω πέντε

more with tongues speaking; but in [the] assembly I desire five

λόγους διὰ τοῦ νοῦ μου λαλῆσαι, ἵνα καὶ ἄλλους

words with understanding my to speak, that also others

κατηχήσω, ἢ μυρίους λόγους ἐν γλώσσῃ. 20 Ἀδελφοί, μὴ

I may instruct, than ten thousand words in a tongue. Brethren, not

παιδιά γίνεσθε ταῖς φρεσίν, ἀλλὰ τῇ κακίᾳ νηπιάζεσθε,

children be in [your] minds, but in malice be babes;

ταῖς δὲ φρεσίν τέλειοι γίνεσθε. 21 ἐν τῷ νόμῳ γέγρα-

but in [your] minds full grown be. In the law it has been

πταί, ὅτι ἐν ἑτερογλώσσοις, καὶ ἐν χεῖλαις ἑτέροις, λα-

written, By other tongues, and by lips other I will

λάσσω τῷ λαῷ τοῦτο, καὶ οὐδ' οὕτως εἰσακούσονται μου,

speak to this people, and not even thus will they hear me,

λέγου κύριος. 22 Ὡστε αἱ γλώσσαι εἰς σημεῖον εἰσιν, οὐ

salth [the] Lord. So that the tongues for a sign are, not

τοῖς πιστεύουσιν, ἀλλὰ τοῖς ἀπίστοις ἢ δὲ προφητεῖα,

to those that believe, but to the unbelievers; but prophecy,

οὐ τοῖς ἀπίστοις, ἀλλὰ τοῖς πιστεύουσιν. 23 ἰὰν οὖν

not to the unbelievers, but to those that believe. If therefore

ἴσθῃς ὅτι ἐκκλησία ὅλη ἐπὶ τοῦ αὐτοῦ, καὶ πάντες ὡς

come together the assembly whole in one place, and all with

σαῖς λαλῶσιν, εἰσελθῶσιν δὲ ἰδιῶται ἢ ἀπιστοί,

tongues should speak, and come in uninstructed ones or unbelievers,

οὐκ ἰροῦσιν ὅτι μαίνεσθε; 24 ἰὰν δὲ πάντες προφητεύουσιν,

will they not say that ye are mad? But if all prophecy,

εἰσελθῇ τις ἀπίστος ἢ ἰδιώτης, ἐλέγχεται ὑπὸ πάν-

and should come in some unbeliever or uninstructed, he is convicted by all,

των, ἀνακρίνεται ὑπὸ πάντων, 25 καὶ οὕτως τὰ κρυπτά

he is examined by all; and thus the secrets

τῆς καρδίας αὐτοῦ φανερὰ γίνονται καὶ οὕτως πείσων ἐπὶ

of his heart manifest become; and thus falling upon

πρόσωπον, προσκυνήσει τῷ θεῷ, ἀπαγγέλλων ὅτι θεὸς

[his] face, he will do homage to God, declaring that God

ὄντως ἐν ὑμῖν ἴσθιν.

indeed amongst you is.

26 Τί οὖν ἴσθιν, ἀδελφοί; ὅταν συνέρχησθε, ἕκαστος

What then is it, brethren? when ye may come together, each

ὑμῶν ψαλμὸν ἔχει, διδασκὴν ἔχει, ὡς ἴσθιν ἔχει, ἀποκα-

of you a psalm has, a teaching has, a tongue has, a reve-

λυψιν ἔχει, ἑρμηνείαν ἔχει πάντα πρὸς οἰκοδομὴν ἡγε-

lation has, an interpretation has. All things for building up let be

will praise with the spirit, but I will also praise with the understanding.

16 Otherwise if you bless with the spirit, he who occupies the place of the unlearned, how shall he say the amen at your giving of thanks, since he does not know what you say?

17 For you indeed give thanks well, but the other is not being edified.

18 I thank my God that I speak with more languages than all of you,

19 but in the church I had rather speak five words with my understanding, so that I also may teach others, than ten thousand words in a foreign tongue.

20 Brothers, do not be children in your minds, but be infants in malice and be full-grown in your minds.

21 It has been written in the Law, "By other tongues and by other lips I will speak to this people, and even so they will not hear Me, says the Lord."

22 So that the tongues are not for a sign to those who believe, but to the ones who do not believe. But prophecy is not to the ones who do not believe, but to those who believe

23 — if then the whole church comes together in one place, and all should speak with foreign tongues, and unlearned ones or unbelievers come in, will they not say that you are insane?

24 But if all proclaim the word, and some unbeliever or unlearned one should come in, he is convicted by all, he is tried by all —

25 and so the secrets of his heart may become known. And so, falling on his face, he will worship God, saying that God is indeed among you.

26 What, then, brothers? When you come together, each of you has a psalm, has a teaching, has a tongue, has a revelation, has an interpretation. Let all things be done for building up.

• — δὲ [the]. ἡ — τῷ the E. ἡ εὐλογῇς LITTA. ἡ — τῷ (read pneu. with [the] Spirit) LITTA. ἡ ἀλλὰ Tr. ἡ — μου GLTTAW. ἡ γλώσσῃ λαλῶ I speak with a tongue LITTA. ἡ ἀλλὰ LITTA. ἡ τῷ νοῦ LITTA. ἡ ἑτέρων 'others' LITTA. ἡ ἰσθῇς L. ἡ λαλῶσιν γλώσσαις LITTA. ἡ — καὶ οὕτως GLTTAW. ἡ ὄντως ὁ (— ὁ τ) θεός LITTA. ἡ — ὑμῶν LITTA. ἡ ἀποκαλύψιν ἔχει, γλώσσαν ἔχει LITTA. ἡ γινέσθω GLTTAW.

²⁷If anyone speak with a foreign tongue, let it be by two, or at the most three, and one after another, and let one interpret.

²⁸And if there is no interpreter, let him be silent in the church and let him speak to himself and to God.

²⁹And let two or three prophets speak, and let others judge.

³⁰But if there should be a revelation to another sitting by, let the first be silent.

³¹For one by one you can all proclaim the word, so that all may learn and all may be encouraged.

³²And the spirits of prophets are subject to prophets.

³³For He is not the God of confusion, but of peace, as in all the churches of the saints.

³⁴Let your women be silent in the churches, for it is not permitted to them to speak, but to be in subjection, even as the Law also says.

³⁵But if they desire to learn anything, let them ask their husbands at home — for it is a shame for women to speak in church.

³⁶For did the word of God come out from you? Or did it come only to you?

³⁷If anyone thinks to be a prophet, or to be spiritual, let him recognize these things I write to you, that they are commands of the Lord.

³⁸But if anyone is ignorant, let him be ignorant.

³⁹So, then, my brothers, love to proclaim the word and do not forbid to speak in other languages.

⁴⁰Let all things be done decently and in order.

CHAPTER 15

¹And, brothers, I reveal to you the gospel which I preached to you, which you also received, in which you also stand,

νόσω.¹ 27 εἴτε γλῶσση τις λαλεῖ, κατὰ δύο ἢ τὸ
done. If with a tongue anyone speak, [let it be] by two or the
πλείστον τρεῖς, καὶ ἀνὰ μέρος, καὶ εἰς διερμηνεύειν. 28 ἐάν δὲ
most three, and in succession, and one 'let interpret; and if
μὴ ᾖ διερμηνεύτης, σιγάτω ἐν ἐκκλησίᾳ· ἐαυτῷ δὲ
there be not an interpreter, let him be silent in an assembly; and to himself
λαλεῖτω καὶ τῷ θεῷ. 29 προφῆται δὲ δύο ἢ τρεῖς λαλεί-
let him speak and to God. And prophets 'two' or 'three' 'let
τῶσαν, καὶ οἱ ἄλλοι διακρινέτωσαν. 30 ἐάν δὲ ἄλλω
speak, and 'the' others 'let discern. But if to another

ἀποκαλυφθῇ καθήμενος, ὁ πρῶτος σιγάτω. 31 δὴ-
'should' 'be' 'a' 'revelation' 'sitting' 'by,' 'the' 'first' 'let be silent. 'Yo
νασθε γὰρ καθ' ἕνα πάντες προφητεύειν, ἵνα πάντες μαν-
'can 'for one by one all prophesy, that all may
θάνωσιν, καὶ πάντες παρακαλῶνται. 32 καὶ πνεύματα
learn, and all may be exhorted. And spirits
προφητῶν προφῆταις ὑποτάσσεται. 33 οὐ γὰρ ἐστὶν ἀκατα-
of prophets to prophets are subject. For 'not' 'he' 'is' 'of' 'dis-
στασίας ὁ θεός, ἀλλ' εἰρήνης, ὥς ἐν πάσαις ταῖς ἐκκλησίαις
order 'the' 'God; but of peace, as in all the 'assemblies
τῶν ἁγίων.
of the saints.

34 Αἱ γυναῖκες ὡμῶν ἐν ταῖς ἐκκλησίαις σιγάτωσαν.
'Women' 'your' in the assemblies 'let them be silent,
οὐ γὰρ ἐκπιτέτραπται αὐταῖς λαλεῖν, ἀλλ' ὑποτάσσεσθαι,
'for it is not allowed to them to speak; but to be in subjection,
καθὼς καὶ ὁ νόμος λέγει. 35 εἰδὲ τι μαθεῖν θέλουσιν,
according as also the law says. But if anything to learn they wish,
ἐν οἴκῳ τοῦ ἰδίου ἀνδρὸς ἐπερωτάτωσαν· αἰσχρὸν γὰρ ἐστὶν
at home their own husbands 'let them ask; for a shame it is
'γυναῖξιν ἐν ἐκκλησίᾳ λαλεῖν.'
'for women in assembly to speak.

36 Ἡ ὁφ' ὑμῶν ὁ λόγος τοῦ θεοῦ ἐξηλθεν; ἢ εἰς ὑμᾶς
Or 'from' 'you' 'the' 'word' 'of' 'God' 'went' 'out, or to you
μόνον κατήγγισεν; 37 εἰ τις δοκεῖ προφήτης εἶναι ἢ
only did it arrive? If anyone thinks a prophet to be or
πνευματικός, ἐπιγινώσκτω ὃ γράφω ὑμῖν, ὅτι τοῦ
spiritual, let him recognize the things I write to you, that of the
κυρίου ἐῖσιν ἐντολαί. 38 εἰ δὲ τις ἀγνοεῖ, ἀγνοεῖτω.
Lord they are commands. But if any be ignorant, let him be ignorant.

39 Ὅστε, ἀδελφοί, ζηλοῦτε τὸ προφητεύειν, καὶ τὸ λαλεῖν
So that, brethren, be emulous to prophesy, and to speak
γλῶσσαις μὴ κωλύετε. 40 πάντα εὐσχημῶς καὶ κατὰ
with tongues do not forbid. All things becomingly and with
τάξιν γινέσθω.
order let be done.

15 Γνωρίζω δὲ ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον ὃ εὐήγ-
But I make known to you, brethren, the glad tidings which I an-
γελισάμην ὑμῖν, ὃ καὶ παρελάβετε, ἐν ᾧ καὶ ἐστήκατε,
nounced to you; which also ye received, in which also ye stand,

¹ διερμηνεύτης εἶναι. ἢ ἄλλὰ λητῶν. ἢ ἁγίων, αἱ (read verse 33 joined to verse 34) οἱ.
οὐ — ὡμῶν λητῶν. ἢ ἐκπιτέτραπται λητῶν. ἢ ὑποτάσσουσιν let them be in subjection λητῶν.
γυναῖξιν (a woman) λαλεῖν ἐν ἐκκλησίᾳ λητῶν. — τοῦ (read of (the)) οἱ λητῶν. ἐστὶν it
is λητῶν. ἐντολὴ a command λητῶν; — ἐντολαί τ. ἀγνοεῖται he is ignored λητῶν.
+ μὴ μὴ (brethren) λητῶν. ἢ μὴ κωλύετε (+ ἐν [λῆ]) γλῶσσαις λητῶν. + δὲ
But (all things) οἱ λητῶν.

2 δι' οὗ καὶ σώζεσθε. τίνι λόγῳ^b βεγγηγλισάμην^a ὑμῖν^c
 by which also ye are being saved, what word I announced to you
 εἰ κατέχετε, ἐκτὸς εἰμὶ ἐκτὶ ἐπιστεύσατε. 3 Παρέδωκα γὰρ^d
 if ye hold fast, unless in vain ye believed. For I delivered
 ὑμῖν ἐν πρώτῳ, ὃ καὶ παρέλαβον, ὅτι χριστὸς ἀπέθανεν
 to you in the first place, what also I received, that Christ died
 ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν, κατὰ τὰς γραφάς· 4 καὶ ὅτι
 for our sins, according to the scriptures; and that
 ἐτάφη, καὶ ὅτι ἐγήγερται τῇ τρίτῃ ἡμέρᾳ, κατὰ τὰς
 he was buried; and that he was raised the third day, according to the
 γραφάς· 5 καὶ ὅτι ὥφθη Κηφᾶ, εἰτα^e τοῖς δώδεκα. 6 ἔπειτα
 scriptures; and that he appeared to Cephas, then to the twelve. Then
 ὥφθη ἐπὶ αὐτῷ πεντακοσίοις ἀδελφοῖς ἰφάπαξ, ἐξ ὧν οἱ
 he appeared to above five hundred brethren at once, of whom the
 πλείους^f μένουσιν ἕως ἄρτι, τινεὶ δὲ καὶ ἰκοιμήθησαν.
 greater part remain until now, but some also are fallen asleep.
 7 ἔπειτα ὥφθη Ἰακώβῳ, εἰτα^e τοῖς ἀποστόλοις πᾶσιν.
 Then he appeared to James; then to the apostles all;
 8 ἔσχαιον δὲ πάντων, ὥσπερ ἐν τῷ ἐκτρώματι ὥφθη καμοί.
 and last of all, as to an abortion, he appeared also to me.
 9 ἐγὼ γὰρ εἰμὶ ὁ ἐλάχιστος τῶν ἀποστόλων, ὅς οὐκ εἰμὶ
 For I am the least of the apostles, who am not
 ἱκανὸς καλεῖσθαι ἀπόστολος, διότι ἐδίωξα τὴν ἐκκλησίαν
 fit to be called apostle, because I persecuted the assembly
 τοῦ θεοῦ. 10 χάριτι δὲ θεοῦ εἰμὶ ὃ εἰμι, καὶ ἡ χάρις αὐτοῦ^g
 of God. But by grace of God I am what I am, and his grace
 ἡ εἰς ἐμὲ οὐ κενὴ ἐγενήθη, ἀλλὰ περισσώτερον αὐ-
 which [was] towards me not void has been, but more abundantly than
 τῶν πάντων ἰκοιμίσσα· οὐκ ἐγὼ δὲ, εἰλλ^h ἡ χάρις τοῦ θεοῦ
 them all I laboured, but not I, but the grace of God
 ἡ ὅτι ἐν ἐμοί. 11 εἴτε οὖν ἐγὼ εἴτε ἐκεῖνοι, οὕτως κηρύσ-
 with me. Whether therefore I or they, so we
 σομεν, καὶ οὕτως ἐπιστεύσατε. 12 Εἰ δὲ χριστὸς κηρύσσεται,
 preach, and so ye believed. Now if Christ is preached,
 ὅτι ἐκ νεκρῶνⁱ ἐγήγερται, πῶς λέγουσιν ἄνθρωποι
 that from among [the] dead he has been raised, how say some
 ἐν ὑμῖν ὅτι ἀνάστασις νεκρῶν οὐκ ἔστιν; 13 εἰ δὲ ἀνά-
 among you that a resurrection of [the] dead there is not? But if a resur-
 στασις νεκρῶν οὐκ ἔστιν, οὐδὲ χριστὸς ἐγήγερται· 14 εἰ δὲ
 rection of [the] dead there is not, neither Christ has been raised: but if
 χριστὸς οὐκ ἐγήγερται, κενὸν ἄρα^j τὸ κήρυγμα ἡμῶν, κενὴ
 Christ has not been raised, then void [is] our proclamation, void
 ἡ καὶ ἡ πίστις ὑμῶν. 15 εὐρισκόμεθα δὲ καὶ ψευδομάρτυρες
 and also your faith. And we are found also false witnesses
 τοῦ θεοῦ, ὅτι ἐμαρτυρήσαμεν κατὰ τοῦ θεοῦ ὅτι ἡγείρεν
 of God; for we witnessed concerning God that he raised up
 τὸν χριστὸν, ὃν οὐκ ἡγείρεν εἰπὲρ ἄρα νεκροὶ οὐκ
 the Christ, whom he raised not if then [the] dead are not
 ἐγείρονται· 16 εἰ γὰρ νεκροὶ οὐκ ἐγείρονται, οὐδὲ χριστὸς
 are raised. For if [the] dead are not raised, neither Christ
 ἐγήγερται· 17 εἰ δὲ χριστὸς οὐκ ἐγήγερται, ματαία ἡ πίστις
 has been raised: but if Christ has not been raised, vain
 faith

² by which you also are being saved, if you hold fast the word which I preached to you, (unless you believed in vain).

³ For I transferred to you first of all what I also received, that Christ died for our sins, according to the Scriptures,

⁴ and that He was buried, and that He was raised the third day, according to the Scriptures,

⁵ and that He appeared to Peter, then to the twelve.

⁶ Then He appeared to over five hundred brethren at once, of whom most remain until now (but some also are dead).

⁷ After that He appeared to James, then to all the apostles.

⁸ And last of all, as if to one born out of due time, He appeared also to me.

⁹ For I am the least of the apostles, who am not fit to be called Apostle, because I persecuted the church of God.

¹⁰ But by the grace of God I am what I am, and His grace which was towards me has not been without fruit — but I labored more fruitfully than all of them (yet not I, but the grace of God with me).

¹¹ Whether, then, they or I, so we preach, and so you believed.

¹² Now if Christ is preached, that He has been raised from among the dead, how do some of you say that there is no resurrection of the dead?

¹³ But if there is no resurrection of the dead, neither has Christ been raised.

¹⁴ But if Christ has not been raised, then our preaching is worthless and your faith is also worthless.

¹⁵ And, too, we are found to be false witnesses of God. For we witnessed of God that He raised up the Christ, but He did not raise Him if then the dead are not raised.

¹⁶ For if the dead are not raised, neither has Christ been raised.

¹⁷ But if Christ has not been raised, your faith is foolish — you are still in your sins.

^a βεγγηγλισάμην L.
 LITTA W. εἰ — καὶ LITTA W. ^b ἐπειτα T. ^c ἀλλὰ LITTA W. ^d πλείους
 νεκρῶν ὅτι A. ^e ἐν ὑμῖν τινεὶ LITTA W. ^f καὶ also LITTA W. ^g — δὲ LITTA W.

¹⁸ And then those that have fallen asleep in Christ have been lost.

¹⁹ If we have hope in Christ in this life only, we are more miserable than all men.

ὁμῶν* ἐτι ἐστὶ ἐν ταῖς ἀμαρτίαις ὁμῶν. ¹⁸ ἀρὰ καὶ οἱ
your [is]; still ye are in your sin. And then those that
κοιμηθέντες ἐν χριστῷ ἀπώλοντο. ¹⁹ εἰ ἐν τῷ ζῳῇ ταύτην
fell asleep in Christ perished. If in this life
ῥηλίκότες ἐσμὲν ἐν χριστῷ[†] μόνον, ἢ λειονότεροι πάντων ἀν-
*we have *hope †in Christ *only, more miserable than all
θρώπων ἐσμὲν.
men we are.

²⁰ But now Christ has been raised from among the dead. He has become the first-fruit of those who are dead.

²¹ For since death came through man, resurrection of the dead also came through man.

²² — for as all die in Adam, so also all shall be made alive in Christ.

²³ But each in his own order: Christ the first-fruit, then they who are of Christ in His coming,

²⁴ then comes the end — whenever He delivers up the kingdom to Him who is God and Father — whenever He shall have put down all rule and all authority and power.

²⁵ For He must reign until He has put all enemies under His feet —

²⁶ the last enemy put down is death.

²⁷ For He put all things in subjection under His feet. But when it is said that all things are put in subjection, plainly that excepts Him who put all things in subjection to Him.

²⁸ And when all things shall have been put in subjection to Him, then the Son Himself also will be subject to Him who put all things under Him — so that God may be all in all.

²⁰ Νυνὶ δὲ χριστὸς ἐγήγερται ἐκ νεκρῶν, ἀρχὴν
But now Christ has been raised from among [the] dead, first-fruit
τῶν κεκοιμημένων ἡγένετο. ²¹ ὅτι ἐπειδὴ γὰρ δι' ἀνθρώπου
of those fallen asleep he became. For since by man [is]
†ὁ θάνατος, καὶ δι' ἀνθρώπου ἀνάστασις νεκρῶν. ²² ὥσπερ
death, also by man resurrection of [the] dead.

γὰρ ἐν τῷ Ἀδὰμ πάντες ἀποθνήσκουσιν, οὕτως καὶ ἐν τῷ
for in Adam all die, so also in the
χριστῷ πάντες ζωοποιηθήσονται. ²³ ἕκαστος δὲ ἐν τῷ ἰδίῳ
Christ all shall be made alive. But each in his own
τάγματι. ²⁴ ἀρχὴν χριστὸς, ἔπειτα οἱ χριστοὶ ἐν τῷ
rank: [the] first-fruit Christ, then those of Christ at
παρουσίᾳ αὐτοῦ. ²⁵ εἴτα τὸ τέλος, ὅταν παραδῷ τὴν
his coming. Then the end, when he shall have given up the

βασιλείαν τῷ θεῷ καὶ πατρί, ὅταν καταργήσῃ
kingdom to him who [is] God and Father; when he shall have annulled
πᾶσαν ἀρχὴν καὶ πᾶσαν ἐξουσίαν καὶ δύναμιν. ²⁵ δεῖ γὰρ
all rule and all authority and power. For it behoves
αὐτὸν βασιλεῦσιν, ἄχρις[†] οὗ ἂν[‡] θῇ πάντα τοὺς
him to reign, until he shall have put all

ἐχθρούς* ὑπὸ τοὺς πόδας αὐτοῦ. ²⁶ ἔσχατος ἐχθρὸς καταρ-
enemies under his feet. [The] last enemy an-
γεῖται ὁ θάνατος. ²⁷ Πάντα γὰρ ὑπέταξεν ὑπὸ τοὺς
nulled [is] death. For all things he put in subjection under
πόδας αὐτοῦ. ὅταν δὲ εἴπῃ ἡμεῖς πάντα ὑποτάξαται,
his feet. But when it be said that all things have been put in subjection,
[it is] manifest that [it is] except him who put in subjection to him all things.

ὁ δὴλον ὅτι ἐκτός τοῦ ὑποτάξαντος αὐτῷ τὰ πάντα.
[It is] manifest that [it is] except him who put in subjection to him all things.

²⁸ ὅταν δὲ ὑποταγῇ αὐτῷ τὰ πάντα, τότε
But when shall have been put in subjection to him all things, then
*καὶ[†] αὐτὸς ὁ υἱὸς ὑποταγήσεται τῷ ὑποτάξαντι
also *himself †the Son will be put in subjection to him who put in subjection
αὐτῷ τὰ πάντα, ἵνα ᾗ ὁ θεὸς τὰ πάντα ἐν πᾶσιν.
to him all things, that *may †be †God all in all.

²⁹ Ἐπεὶ τί ποιήσουσιν οἱ βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν
Since what shall they do who are baptized, for the dead

εἰ ὅλως νεκροὶ οὐκ ἐγείρονται; τί καὶ βαπτίζονται ὑπὲρ
if *at all [the] dead †not are raised? why also are they baptized for
†τῶν νεκρῶν; ³⁰ τί ἡμεῖς κινδυνεύομεν πᾶσαν ὥραν;
the dead? Why also †we †are in danger every hour?

³¹ ἡμεῖς ἡμέραν ἀποθνήσκω, νῆ τὴν ἡμετέραν[†] καύνησιν,
Daily I die, by our boasting,

ἢν ἔχω ἐν χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν. ³² εἰ κατὰ
which I have in Christ Jesus our Lord. If according to

²⁹ Otherwise, what shall they do who are being baptized for the dead, if the dead are not raised at all? And why are they also being baptized for the dead?

³⁰ Why also are we in danger every hour?

³¹ Day by day I die, by our glorying which I have in Christ Jesus our Lord.

* + [ἐστέν] is L.

† — ὁ LTT: [A]W.

‡ — καὶ [L]T: [A].

§ — καὶ [L]T: [A].

¶ — ἀν LTTAW.

⋈ — τὰ LTTAW.

⋉ — ἀδελφοὶ brethren LTTAW.

† ἐν χριστῷ ἡλικότες ἐσμὲν LTTAW.

‡ — τοῦ (read of the Christ) οἰκτιρῶν.

§ — ἀν LTTAW.

¶ — αὐτοῦ his (enemies) L.

⋈ — τὰ LTTAW.

⋉ — ἀντὶν them LTTAW.

⋊ — ἐμετέραν your LTTAW.

† — ἐγένετο LTTAW.

‡ — παραδίδοι he may give up

§ — ἐν LTTAW.

¶ — ἐν LTTAW.

⋈ — ἐν LTTAW.

⋉ — ἐν LTTAW.

⋊ — ἐν LTTAW.

ἀνθρώπων ἰθρησιμάχησα ἐν Ἐφέσῳ, τί μοι τὸ ὄφελος,
man I fought with beasts in Ephesus, what to me the profit,
 εἰ νεκροὶ οὐκ ἐγείρονται; ὃ γάρ κεν καὶ πίωμεν.
If [the] dead are not raised? We may eat and we may drink;
 αὐριοι γὰρ ἀποθνήσκομεν. 33 μὴ πλανᾶσθε· φθείρουσιν ἡθῆ
for to-morrow we die. Be not misled: corrupt manners
 ἡρῶσθ' ὁμιλίαι κακαί. 34 ἐκνήψατε δικαίως, καὶ μὴ
'good' companionships 'evil. Awaken up righteously, and 'not
 ἀμαρτάνετε· ἀγνοοῦσιν γὰρ θεοῦ τινες ἔχουσιν· πρὸς ἐντροπὴν
'sin; for ignorance of God some have: to 'shame
 ὑμῖν ἐλέγω.
'your I speak.

35 ὅτι εἰ τις, πῶς ἐγείρονται οἱ νεκροὶ; ποίῳ
But will say some one, How are raised the dead? 'with 'what
 δὲ σώματι ἔρχονται; 36 ἄφρον, σὺ δὲ σπείρεις, οὐ
'and body do they come? Fool; 'thou 'what sowest, 'not
 ζωοποιεῖται ἐὰν μὴ ἀποθάνῃ. 37 καὶ δὲ σπείρεις, οὐ τὸ σῶμα
'is quickened unless it die. And what thou sowest, not the body
 τὸ γεννησόμενον σπείρεις, ἀλλὰ γυμνὸν κόκκον, εἰ τῆχοι,
that 'shall be thou sowest, but a bare grain, it may be
 σίτου ἢ τίνος τῶν λοιπῶν. 38 ὁ δὲ θεὸς ἰαυτῷ δίδωσιν^m
of wheat or of some one of the rest; and God to it gives
 σῶμα καθὼς ἠθέλησεν, καὶ ἐκάστω τῶν σπερμάτωνⁿ τὸ ἴδιον
a body according as he willed, and to each of the seeds its own
 σῶμα. 39 οὐ πᾶσα σὰρξ ἡ αὐτὴ σὰρξ· ἀλλὰ ἄλλη μὲν
body. Not every flesh [is] the same flesh, but one
 σὰρξ ἀνθρώπων, ἄλλη δὲ σὰρξ κτηνῶν, ἄλλη δὲ ἡ χυθύν,
flesh of men, and another flesh of beasts, and another of fishes,
 ἄλλη δὲ πτηνῶν. 40 καὶ σώματα ἐπουράνια, καὶ
and another of birds. And bodies [there are] heavenly, and
 σώματα ἐπίγεια· ὁ δὲ ἑτέρα μὲν ἡ τῶν ἐπουρανίων
bodies earthly: but different [is] the 'of the 'heavenly
 δόξα, ἑτέρα δὲ ἡ τῶν ἐπίγειων. 41 ἄλλη δόξα ἡλιοῦ,
'glory, and different that of the earthly: one glory of [the] sun,
 καὶ ἄλλη δόξα σελήνης, καὶ ἄλλη δόξα ἀστέρων ἀστῆρ
and another glory of [the] moon, and another glory of [the] stars; 'star
 γὰρ ἀστῆρος διαφέρει ἐν δόξῃ. 42 οὕτως καὶ ἡ ἀνάστασις
for 'from 'star 'differs in glory. So also [is] the resurrection
 τῶν νεκρῶν. σπείρεται ἐν φθορᾷ, ἐγείρεται ἐν ἀφθαρσίᾳ.
of the dead. It is sown in corruption, it is raised in incorruptibility.
 43 σπείρεται ἐν ἀτιμίᾳ, ἐγείρεται ἐν δόξῃ· σπείρεται ἐν ἀ-
It is sown in dishonour, it is raised in glory. It is sown in weak-
 σθενείᾳ, ἐγείρεται ἐν δυνάμει. 44 σπείρεται σῶμα ψυχικόν,
flesh, it is raised in power. It is sown a 'body 'natural,
 ἐγείρεται σῶμα πνευματικόν. ὅστις σῶμα ψυχικόν, ἡ καὶ
it is raised a 'body 'spiritual: there is a 'body 'natural, and
 ἔστιν ὁ σῶμα πνευματικόν. 45 οὕτως καὶ γέγραπται,
there is a 'body 'spiritual. So also it has been written,
 Ἐγένετο ὁ πρῶτος ἀνθρώπος· Ἀδὰμ εἰς ψυχὴν ζῶσαν· ὁ
'Became 'the 'first 'man 'Adam εἰς 'soul 'living; the
 ἕσχατος Ἀδὰμ εἰς πνεῦμα ζωοποιούν. 46 ἀλλ' οὐ πρῶτον
last Adam εἰς 'spirit 'quickening. But not first [was]

32 If after the manner of a man with wild beasts, I have fought in Ephesus, what is the gain to me if the dead are not raised? — "Let us eat and drink, for tomorrow we die."

33 Do not be led astray, evil companionships ruin good habits.

34 Be awake, as is right, and do not sin. For some do not have the knowledge of God — I speak this to your shame.

35 But someone will say, How are the dead raised, and with what body do they come?

36 Fool! What you sow is not made alive unless it dies.

37 And what you sow, you do not sow the body which shall come to be, but the bare grain — it may be of wheat or of some other.

38 And God gives a body to it as He pleased, and to each of the seeds its own body.

39 Not all flesh is the same flesh, but one flesh of men and another flesh of beasts, and another of fish and another of birds.

40 And heavenly bodies and earthly bodies exist, but the glory of the heavenly is different, and that of the earthly different —

41 one glory of the sun and another glory of the moon and another glory of the stars — for a star differs from a star in glory.

42 So also is the resurrection of the dead. The body is sown in decay, it is raised in a state that cannot decay.

43 It is sown in dishonour, it is raised in glory. It is sown in weakness, it is raised in power.

44 It is sown a natural body, it is raised a spiritual body. There is a natural body and there is a spiritual body.

45 So also it is written, "The first man, Adam, became a living soul," the last Adam became a life-giving Spirit.

46 But that which is spiritual is not first, but the natural, then the spiritual.

• ὄφελος; ... ἐγείρονται, (and the question at profit) ΟΛΤΤΑ. ἡ ἡρῶσθ' ΟΥΤΤΑ. ἡ λαλῶ
 ΛΤΤΑ. ἡ ἀλλὰ ΥΤ. ἡ ἀφρον ΛΤΤΑ. ἡ δίδωσιν αὐτῷ ΛΤΤΑ. ἡ — τὸ ΛΤΤΑ.
 ἡ — σὰρξ ΟΛΤΤΑ. ἡ — σὰρξ flesh [L]ΤΤΑ. ἡ πτηνῶν, ἄλλη δὲ χυθύν ΛΤΤΑ. ἡ.
 ὁ ἀλλὰ ΛΤΤΑ. ἡ. ἡ + εἰ if ΛΤΤΑ. ἡ. ἡ ἔστιν καὶ there is also ΛΤΤΑ. ἡ. ἡ — σῶμα
 ΛΤΤΑ. ἡ. ἡ [ἀνθρώπος] L.

⁴⁷The first man is of the earth, earthy. The second man is the Lord out of Heaven.

⁴⁸Just as he who is made of dust is, so also are those made of dust. And just like the Heavenly One is, so also will be the heavenly ones.

⁴⁹And as we bore the image of him made of dust, so we shall also bear the image of the Heavenly One.

⁵⁰But I say this, brothers, that flesh and blood cannot inherit the kingdom of God, nor does rottenness inherit purity.

τὸ πνευματικόν, ἀλλὰ τὸ ψυχικόν, ἔπειτα τὸ πνευματικόν.
the spiritual, but the natural, then the spiritual:

47 ὁ πρῶτος ἄνθρωπος ἐκ γῆς, χοϊκός· ὁ δεῦτερος ἄν-
the first man out of earth, made of dust; the second

ἄνθρωπος, ὁ κύριος^a ἐξ οὐρανοῦ. 48 οἷος ὁ χοϊκός, τοιοῦτοι
man, the Lord out of heaven. Such as he made of dust, such

καὶ οἱ χοϊκοί· καὶ οἷος ὁ ἐπουράνιος, τοιοῦτοι καὶ οἱ
also [are] those made of dust; and such as the heavenly [one], such also the

ἐπουράνιοι· 49 καὶ καθὼς ἐφορέσαμεν τὴν εἰκόνα τοῦ
heavenly [ones]. And according as we bore the image of the [one]

χοϊκοῦ, ἡφορέσωμεν^a καὶ τὴν εἰκόνα τοῦ ἐπουρανίου.
made of dust, we shall bear also the image of the [one] 'heavenly.

50 Τοῦτο δὲ φημι, ἀδελφοί, ὅτι σὰρξ καὶ αἷμα βασιλείαν
But this I say, brethren, that flesh and blood [the] kingdom

θεοῦ κληρονομήσαι οὐ·^a γίνονται,^b οὐδὲ ἡ φθορά τὴν ἀ-
of God 'inherit 'cannot, nor 'corruption 'incor-

φθορᾶσιαν^a κληρονομεῖ.^b
ruptibility 'does 'inherit.

51 Ἰδοὺ μυστήριον ὑμῖν λέγω· Πάντες Ἱμὲν^a τοῦ κοιμηθη-
Lo a mystery to you I tell: All 'not 'we 'shall

σόμεθα·^a πάντες δὲ ἀλλαγούμεθα, 52 ἐν ἀτόμῳ, ἐν
fall asleep, but all we shall be changed, in an instant, in [the]

ἐμῇ ὀφθαλμοῦ, ἐν τῇ ἰσχύρῳ σάλπιγγος· σαλπίζει γάρ,
twinking of an eye, at the last trumpet; for a trumpet shall sound,

καὶ οἱ νεκροί^a ἐγερθήσονται^a ἀφθαρτοί, καὶ ἡμεῖς ἀλλαγήσο-
and the dead shall be raised incorruptible, and we shall be

μεθα. 53 δεῖ γὰρ τὸ φθαρτὸν τοῦτο ἐνδύσασθαι ἀφθαρσίαν,
changed. For it behoveth this corruption to put on incorruptibility,

καὶ τὸ θνητὸν τοῦτο ἐνδύσασθαι ἀθανάσιαν. 54 ὅταν δὲ τὸ
and this mortal to put on immortality. But when

φθαρτὸν τοῦτο ἐνδύσῃται ἀφθαρσίαν, καὶ τὸ θνητὸν τοῦτο
this corruptible shall have put on incorruptibility, and this mortal

ἐνδύσῃται ἀθανάσιαν, τότε γενήσεται ὁ λόγος ὁ γε-
shall have put on immortality, then shall come to pass the word that has

γραμμένος· Κατεπόθη ὁ θάνατος εἰς νίκος. 55 Πού σου,
been written: 'Was 'swallowed up 'death in victory. Where of thee,

θάνατε, τὸ^b κέντρον^a; πού σου, ᾧ^b δὲ^a τὸ^b νίκος^a; 56 Τοῦ δὲ
O death, the sting? where of thee, O hades, the victory? Now the

κέντρον τοῦ θανάτου ἡ ἁμαρτία· ἡ δὲ δύναμις τῆς ἁμαρ-
sting of death [is] sin, and the power of sin

τίας ὁ νόμος· 57 τῷ δὲ θεῷ^a χάρις τῇ διδόντι ἡμῖν τὸ νίκος
the law; but to God [be] thanks, who gives us the victory

διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ. 58 Ὡστε, ἀδελφοί μου
by our Lord Jesus Christ. So that, my brethren

ἀγαπητοί, ἐξῆρα^aοὶ γίνεσθε, ἀμετακίνητοι, περισσεύοντες ἐν τῷ
beloved, 'firm 'be, immovable, abounding in the

ἔργῳ τοῦ κυρίου πάντοτε, εἰδότες ὅτι ὁ κόπος ὑμῶν οὐκ ἔστιν
work of the Lord always, knowing that your toil is not

κενὸς ἐν κυρίῳ.
void in [the] Lord.

16 Περιεῖτε τῆς λογίας τῆς εἰς τοὺς ἁγίους, ὥσπερ
Now concerning the collection which [is] for the saints, as

⁵¹See, I tell you a heavenly secret! We shall not all die, but we shall all be changed

⁵²— in an instant, in the twinkling of an eye, at the last trumpet—for a trumpet will sound and the dead will be raised forever pure, and we shall be changed.

⁵³For rottenness must put on purity, and this mortal must put on immortality.

⁵⁴But when this decaying one shall have put on purity, and this mortal has put on immortality, then is fulfilled the word that is written, "Death was swallowed up in victory.

⁵⁵O death, where is your sting? O grave, where is your victory?"

⁵⁶Now the sting of death is sin, and the power of sin is the Law.

⁵⁷But thanks to God, who gives us the victory through our Lord Jesus Christ!

⁵⁸So, then, my beloved brothers, be firm and unmovable, multiplying in the work of the Lord always, knowing that your labor is not without fruit in the Lord.

CHAPTER 16

¹Now about the collection which is for the saints, as I gave order to the churches of

^a — ὁ κύριος LITTA.
νομῆσαι shall inherit L.
* θάνατε O death LITTA.

* φορέσωμεν we should bear LITTA.
* — μὲν [LITTA].
* ἀναστήσονται L.

* δύναται TIT.
* κοιμηθήσονται, οὐ (read we shall all
* νίκος and κέντρον transposed LITTA.

διέταξα ταῖς ἐκκλησίαις τῆς Γαλατίας, οὕτως καὶ ὑμεῖς
I directed the assemblies of Galatia, so also ye
ποιήσατε. 2 κατὰ μίαν ἑσββάτων ἕκαστος ὑμῶν παρ'
do, Every first [day] of the week each of you a, y
ἐκὺν¹ τιθέντω, θησαυρίζων ὅτι ἐάν² εὐδῶται³, ἵνα μὴ
him let put, treasuring up whatever he may be prospered in, that not
ὅταν ἔλθω τότε λογίαι γίνωνται. 3 ὅταν δὲ παραγίνω-
when I may come then collections there should be, And when I shall have
μαι, οὐς ἐάν⁴ δοκιμάσῃτε δι' ἐπιστολῶν τούτους πέμψω
arrived, whomsoever ye may approve by epistles these I will send
ἀπειργεῖν τὴν χάριν ὑμῶν εἰς Ἱερουσαλὴμ. 4 ἐάν δὲ ἐγὼ
to carry your bounty to Jerusalem: and if it be
ἀξιον⁵ τοῦ καμῆ πορεύεσθαι, σὺν ἰμοὶ πορεύσονται. 5 Ἐλεύ-
suitable for me also to go, with me they shall go. I will
σομαι δὲ πρὸς ὑμᾶς ὅταν Μακεδονίαν διέλθω.
come but to you when Macedonia I shall have gone through;
Μακεδονίαν γὰρ διέρχομαι. 6 πρὸς ὑμᾶς δὲ τυχὸν παρεμει-
for Macedonia I do go through. And with you it may be I shall stay,
ῶ καὶ παραχειμᾶσω, ἵνα ὑμεῖς με προπέμψῃτε οὐ ἐάν
or even I shall winter, that ye me may set forward wheresoever
πορεύομαι. 7 οὐ θλήω γὰρ ὑμᾶς ἄρτι ἐν παρόδῳ ἰδεῖν⁸ ἐλπίζω
I may go, For I will not you now in passing to see, I hope
ὅτι χρόνον τινὰ ἐπιμείναι πρὸς ὑμᾶς, ἐάν ὁ κύριος ἔτι-
but a time certain to remain with you, if the Lord per-
τρέψῃ. 8 ἐπιμείνω δὲ ἐν Ἐφέσῳ ἕως τῆς πεντηκοστῆς.
till. But I shall remain in Ephesus till Pentecost.
Ἔθυρα γὰρ μοι ἀνέωγεν μεγάλη καὶ ἐνεργής, καὶ ἀντι-
For a door to me has been opened great and efficient, and op-
κείμενοι πολλοί.
porting [are] many.

10 Ἐάν δὲ ἔλθῃ Τιμόθεος, βλέπετε ἵνα ἀφόβως γένηται
Now if come Timothy, see that without fear he may be
πρὸς ὑμᾶς τὸ γὰρ ἔργον κυρίου ἐργάζεται, ὥς καὶ ἐγώ.
with you; for the work of [the] Lord he works, as even I.
11 μὴ τις οὖν αὐτὸν ἐξουθεήσῃ προκείμενους δὲ αὐτὸν
Not anyone therefore him should despise; but set forward him
ἐν εἰρήνῃ, ἵνα ἔλθῃ πρὸς με⁹ ἐκδέχομαι γὰρ αὐτὸν μετὰ
in peace, that he may come to me; for I await him with
τῶν ἀδελφῶν. 12 Περί δὲ Ἀπολλῶ τοῦ ἀδελφοῦ, πολλὰ
the brother. And concerning Apollos the brother, much
παρεκάλεισα αὐτὸν ἵνα ἔλθῃ πρὸς ὑμᾶς μετὰ τῶν
I exhorted him that he should go to you with the
ἀδελφῶν καὶ πάντως οὐκ ἦν θέλημα ἵνα νῦν ἔλθῃ,
brethren; and not at all was [his] will that now he should come;
ἐλεύσεται δὲ ὅταν εὐκαιρήσῃ. 13 Γρηγορεῖτε, στήκετε
but he will come when he shall have opportunity. Watch ye; stand fast
ἐν τῇ πίστει, ἀνδρίζεσθε, κραταιοῦσθε. 14 πάντα
in the faith, quit yourselves like men, be strong. All things
ὑμῶν ἐν ἀγάπῃ γινέσθω.
your in love let be done.

15 Πρακαλῶ δὲ ὑμᾶς, ἀδελφοί οἴδατε τὴν οἰκίαν Στεφάνου,
But I exhort you, brethren, ye know the house of Stephanus,
ὅτι ἴστιν ἀπαρχὴ τῆς Ἀχαΐας, καὶ εἰς διακονίαν τοῖς ἁγίοις
that it is first-fruit of Achaia, and for service to the saints

Galatia, you also do the same.

²On the first of the week, let each of you store up whatever he has prospered in, so then as I come there will be no collections.

³And when I arrive, whomever you shall approve by letters, I will send these to carry your gifts of charity to Jerusalem.

⁴And if it is suitable for me to go also, they shall go with me.

⁵But I will come to you when I have gone through Mac-e-do-ni-a, for I do go through Mac-e-do-ni-a.

⁶And it may be that I will stay with you, or I may even winter there, so that you may send me wherever I may go.

⁷For I do not want to see you now in passing, but I hope to stay a while with you, if the Lord permit.

⁸But I shall stay in Ephesus until Pentecost for a door has been opened to me, wonderful and mighty, but many oppose us.

¹⁰Now if Timothy comes, see that he is without fear among you. For he works the work of the Lord, even as I do.

¹¹Let no one then despise him, but send him on in peace so that he may come to me, for I look for him with the brothers.

¹²And as to Apollos the brother, I urged him to come to you with the brothers. But it was not his will to come now, but he will come when he has an opportunity.

¹³Watch! Stand fast in the faith! Be men! Be strong!

¹⁴Let all your things be done in love.

¹⁵But I beg you, brothers, you know the house of Stephenas, that it is the first-fruit of Achaia and they have devoted themselves to minister to the saints -

¹ σαββάτου LITTA.W.

² ἐκὺν τρέψῃ LITTA.W.

³ ἐάν Ττ.

⁴ καὶ γὰρ LITTA.

⁵ ἐν LIT.

⁶ ἐμέ LIT.

⁷ ἀξίον ἢ LIT.

⁸ + [καὶ] and L.

⁹ γὰρ for GLITTA.W.

¹⁶that you be subject to him and to everyone working and laboring with us.

¹⁷And I rejoice at the coming of Stephanas and Fortunatus and Achaicus, for they filled up what was lacking on your part.

¹⁸For they refreshed my spirit and yours. Then recognize such men.

¹⁹The churches of Asia greet you. Aquila and Priscilla greet you in the Lord, with the church in their house.

²⁰All the brothers greet you. Greet one another with a holy kiss.

²¹The greeting of Paul, by my own hand.

²²If anyone does not love the Lord Jesus Christ, let him be accursed. The Lord comes.

²³The grace of the Lord Jesus Christ will be with you.

²⁴My love be with you all in Christ Jesus. Amen.

ἔταξαν ἑαυτοὺς· ¹⁶ ἵνα καὶ ὑμεῖς ὑποτάσσησθε τοῖς

τοιοῦτοις, καὶ παντὶ τῷ συνεργούντι καὶ κοπιῶντι. ¹⁷ Χαίρω

δὲ ἐπὶ τῇ παρουσίᾳ Στεφάνᾳ καὶ Φορτουνάτου καὶ Ἀχαικοῦ,

ὅτι τὸ ὕμῶν ὑστέρημα ῥούτοι· ¹⁸ ἀνέπαιψαν γὰρ τὸ ἐμὸν πνεῦμα καὶ τὸ ὑμῶν, ἐπιγινώσκετε οὖν

τοὺς τοιοῦτους. ¹⁹ Ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι τῆς Ἀσίας,

ὡς καὶ ἡ ἐκκλησία τῆς Ἀφραίας καὶ ἡ ἐκκλησία τῆς Ἀλμυρας, καὶ ἡ ἐκκλησία τῆς Ἀρκαδίας καὶ ἡ ἐκκλησία τῆς Ἀσιας.

ἡ δὲ ἐκκλησία τῆς Ἀφραίας καὶ ἡ ἐκκλησία τῆς Ἀλμυρας καὶ ἡ ἐκκλησία τῆς Ἀρκαδίας καὶ ἡ ἐκκλησία τῆς Ἀσιας.

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Ἡ ΠΡΟΣ ΤΟΥΣ ΚΟΡΙΝΘΙΟΥΣ ΕΠΙΣΤΟΛΗ ΔΕΥΤΕΡΑ.¹

THE TO THE CORINTHIANS EPISTLE SECOND.

CHAPTER I

¹Paul, an apostle of Jesus Christ by God's will, and Timothy the brother, to the church of God which is in Corinth, with all the saints who are in all Achaia.

²Grace to you and peace from God our Father and the Lord Jesus Christ.

³Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort,

ΠΑΥΛΟΣ ἀπόστολος Ἰησοῦ χριστοῦ διὰ θελήματος θεοῦ,

καὶ Τιμόθεος ὁ ἀδελφός, τῇ ἐκκλησίᾳ τοῦ θεοῦ τῇ οὐσῃ ἐν

Κορίνθῳ, σὺν τοῖς ἁγίοις πᾶσιν τοῖς οὖσιν ἐν ὅλῃ τῇ Ἀ-

χαίρ· ² χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ

κυρίου Ἰησοῦ χριστοῦ.

³ Εὐλογητός ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ

¹ Φορτουνάτου LITTAU. ² ὑμῶν LITTAU. ³ αὐτοὶ they LAW. ⁴ ἀσπάζεται τα. ⁵ Πρίσκα Prisca TIT. ⁶ — Ἰησοῦν χριστόν LITTAU. ⁷ — χριστοῦ TIT. ⁸ — ἀμήν [LITTAU]. ⁹ — the subscription OLIVIER; Πρὸς Κορινθίους Α. ¹⁰ + Παύλου τοῦ Ἀποστόλου of Paul, the Apostle E; + Παύλου of Paul U; — τοὺς 20; Πρὸς Κορινθίους B LITTAU, ¹¹ χριστοῦ Ἰησοῦ TIT. ¹² — θεοῦ W.

χριστοῦ, ὁ πατήρ τῶν οἰκτιρῶν καὶ θεὸς πάσης παρακλή-
 Christ, the Father of compassions, and God of all encourage-
 σεως, ὁ παρακαλῶν ἡμᾶς ἐπὶ πάσῃ τῇ θλίψει ἡμῶν, εἰς
 ment; who encourages us in all our tribulation, for
 τὸ δύνασθαι ἡμᾶς παρακαλεῖν τοὺς ἐν πάσῃ θλίψει, διὰ
 to be able us to encourage those in every tribulation, through
 τῆς παρακλήσεως ἧς παρακαλούμεθα αὐτοὶ ὑπὲρ τοῦ
 the encouragement with which we are encouraged ourselves by
 θεοῦ. ὅτι καθὼς περισσεύει τὰ παθήματα τοῦ χριστοῦ
 God. Because according as abound the sufferings of the Christ
 εἰς ἡμᾶς, οὕτως διὰ ὁ χριστοῦ περισσεύει καὶ ἡ παράκλησις
 toward us, so through Christ abounds also encouragement
 ἡμῶν. ὅτι εἴτε θλιβόμεθα, ὑπὲρ τῆς ἡμῶν παρακλήσεως
 us. But whether we are troubled, [it is] for your encouragement
 καὶ σωτηρίας, ἧς ἐνεργουμένης ἐν ὑπομονῇ τῶν αὐτῶν
 and salvation, being wrought in [the] endurance of the same
 παθημάτων ὧν καὶ ἡμεῖς πάσχομε· εἴτε παρακαλούμεθα,
 sufferings which also we suffer, whether we are encouraged,
 ὑπὲρ τῆς ἡμῶν παρακλήσεως καὶ σωτηρίας¹¹ καὶ ἡλπὶς
 [it is] for your encouragement and salvation; (and) hope
 ἡμῶν βεβαία ὑπὲρ ὑμῶν. Ἥ εἰδότες ὅτι ὡς περ¹² κοινωνοὶ
 our [is] sure for you knowing that as partners
 ἔστε τῶν παθημάτων, οὕτως καὶ τῆς παρακλήσεως. 8 Οὐ γὰρ
 ye are of the sufferings, so also of the encouragement. For not
 θέλομεν ὑμᾶς ἀγνοεῖν, ἀδελφοί, ὑπὲρ¹³ τῆς θλίψεως ἡμῶν
 we wish you to be ignorant, brethren, as to our tribulation
 τῆς γενομένης ἡμῖν ἐν τῇ Ἀσίᾳ, ὅτι καθ' ὑπερβολὴν ἐβάρη-
 which happened to us in Asia, that excessively we were
 ῥημεν ὑπὲρ δύναμιν, ὥστε ἐξαπορρηγναί. ἡμᾶς καὶ τοῦ ζῆν¹⁴
 burdened beyond [our] power, so as for us to despair even of living.
 9 ἀλλὰ αὐτοὶ ἐν ἑαυτοῖς τὸ ἀπόκριμα τοῦ θανάτου ἐσχή-
 But ourselves in ourselves the sentence of death we have
 καμεν, ἵνα μὴ πεποιθότες ὦμεν ἐφ' ἑαυτοῖς, ἀλλ' ἐπὶ τῷ
 bad, that we should not have trust in ourselves, but in
 θεῷ τῷ ἐγείροντι τοὺς νεκρούς. 10 ὅς ἐκ τῆς ἐκείνου θανάτου
 God who raises the dead; who from so great a death
 ἐρύσαστο ἡμᾶς ὅκα ῥύεται, εἰς ὃν ἠλπίκαμεν ὅτι καὶ
 delivered us and does deliver; in whom we have hope that also
 εἰ ῥύσεται, 11 συνυπουργούντων καὶ ἡμῶν ὑπὲρ ἡμῶν
 shall he will deliver; labouring together also ye for us
 τῇ δειήσει. ἵνα ἐκ πολλῶν προσώπων τὸ εἰς ἡμᾶς χάρισμα
 by supplication, that by many persons the towards us gift
 διὰ πολλῶν εὐχαριστήσθῃ ὑπὲρ ἡμῶν. 12 Ἥ
 through many might be subject of thanksgiving for us.
 γὰρ καὶ ἡμεῖς αὕτη ἰστίν, τὸ μαρτύριον τῆς συνειδήσεως
 For our boasting this is, the testimony of conscience
 ἡμῶν, ὅτι ἐν ἀπλότητι καὶ εὐδικρινείᾳ¹⁵ θεοῦ, οὐκ ἐν σοφίᾳ
 our, that in simplicity and sincerity of God, (not in wisdom
 σαρκικῇ, ἀλλ' ἐν χάριτι θεοῦ, ἀνεστράφημεν ἐν τῷ κόσμῳ,
 fleshly, but in grace of God,) we had our conduct in the world,
 περισσotέρως δὲ πρὸς ὑμᾶς. 13 οὐ γὰρ ἀλλὰ γράφομεν
 and more abundantly towards you. For not other things do we write

4 who comforts us in all our trouble, enabling us to comfort those in every tribulation, through that comfort with which we ourselves are comforted by God.

5 For as the sufferings of Christ abound to us, so also our comfort increases by Christ.

6 But if we are troubled, it is for your comfort and salvation, being worked out in the endurance of the same sufferings we suffer. If we are encouraged, it is for your comfort and salvation —

7 and our hope for you is certain, knowing that even as you share the sufferings, so you share also the comfort.

8 For, brothers, we do not want you to be ignorant as to our trouble which happened to us in Asia, that we were heavily pressed down beyond strength, so as for us to even lose hope of living.

9 But we ourselves have had the sentence of death within us, so that we might not trust in ourselves, but in God who raises the dead.

10 For He rescued us from so great a death and is delivering us, in whom we have hope that He also will still deliver us —

11 with you also laboring together by prayer for us, so that the gracious gift to us by many may be the cause of thanksgiving by many for our benefit.

12 For our rejoicing is this, the testimony of our conscience, that we have conducted ourselves in the world in honest and godly sincerity — not in fleshly wisdom, but in the grace of God — especially so toward you.

13 For we do not write any other things to

+ τοῦ the GLTFAW. * τῆς ἐνεργουμένης . . . πάσχομεν placed after παρακλήσεως OT.
 ἡμεῖς παρακαλούμεθα . . . σωτηρίας placed after ὑπὲρ ὑμῶν LITAW. * — καὶ σωτηρίας OT.
 ὡς LITAW. ἡ περ LIT. ἡ — ἡμῖν LITAW. ἡ ὑπὲρ δύναμιν ἐβάρηθημεν LITAW.
 ἀλλ' L. ἡ ἐρύσαστο T. ὡς καὶ ῥύσεται and will deliver [LITAW. * [ὅτι] LITAW.
 ἡ ἀγίοτης holiness LITAW. ἡ εὐδικρινεία T. + τοῦ LITAW.

you but what you read, or even recognize. And I hope that you will know to the end

¹⁴ — even as you also in part recognized us, that we are your joy, even as you are ours in the day of the Lord Jesus.

¹⁵ And being sure of this, I intended to come to you before now, so that you might have a second benefit,

¹⁶ and to go by you through to Mac-e-donia, and again to come to you from Mac-e-donia, and to be brought to Judea by you.

¹⁷ This then being my purpose, did I indeed use lightness? Or the things that I plan, do I purpose according to the flesh, so that there should be yes, yes — and, no, no — with me?

¹⁸ But God is faithful, that our word to you was not yes and no.

¹⁹ For the Son of God, Jesus Christ (who was preached among you by us — Silvanus, Timothy and me) was not yes and no, but in Him it was, Yes!

²⁰ For however many promises of God there are, in Him is the Yes and in Him is the Amen, for glory to God by us.

²¹ Now He who establishes us with you in Christ and anoints us is God,

²² who also has sealed us and has given the first-fruits of the Spirit in our hearts.

²³ But I call on God as witness on my soul that I have not yet come to Corinth so as to spare you.

²⁴ Not that we rule over your faith, but are fellow-workers of your joy. For you stand by faith.

CHAPTER 2

¹ But I decided with myself, not to come to you again in sorrow.

² For if I make you sorry, who is it that will make me glad, but he who is made sorry by me?

ὅτι ἄλλ' ἢ ὁ ἀναγινώσκετε, ἢ καὶ ἐπιγινώσκετε, ἐλπίζω. δὲ
to you but what ye read, or even recognize; and I hope
ὅτι καὶ ἔως τέλους ἐπιγινώσεσθε, 14 καθὼς καὶ ἐπέ-
that even to [the] end ye will recognize, according as also ye did
γινωτε ἡμᾶς ἀπὸ μέρους, ὅτι καυχῆμα ὑμῶν ἴσμεν, καθάπερ
recognize us in part, that your boasting we are, even as
καὶ ὑμεῖς ἡμῶν ἐν τῇ ἡμέρᾳ τοῦ κυρίου Ἰησοῦ. 15 Καὶ
also ye [are] ours in the day of the Lord Jesus. And
ταύτῃ τῇ πεποιθήσει ἔβουλόμην πρὸς ὑμᾶς ἐλθεῖν πρότερον,¹
with this confidence I purposed to you to come previously,
ἵνα δευτέραν χάριν ἱέχητε. 16 καὶ δι' ὑμῶν διελθεῖν²
that a second favour ye might have; and by you to pass through
εἰς Μακεδονίαν, καὶ πάλιν ἀπὸ Μακεδονίας ἐλθεῖν πρὸς ὑμᾶς,
to Macedonia, and again from Macedonia to come to you,
καὶ ὑφ' ὑμῶν προπεμφθῆναι εἰς τὴν Ἰουδαίαν. 17 τοῦτο οὖν
and by you to be set forward to Judea. This therefore
βουλευόμενος, μή τι ἄρα τῇ ελαφρίᾳ ἐχρησάμην; ἢ ὁ
purposing, indeed lightness did I use? or what
βουλόμην, κατὰ σάρκα βουλόμην, ἵνα ᾧ παρ'
I purpose, according to flesh do I purpose, that there should be with
ἐμοὶ τὸ ναὶ καὶ τὸ οὐ; 18 πιστὸς δὲ ὁ θεός. ὅτι ὁ
me ye, and may nay? Now faithful God [is], that
λόγος ἡμῶν ὁ πρὸς ὑμᾶς οὐκ ἐγένετο ναὶ καὶ οὐ. 19 ὁ γὰρ
our word to you not was ye, and nay. For the
τοῦ θεοῦ υἱὸς ὁ Ἰησοῦς χριστός³ ὁ ἐν ὑμῖν δι' ἡμῶν κη-
of God Son, Jesus Christ, who among you by us was
ρυθθεὶς, δι' ἐμοῦ καὶ Σιλβανοῦ καὶ Τιμοθέου, οὐκ ἐγένετο ναὶ
proclaimed, by me and Silvanus and Timothy, was not ye
καὶ οὐ, ἀλλὰ ναὶ ἐν αὐτῷ γέγονεν. 20 ὅσαι γὰρ ἐπαγγελίας
and nay, but ye in him has been. For whatever promises
θεοῦ, ἐν αὐτῷ τὸ ναὶ, καὶ ἐν αὐτῷ τὸ ἀμήν,
of God [there are], in him [is] the ye, and in him the amen,
τῷ θεῷ πρὸς δόξαν δι' ἡμῶν. 21 ὁ δὲ βεβαιὺς ἡμᾶς σὺν
to God for glory by us. Now he who confirms us with
ὑμῖν εἰς χριστόν, καὶ χρίσας ἡμᾶς, θεός. 22 ὁ καὶ σφραγι-
unto Christ, and anointed us, [is] God, 22 ὁ καὶ σφραγι-
σάμενος ἡμᾶς, καὶ δούς τὸν ἀράβωνα⁴ τοῦ πνεύματος ἐν
us, and gave the earnest of the Spirit in
ταῖς καρδίαις ἡμῶν.
our hearts.

23 Ἐγὼ δὲ μάρτυρα τὸν θεὸν ἐπικαλοῦμαι ἐπὶ τὴν ἐμὴν
But I as witness God call upon my
ψυχὴν, ὅτι φειδόμενος ὑμῶν οὐκ εἶπα ἦλθον εἰς Κόρινθον
soul, that sparing you not yet did I come to Corinth.
24 οὐχ ὅτι κυριεύομεν ὑμῶν τῆς πίστεως, ἀλλὰ συνεργοί
Not that we rule over your faith, but fellow-workers
ἐσμεν τῆς χαρᾶς ὑμῶν, τῇ γὰρ πίστει ἐστήκατε. 2 ἐκρίνα δὲ
are of your joy for by faith ye stand. But I judged
ἐμαυτὸν τοῦτο, τὸ μὴ πάλιν ἐλθεῖν ἐν λύπῃ πρὸς ὑμᾶς.¹
with myself this, not again to come in grief to you.
2 εἰ γὰρ ἐγὼ λυπῶ ὑμᾶς, καὶ τίς ἡστίον² ὁ εὐφραίνειν με, εἰ μὴ
For if I grieve you, also who is it that gladdens me, except

¹ [ἄλλ'] 1: ἀλλὰ w. — καὶ 1 LITTA. — ὡς ἡμῶν (read our Lord) [LITTA. — πρότερον πρὸς ὑμᾶς ἐλθεῖν LITTA.; πρὸς ἐλθ. πρὸς ὑμᾶς w. — σὺν ἡμῶν 1 LITTA. — ἀπελθεῖν to pass on L. — βουλευόμενος LITTA. w. — ἵσμεν is LITTA. w. — τοῦ θεοῦ γὰρ LITTA. w. — χριστὸς Ἰησοῦς T. — διὰ καὶ δι' αὐτοῦ wherefore also through him LITTA. w. — ἀράβωνα LIT. — ἐν λύπῃ πρὸς ὑμᾶς ἐλθεῖν LITTA. w. — ἔστιν LITTA. w.

ὁ λυπούμενος ἐξ ἐμοῦ; 3 καὶ ἔγραψα ὑμῖν¹ τοῦτο αὐτό.
 he who is grieved by me? And I wrote to you this same,
 ἵνα μὴ ἔλθων λύπην ἐξ ὑμῶν² ἀφ' ὧν ἔδει με
 lest having come grief I might have from [those] of whom it behoves me
 χαίρειν· πεποιθὼς ἐπὶ πάντας ὑμᾶς, ὅτι ἡ ἐμὴ χαρὰ
 to rejoice; trusting in all you, that my joy [that]
 πάντων ὑμῶν ἐστίν. 4 ἐκ γὰρ πολλῆς θλίψεως καὶ συνοχῆς
 of all you is. For out of much tribulation and distress
 καρδίας ἔγραψα ὑμῖν διὰ πολλῶν δακρύων, οὐχ ἵνα λυπή-
 of heart I wrote to you through many tears; not that ye might
 θῇτε, ἀλλὰ τὴν ἀγάπην ἵνα γνῶτε ἦν ἔχω περισ-
 be grieved, but the love that ye might know which I have more
 σστέρως εἰς ὑμᾶς. 5 Εἰ δέ τις λελύπηκεν, οὐκ ἐμὲ
 abundantly towards you. But if anyone has grieved, not me
 λελύπηκεν, ἀλλὰ ἀπὸ μέρους, ἵνα μὴ ἐπιβαρῶ πάντας
 he has grieved, but in part (that I may not overcharge) all
 ὑμᾶς. 6 ἱκανὸν τῷ τοιούτῳ ἡ ἐπιτιμία αὐτῇ ἢ ὑπὸ τῶν
 you. Sufficient to such a one [is] this rebuke which [is] by the
 πλείονων· 7 ὥστε τούναντίον μᾶλλον ὑμᾶς χαρίσασθαι
 greater part; so that on the contrary rather ye should forgive
 καὶ παρακαλεῖσθαι, μὴ πως τῇ περισσότητι λύπῃ κατα-
 and encourage, lest with more abundant grief should be swal-
 ποθῇ ὁ τοιοῦτος. 8 διὸ παρακαλῶ ὑμᾶς κινῶσαι εἰς
 lowed up such a one. Wherefore I exhort you to confirm towards
 αὐτὸν ἀγάπην. 9 εἰς τοῦτο γὰρ καὶ ἔγραψα, ἵνα γνῶ-
 him love. For, for this also did I write, that I might know
 τὴν δοκίμην ὑμῶν, εἰ εἰς πάντα ὑπήκοοί ἐστε. 10 ὡς δέ
 the proof of you, if to everything obedient ye are. But to whom
 τι χαρίζεσθε, καὶ ἐγὼ καὶ γὰρ ἐγὼ εἰ τι κεχάρισ-
 anything ye forgive, also I; for also I if anything I have for-
 μαί, ὡς κεχαρίσμαι, δι' ὑμᾶς, ἐν προσώπῳ χριστοῦ,
 given, of whom I have forgiven, [is] for sakes of you, in [the] person of Christ;
 11 ἵνα μὴ πλεονεκτηθῶμεν ὑπὸ τοῦ σατανᾶ· οὐ γὰρ αὐτοῦ
 that we should not be overreached by Satan, for not of his
 τὰ νοήματα ἀγνοοῦμεν.
 thoughts are we ignorant.

12 Ἐλθὼν δὲ εἰς τὴν Τρωάδα³ εἰς τὸ εὐαγγέλιον τοῦ
 Now having come to Troas for the glad tidings, of the
 χριστοῦ, καὶ θύρας μοι ἀνεγμένῃς ἐν κυρίῳ, 13 οὐκ
 Christ, also a door to me having been opened in [the] Lord, not
 ἔσχηκα ἀνεῖσθαι τῷ πνεύματί μου τῷ μὴ εὐρεῖν με τίτον τὸν
 I had ease in my spirit at my not finding Titus
 ἀδελφόν μου· ἀλλὰ ἀποταξάμενος αὐτοῖς, ἐξῆλθον εἰς Μακε-
 my brother; but having taken leave of them, I went out to Mace-
 δονίαν. 14 Τῷ δὲ θεῷ χάρις τῷ πάντοτε θριαμβεῖν
 donia. But to God [be] thanks, who always leads in triumph
 ἡμᾶς ἐν τῷ χριστῷ, καὶ τὴν δόμην τῆς γνώσεως αὐτοῦ
 us in the Christ, and the odour of the knowledge of him
 φανεροῦντι δι' ἡμῶν ἐν παντί τόπῳ. 15 ὅτι χριστοῦ
 makes manifest through us in every place. For of Christ
 εὐωδία ἔσμεν τῷ θεῷ ἐν τοῖς σωζομένοις καὶ ἐν τοῖς ἀπολ-
 a sweet perfume we are to God in those being saved and in those perish-
 λυμένοις· 16 οἷς μὲν. ὁσμὴ θανάτου εἰς θάνατον· οἷς δέ,
 ing; to the ones, an odour of death to death, but to the others,

³ And I wrote this very thing for fear that when I come I might have sorrow from those concerning whom I ought to rejoice,

⁴ trusting in you all, that my joy is the joy of all of you. For through many tears I wrote you out of much trouble and agony of heart, not that you might be saddened, but that you might know the overflowing love which I have towards you.

⁵ But if anyone has caused sorrow, he has not caused me sorrow, but in part all of you (I say this that I may not bear down too heavily).

⁶ This punishment which was put on him by most of you is enough for such a person.

⁷ So that on the contrary you should now forgive and encourage this one for fear he should be overcome with floods of sorrow.

⁸ So I urge you to make him sure of love.

⁹ For to this end also I wrote, that I might know the proof of you, if you are obedient in everything.

¹⁰ But to whom you forgive anything, I also. For also if I have forgiven anything, I have forgiven it for you, in Christ's person.

¹¹ So that we should not be overreached by Satan, for we are not ignorant of his devices.

¹² But when I had come to Troas for the gospel of Christ, and a door had been opened to me by the Lord,

¹³ I did not have any rest in my spirit because I did not find my brother Titus. But I left them and went out to Mac-e-do-nia.

¹⁴ But thanks be to God, who always leads us in triumph in Christ, and who reveals by us in every place the sweet odor of the knowledge of Him.

¹⁵ For we are to God a sweet perfume in Christ, in those who are being saved, and in those who are being lost.

1 — ὑμῖν LTTAW.

2 σὺν ΤΤΑ.

3 ἀλλὰ LTTAW.

4 [μᾶλλον] ΤΑ.

5 πάλιν

LTTAW. 6 κεχαρίσμαι, εἰ τι κεχαρίσμαι OLTTAW.

7 Τρωάδα LT.

8 + ἐκ (read

from death) LTTA.

¹⁶To the ones we are a savor of death unto death, and to the others a savor of life to life — and who is good enough for these things?

¹⁷For we are not as the many, profiting by corrupting the word of God, but as of truthfulness, but as of God. In the sight of God, we speak in Christ.

ὁσμή¹⁶ ἡ ζωῆς εἰς ζωὴν. καὶ πρὸς ταῦτα τίς ἱκανός; ¹⁷οὐ γὰρ ἐσμεν ὡς οἱ πολλοί, ¹⁸καπηλείοντες τὸν λόγον τοῦ θεοῦ, ἀλλ' ὡς ἐκ εὐλικρινείας, ἀλλ' ὡς ἐκ θεοῦ, ἐκ ἐνώπιον¹⁷ τοῦ θεοῦ, ἐν χριστῷ λαλοῦμεν.

CHAPTER 3

¹Do we begin again to recommend ourselves? Or do we, like some, need letters to recommend us to you — or from you to recommend us?

²You are our letter, having been inscribed in our hearts, being known and read by all men,

³showing that you are Christ's letter, served by us, not being written with ink, but with the Spirit of the living God — not on tablets of stone, but on fleshly tablets of the heart.

⁴And we have such trust through Christ towards God.

⁵Not that we are able of ourselves, but our ability to judge is of God

⁶who has also made us able ministers of the new covenant, not of the letter, but of the Spirit — for the letter kills, but the Spirit gives life.

⁷But if the ministry of death, in letters cut into stones, was brought into being with glory (so that the children of Israel were not able to look into the face of Moses, because of the shining glory of his face,) which was to cease —

⁸how much rather shall the ministry of the Spirit be with glory!

⁹For if the ministry of condemnation was glory, much more does the ministry of righteousness exceed in glory.

¹⁰For even that which has been made

³Ἀρχόμεθα πάλιν ἑαυτοὺς συνιστάνειν¹; ἢ μὴ χρῴ-
ζομεν, ὡς² τινες, ἰσχυριστικῶν³ ἐπιστολῶν πρὸς ὑμᾶς, ἢ ἐκ
ὑμῶν ἰσχυριστικῶν⁴; ²ἢ ἐπιστολὴ ἡμῶν ὑμεῖς ἴστε, ἔγγεγραμ-
μένη⁵ ἐν ταῖς καρδίαις ἡμῶν, γνωσκομένη καὶ ἀναγινω-
σκομένη ὑπὸ πάντων ἀνθρώπων⁶. ³φανερούμενοι ὅτι ἴστε
ἐπιστολὴν χριστοῦ διακονηθεῖσα ὑφ' ἡμῶν, ἔγγεγραμμένη⁷.
οὐ μέλανι, ἀλλὰ πνεύματι θεοῦ ζῶντος, οὐκ ἐν πλαξίν
λίθιναις, ἀλλ' ἐν πλαξίν⁸ καρδίας⁹ σαρκίνας. ⁴Πεποι-
θησιν δὲ τοιαύτην ἔχομεν διὰ τοῦ χριστοῦ πρὸς τὸν θεόν¹⁰.
ὅς οὐχ ὅτι ἱκανοὶ ἴσμεν ἀφ' ἑαυτῶν λογισασθαι¹¹ τι¹², ὡς ἔξ
ἑαυτῶν, ἀλλ' ἡ ἱκανότης ἡμῶν ἐκ τοῦ θεοῦ. ⁶ὅς καὶ
ἱκάνωσεν ἡμᾶς διακόνους καινῆς διαθήκης, οὐ γράμ-
ματος, ἀλλὰ πνεύματος¹³. τὸ γὰρ γράμμα ἰσχυροκτείνει¹⁴, τὸ δὲ
πνεῦμα ζωοποιεῖ. ⁷Εἰ δὲ ἡ διακονία τοῦ θανάτου ἐν γράμ-
μασιν, ἐντετυπωμένη ἐν λίθοις, ἐγενήθη ἐν δόξῃ, ὥστε
μηδὲν ἀνασθαι ἀτενίσαι τοὺς υἱοὺς Ἰσραὴλ εἰς τὸ πρόσω-
πον¹⁵ Μωσέως, διὰ τὴν δόξαν τοῦ προσώπου αὐτοῦ, τὴν
καταργουμένην¹⁶. ⁸πῶς οὐχὶ μᾶλλον ἡ διακονία τοῦ πνεύμα-
τος ἴσται ἐν δόξῃ; ⁹εἰ γὰρ ἡ διακονία¹⁷ τῆς κατακρίσεως
δόξα, πολλῷ μᾶλλον περισσέυει ἡ διακονία τῆς δικαιοσύνης
δόξα, πολλῷ μᾶλλον περισσέυει ἡ διακονία τῆς δικαιοσύνης
δόξα. ¹⁰καὶ γὰρ οὐδὲ¹⁸ δεδιξασται τὸ
ἐν δόξῃ. ¹⁰καὶ γὰρ οὐδὲ¹⁸ δεδιξασται τὸ
ἐν δόξῃ. ¹⁰καὶ γὰρ οὐδὲ¹⁸ δεδιξασται τὸ
ἐν δόξῃ.

¹ + ἐκ (read from life) I.T.T.A. ² ἀλλὰ Tr. ³ εὐλικρινείας T. ⁴ κατέναντι L.T.T.A. ⁵ — τοῦ I.T.T.A. ⁶ συνιστάν L.T.T. ⁷ ἢ (read or need we) GL.T.T.A. ⁸ + πρὸς L. ⁹ συνιστ. T. ¹⁰ — συστατικῶν L.T.T.A.W. ¹¹ ἐν T. ¹² ἀλλὰ ECW. ¹³ καρδίαις hearts L.T.T.A. ¹⁴ ἱκανοὶ ἴσμεν λογιζασθαι (λογισασθαι LW) τι ἀφ' ἑαυτῶν LAW; ἀφ' ἑαυτῶν ἱκανοὶ ἴσμεν λογιζασθαι τι T.T.T. ¹⁵ αὐτὸν them L.T.T. ¹⁶ ἀποκταίνει L; ἀποκτείνει I.T.T.A. ¹⁷ γράμματι willing I.T.T.A. ¹⁸ — ἐν (read λίθος on stones) L.T.T.A.W. ¹⁹ Μωσέως GL.T.T.A.W. ²⁰ ἡ διακονία with the service L.T.T. ²¹ — ἐν (read δόξῃ in glory) L.T.T.A. ²² οὐ ποτ GL.T.T.A.W.

δεδοξασμένον ἐν τούτῳ τῷ μέρει. Ἐνεκεν¹ τῆς ὑπερ-
 ἡσυχίας δόξης. 11 εἰ γὰρ τὸ καταργούμενον διὰ
 παρέρχοντος δόξης. 12 ἔχοντες δόξαν, πολλὰ μᾶλλον τὸ μένον ἐν δόξῃ. 13 ἔχοντες
 οὖν τοιαύτην ἐλπίδα, πολλὰ παρρησία χρῶμεθα. 13 καὶ
 οὐ καθάπερ Ἰωσήφ² ἐτίθει κάλυμμα ἐπὶ τὸ πρόσωπον. ῥέον-
 τος³ πρὸς τὸ μὴ ἀτενίσαι τοὺς υἱοὺς Ἰσραὴλ εἰς τὸ τέλος
 τοῦ καταργουμένου. 14 ὅλλῃ⁴ ἰσχυρώθη τὰ νοήματα αὐτῶν.
 ἀκριβὲς τῆς σήμερον⁵ τὸ αὐτὸ κάλυμμα ἐπὶ τῇ ἀναγνώσει
 τῆς παλαιᾶς διαθήκης μένει, μὴ ἀκαλυπτούμενον, ὃ τι⁶
 ἐν χριστῷ καταργεῖται. 15 ἄλλ' ἕως σήμερον, ἡνίκα ἄνα-
 γινώσκεται⁷ ἡ Μωσῆς, κάλυμμα ἐπὶ τὴν καρδίαν αὐτῶν κεῖται.
 16 ἡνίκα ὁ⁸ ἀνὴρ ἐπιστρέψῃ πρὸς κύριον, περιαιρεῖται τὸ
 κάλυμμα. 17 Ὁ δὲ κύριος τὸ πνεῦμα ἔστιν. οὐδὲ τὸ πνεῦμα
 κυρίου, ἡκεῖ⁹ ἡλευθερία. 18 ἡμεῖς δὲ πάντες ἀνακατα-
 λυμένῳ προσώπῳ τὴν δόξαν κυρίου κατοπτρίζομεν.
 τὴν αὐτὴν εἰκόνα μεταμορφούμεθα ἀπὸ δόξης εἰς δόξαν,
 καθάπερ ἀπὸ κυρίου πνεύματος.

4 Διὰ τοῦτο ἔχοντες τὴν διακονίαν ταύτην, καθὼς ἡλεή-
 ῃμεν, οὐκ ἐκκακοῦμεν¹. 2 ἄλλ' ἀπειπάμεθα τὰ κρυπτά
 τῆς αἰσχύνης, μὴ περιπατοῦντες ἐν πανουργίᾳ μηδὲ δολοῦν-
 τες τὸν λόγον τοῦ θεοῦ, ἀλλὰ τῇ φανερώσει τῆς ἀληθείας
 ὁμιλοῦντες² ἐαυτοὺς πρὸς πᾶσαν συνείδησιν ἀνθρώπων
 ἐνώπιον τοῦ θεοῦ. 3 Εἰ δὲ καὶ ἐστὶν κεκαλυμμένον τὸ εὐαγ-
 γέλιον ἡμῶν, ἐν τοῖς ἀπολλυμένοις ἐστὶν κεκαλυμμένον. 4 ἐν
 οἷς ὁ θεὸς τοῦ αἰῶνος τούτου ἐτέφλωσεν τὰ νοήματα τῶν
 ἀπίστων, εἰς τὸ μὴ αὐγίσαι³ αὐτοῖς⁴ τὸν φωτισμὸν τοῦ
 ἀπίστων, εἰς τὸ μὴ ἀναστῆναι⁵ αὐτοῖς⁶ τὸν φωτισμὸν τοῦ

glorious has not been made glorious in this respect — because of the glory which is far greater.

¹¹ For if that which is to cease was through glory, much more that which remains is with glory.

¹² Having such hope, then, we use great plainness of speech.

¹³ And not like Moses, who put a veil over his face so that the children of Israel could not look to the end of that being annulled.

¹⁴ But their minds were blinded. For until this very day the same veil remains on the reading of the Old Testament, not removed because it is to be done away in Christ.

¹⁵ But until today, when Moses is read, a veil lies on their heart.

¹⁶ But when it shall have turned to the Lord, the veil is taken away.

¹⁷ Now the Lord is the Spirit. And where the Spirit of the Lord is, there is freedom!

¹⁸ But we all with unveiled face beholding the glory of the Lord, as in a mirror, are being changed into the same image from glory to glory as from the Spirit of the Lord.

CHAPTER 4

¹ Then, since we have this ministry, even as we have received mercy, we do not faint.

² But we have forsaken the hidden things of shame, not walking in sly ways or falsely using the word of God. But by revealing the truth we are approving ourselves to every conscience of men in the sight of God.

³ But if our gospel is hidden, it is hidden in those who are being lost —

⁴ in whom the god of this world has blinded the minds of the ones who do not believe, so that the brightness of the gospel of the glory of Christ (who is the image of God) should not dawn on them.

¹ ἐνεκεν LIT-AW. ² Μωσῆς GLT-AW. ³ αὐτοῦ (yeat his face) LIT-AW. ⁴ ἀλλὰ τ. + ἡμέρας day LIT-AW. ⁵ οὐκ ἐκκακοῦμεν GLT-AW. ⁶ ἀν ἀναγινώσκεται may be read LIT-AW. ⁷ δὲ ἐν τ. δὲ ἐάν τ. = ἐκεῖ LIT-AW. ⁸ ἐγ- LIT-AW. ⁹ ἀλλὰ LIT-AW. ¹⁰ συνεισάγει LIT-AW.

⁵For we do not preach ourselves, but Christ Jesus the Lord, and ourselves your servants for the sake of Jesus.

⁶Because the God who commanded light to shine out of darkness is *He* who has shone in our hearts to give the brightness of the knowledge of the glory of God in the face of Jesus Christ.

⁷But we have this treasure in earthen vessels, so that the surpassing greatness of the power may be of God and not from ourselves.

⁸In every way we are pressed down, but not hemmed in — in doubt, but not without hope —

⁹persecuted, but not forsaken — thrown down, but not destroyed.

¹⁰We are always bearing about in our body the dying of the Lord Jesus, so that the life of the Lord Jesus may be revealed in our body, too.

¹¹For we who live are always being delivered to death for Jesus' sake, so that the life of Jesus may be revealed in our dying flesh, too.

¹²So death indeed works in us, and life in you.

¹³But we have the same spirit of faith, as it has been written, "I believed, so I spoke." We also believe, so we also speak,

¹⁴knowing that He who raised up the Lord Jesus will raise us up through Jesus also and will present us with you.

¹⁵For all things are for your sake, in order that the abounding grace may excel through the thanksgiving of the greatest number, to the glory of God.

¹⁶For this reason we do not faint. But even if our outward man is decaying, yet the inward man is being renewed day by day.

εὐαγγελίου τῆς δόξης τοῦ χριστοῦ, ὅς ἐστιν εἰκὼν τοῦ θεοῦ. 5 οὐ γὰρ ἑαυτοὺς κηρύσσομεν, ἀλλὰ χριστὸν ἰησοῦν κύριον ἑαυτοὺς δὲ δούλους ὑμῶν διὰ ἰησοῦν.

6 ὅτι ὁ θεὸς ὁ εἰπὼν ἐκ σκοτῶν φῶς ἐλάμψαι, ὃς ἐλαμψεν ἐν ταῖς καρδίαις ἡμῶν, πρὸς φωτισμὸν τῆς γνώσεως τῆς δόξης τοῦ θεοῦ ἐν προσώπῳ ἰησοῦ χριστοῦ.

7 Ἐχομέν δὲ τὸν θησαυρὸν τοῦτον ἐν ὀστροκίνοις· σκεῖναι, ἢ ἡ ὑπερβολὴ τῆς δυνάμεως ἡ τοῦ θεοῦ, καὶ μὴ ἐξ

ἡμῶν. 8 ἐν παντὶ θλιβόμενοι, ἀλλ' οὐ στενοχωρούμενοι· ἀπορούμενοι, ἀλλ' οὐκ ἐξαπορούμενοι· 9 διωκόμενοι, ἀλλ' οὐκ ἐγκαταλείπομενοι· καταβαλλόμενοι, ἀλλ' οὐκ ἀπολλύμενοι·

10 πάντοτε τὴν νέκρωσιν τοῦ κυρίου ἰησοῦ ἐν τῷ σώματι περιφέροντες, ἵνα καὶ ἡ ζωὴ τοῦ ἰησοῦ ἐν τῷ σώματι ἡμῶν φανερωθῇ. 11 αἰ γὰρ ἡμεῖς οἱ ζῶντες εἰς θάνατον παρα-

12 διδόμεθα διὰ ἰησοῦν, ἵνα καὶ ἡ ζωὴ τοῦ ἰησοῦ φανερωθῇ ἐν τῷ θνητῷ σαρκὶ ἡμῶν. 12 Ὡστε ὁ ἡμῶν θάνατος ἐν ἡμῖν ἐνεργεῖται, ἡ δὲ ζωὴ ἐν ὑμῖν. 13 ἔχοντες δὲ τὸ αὐτὸ πνεῦμα τῆς πίστεως, κατὰ τὸ γεγραμμένον, Ἐπίστευσα, διὸ ἐλάλησα, καὶ ἡμεῖς πιστεύομεν, διὸ καὶ λαλοῦμεν·

14 εἰδότες ὅτι ὁ ἐγείρας τὸν κύριον ἰησοῦν, καὶ ἡμᾶς διὰ ἰησοῦ ἐγείρει, καὶ παραστήσει σὺν ὑμῖν. 15 τὰ γὰρ πάντα δι' ὑμᾶς, ἵνα ἡ χάρις πλεονάσῃ διὰ τῶν πλειόνων τὴν εὐχαριστίαν περισσεύσῃ εἰς τὴν δόξαν τοῦ θεοῦ.

16 Διὸ οὐκ ἐκκακοῦμεν· ἀλλ' εἰ καὶ ὁ ἐξω ἡμῶν ἄνθρωπος διαφθείρεται, ἀλλ' ὁ ῥέσωθεν ἀνακαίνυται.

16 Διὸ οὐκ ἐκκακοῦμεν· ἀλλ' εἰ καὶ ὁ ἐξω ἡμῶν ἄνθρωπος διαφθείρεται, ἀλλ' ὁ ῥέσωθεν ἀνακαίνυται.

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16 Διὸ οὐκ ἐκκακοῦμεν· ἀλλ' εἰ καὶ ὁ ἐξω ἡμῶν ἄνθρωπος διαφθείρεται, ἀλλ' ὁ ῥέσωθεν ἀνακαίνυται.

ο τὸν the n. 4 Ἰησοῦν χριστὸν L. * λάμψει shall shine LITTA. † αὐτοῦ (read his glory) L. ‡ — ἰησοῦ LITTA. W. † — κυρίου GLTTA. W. † τοῖς σώμασιν bodies T. § — μὲν GLTTA. W. † † καὶ also T. † (κύριον) TRA. † σὺν 'with LITTA. W. † ἐγκα- LITTA. W. † ἐξω ἡμῶν (read our LITTA. W.) LITTA. † ἐσωθεν ἡμῶν L.

ἡμέρα·καὶ·ἡμέρα. 17 τὸ·γὰρ παραυτίκα ἱλαφρὸν τῆς θλίψεως
day by day. For the momentary lightness of tribulation
ἡμῶν καθ' ὑπερβολὴν εἰς ὑπερβολὴν αἰώνιον βάρος δόξης
our 'excessively 'surpassing 'an eternal weight of glory
κατεργάζεται ἡμῖν, 18 μὴ σκοποῦντων ἡμῶν τὰ βλεπόμενα,
works out for us; 'not 'considering 'we the things 'seen,
μενα, ἀλλὰ τὰ μὴ βλεπόμενα τὰ·γὰρ βλεπόμενα
but the things not seen; for the things seen [are]

πρόκαιρα· τὰ δὲ μὴ βλεπόμενα αἰώνια. 5 οἶδαμεν γὰρ
temporary, but the things not seen eternal. For we know
ὅτι εἴαν ἡ ἐπίγειος ἡμῶν οἰκία τοῦ σκήνους καταλυθῇ, οἰκο-
that if 'earthly 'our house of the tabernacle, be destroyed, a build-
δομὴν ἐκ θεοῦ ἔχομεν, οἰκίαν ἀχειροποίητον, αἰώνιον ἐν τοῖς
ing from God we have, a house not made with hands, eternal in the
οὐρανοῖς. 2 καὶ γὰρ ἐν τούτῳ στενάζομεν, τὸ οἰκητήριον ἡμῶν
heavena. For indeed in this we groan, our dwelling

τὸ ἐξ οὐρανοῦ ἐπενδύσασθαι ἐπιποθοῦντες· 3 ἔειπε
which [is] from heaven 'to 'be 'clothed 'with 'longing; If indeed
καὶ ἐνδύσασθαι, οὐ γυμνοὶ εὐρεθσόμεθα. 4 καὶ γὰρ οἱ
also being clothed, not naked we shall be found. For indeed 'we
ὄντες ἐν τῷ σκηνῇ στενάζομεν βαρούμενοι· ἵπτιδ' οὐ
'are 'in 'the 'tabernacle 'we groan being burdened; since 'not
θέλομεν ἐκδύσασθαι, ἀλλ' ἐπενδύσασθαι, ἵνα καταποθῇ
'we 'do wish to be unclothed, but 'to be clothed upon, that may be swallowed up

τὸ θνητὸν ὑπὸ τῆς ζωῆς. 5 ὁ δὲ κατεργασάμενος ἡμᾶς εἰς
the mortal by life. Now he who wrought out us for
αὐτὸ, τοῦτο θεός, ὁ καὶ δόξας ἡμῖν τὸν ἀράβωναν τοῦ
this same thing [is] God, who also gave to us the earnest of the
πνεύματος. 6 θαρρόντες οὖν πάντοτε, καὶ εἰδότες ὅτι
Spirit. Being 'confident 'therefore 'always, and knowing that
ἐνδημοῦντες ἐν τῷ σώματι ἐκδημοῦμεν ἀπὸ τοῦ κυρίου
being at home in the body we are from home away from the Lord.

7 διὰ πίστεως γὰρ περιπατοῦμεν, οὐ διὰ εἶδους· 8 θαρροῦμεν δέ,
(for by faith we walk, not by sight) we are confident,
καὶ εὐδοκοῦμεν μάλλον ἐκδημῆσαι ἐκ τοῦ σώματος καὶ
and are pleased rather to be from home out of the body and
ἐνδημῆσαι πρὸς τὸν κύριον. 9 Διὸ καὶ φιλοτιμούμεθα,
to be at home with the Lord. Wherefore also we are ambitious,
εἴτε ἐνδημοῦντες εἴτε ἐκδημοῦντες, εὐάρεστοι αὐτῷ εἶναι.
whether being at home or being from home, well-pleasing to him to be.

10 τοὺς γὰρ πάντας ἡμᾶς φανερωθῆναι δεῖ ἐμπροσθεν τοῦ
For 'all 'we 'be 'manifested 'must before the

βήματος τοῦ χριστοῦ, ἵνα κομισθῇ ἕκαστος τὰ
judgment seat of the Christ, that 'may receive 'each the things [done]
διὰ τοῦ σώματος, πρὸς ᾧ ἔπραξεν, εἴτε ἀγαθὸν εἴτε
in the body, according to what he did, whether good or
'κακόν. 11 Εἰδότες οὖν τὸν φόβον τοῦ κυρίου, ἀνθρώπων
evil. Knowing therefore the terror of the Lord, 'men

πειθομεν, θεῷ δὲ πεφανερῶμεθα· ἐλπίζω δὲ καὶ ἐν ταῖς
'we 'persuade, but to God we have been manifested, and I hope also in
συνειδήσεσιν ὑμῶν πεφανερῶσθαι. 12 οὐ γὰρ πάλιν ἐαυτοὺς
your consciences to have been manifested. For not again ourselves

συνιστάνομεν ὑμῖν, ἀλλὰ ἀφορμὴν δίδόντες ὑμῖν καυχήματος
we commend to you, but occasion are giving to you of boasting

¹⁷For the lightness of our affliction (which is but for a moment) is working out for us a far more excellent eternal weight of glory.

¹⁸We do not look at the things which are seen, but at the things which are not seen — for the things which are seen are not lasting, but the things which are not seen are everlasting.

CHAPTER 5

¹For we know that if our earthly house of this tabernacle is taken down, we have a building from God, a house not made with hands, eternal in Heaven.

²For indeed in this we groan, for we long to be clothed with our house which is from Heaven.

³For if indeed we shall be found clothed we shall not be naked.

⁴For indeed we who are in the tabernacle groan, being burdened — since we do not wish to be unclothed, but to be clothed — so that the mortal may be swallowed up by life.

⁵Now He who has made us fit for this same thing is God, who also has given to us the first-fruit of the Spirit.

⁶So, being always fully assured, knowing that while we are at home in the body we are absent from the Lord.

⁷For we walk by faith, not by sight.

⁸We are fully assured and are pleased rather to be away from home, out of the body, and to be at home with the Lord.

⁹Because of this, too, we are striving to be pleasing to Him, whether we are at home or away from home.

¹⁰For we all must appear before the judgment seat of Christ — so that each may receive the things done in the body, according to what he did, whether good or evil.

¹¹Knowing therefore the terror of the Lord, we persuade men. But to God we have been known, and I hope we have been known in your conscience also.

¹²For we do not again recommend ourselves to you, but we are giving you an

⁹ εἰ περ ἴτε.

¹ ἐφ' ᾧ for that EDU. TRAW.

⁸ ἀλλὰ Tr.

¹ — καὶ LIT. TRAW.

⁹ ἀραβῶνα T.

⁷ φαῦλον Tr.

⁸ — γὰρ for LIT. TRAW.

occasion to glory for our sake — so that you may have something to answer to those who glory in appearance and not in heart.

¹³For if we were beside ourselves, it was to God — or are of sound mind, it is for you.

¹⁴For the love of Christ presses us on every side. For we have judged this, that if one died for all, then all died.

¹⁵And He died for all, so that they who live should no longer live to themselves, but to Him who died for them and was raised.

¹⁶So that from now on we know no one according to the flesh. But even if we have known Christ according to the flesh, yet now we no longer know Him.

¹⁷So that if anyone is in Christ, he is a new creation — the old things have passed away. Behold! All things have become new!

¹⁸And all things are of God, who reconciled us to Himself by Jesus Christ. And He gave us the ministry of reconciliation —

¹⁹that is, that God was in Christ reconciling the world to Himself, not counting their trespasses against them. And He has put in us the word of reconciliation.

²⁰So we are ambassadors for Christ, as though God were calling through us — we beg you for Christ's sake to be reconciled to God.

²¹For He made Him who knew no sin to be sin for us, so that we might become the righteousness of God in Him.

CHAPTER 6

¹But working together we also call on you not to receive the grace of God in vain.

²(For He says, "In an accepted time I have heard you, and in a day of salvation I have helped you." — Behold! Now is the accepted time. Behold! Now is the day of salvation).

³Not giving any occasion of stumbling in anything, so that the ministry may not be blamed,

⁴but in everything we are setting ourselves

ὑπὲρ ἡμῶν, ἵνα ἔχητε πρὸς τοὺς ἐν προσωπῳι
in behalf of us, that ye may have [such] towards those "in appearance
καυχόμενους καὶ τοῦ" καρδίᾳ. 13 εἴτε γὰρ ἑξίστημιεν,
'boasting and not in heart. For whether we were beside ourselves,

θεῷ· εἴτε σωφρονούμεν, ὑμῖν. 14 ἡ γὰρ ἀγάπη
[It was] to God; or are sober-minded [it is] for you. For the love

τοῦ χριστοῦ συνέχει ἡμᾶς, κρίναντας τοῦτο, ὅτι ἔει' εἰς ὑπὲρ
of the Christ constrains us, having judged this, that if one "for
πάντων ἀπέθανεν, ἄρα οἱ πάντες ἀπέθανον." 15 καὶ ὑπὲρ
"all "he died, then all died; and for

πάντων ἀπέθανεν, ἵνα οἱ ζῶντες μηκέτι ἑαυτοῖς ζῶ-
all he died, that they who live no longer to themselves should
σιν, ἀλλὰ τῷ ὑπὲρ αὐτῶν ἀποθανόντι καὶ ἑγερθέντι.
live, but to him who for them died and was raised again.

16 ὥστε ἡμεῖς ἀπὸ τοῦ νῦν οὐδὲνα οἶδαμεν κατὰ σάρκα·
So that we from now no one know according to flesh;

εἰ, ὅδε" καὶ ἐγνώκαμεν κατὰ σάρκα χριστόν, ἀλλὰ νῦν
but if even we have known according to flesh Christ, yet now
οὐκέτι γινώσκουμεν. 17 ὥστε εἰ τις ἐν χριστῷ,
no longer we know [him]. So that if anyone [be] in Christ—[there is]

καὶνὴ κτίσις· τὰ ἄρχαία παρῆλθεν, ἰδοὺ γίγονεν καινὰ
a new creation: the old things passed away; lo, have become new
βτὰ πάντα." 18 τὰ δὲ πάντα ἐκ τοῦ θεοῦ, τοῦ καταλλάξαν-
all things: and all things [are] of God, who reconciled

τος ἡμᾶς ἑαυτῷ διὰ ἡσοῦ" χριστοῦ, καὶ δόντος ἡμῖν τὴν
us to himself by Jesus Christ, and gave to us the
διακονίαν τῆς καταλλαγῆς. 19 ὡς ὅτι θεὸς ἦν ἐν χριστῷ
service of reconciliation: how that God was in Christ [the]

κόσμον καταλλάσσων ἑαυτῷ, μὴ λογιζόμενος αὐτοῖς τὰ
world reconciling to himself, not reckoning to them
παραπτώματα αὐτῶν, καὶ θέμενος ἐν ἡμῖν τὸν λόγον τῆς
their offences, and having put in us the word

καταλλαγῆς. 20 ὑπὲρ χριστοῦ οὖν πρεσβεύομεν, ὡς
of reconciliation. For Christ therefore we are ambassadors, as it were
τοῦ θεοῦ παρακαλοῦντος δι' ἡμῶν· δεόμεθα ὑπὲρ χριστοῦ,
God exhorting by us, we beseech for Christ,

καταλλάγητε τῷ θεῷ. 21 τὸν γὰρ" μὴ γινόντα ἁμαρτιαν
Be reconciled to God. For him who knew not sin
ὑπὲρ ἡμῶν ἁμαρτιαν ἐποίησεν, ἵνα ἡμεῖς ἑγινώμεθα" εἰ-
"for us "sin "he made, that we might become righteous

καισὺν ἡθεὺ ἐν αὐτῷ.
of God in him.

6 Συνεργοῦντες δὲ καὶ παρακαλοῦμεν μὴ εἰς κενὸν τὴν
But working together "also "we exhort "not "in "vain "the

χάριν τοῦ θεοῦ δεῖσθαι ὑμᾶς. 2 λέγει γὰρ, Καίρω δεκτὴν
"grace "of God "to "receive "you: (for he saith, In a time accepted

ἐπήκουσά σου, καὶ ἐν ἡμέρᾳ σωτηρίας ἐβροθήσά σοι· ἰδοὺ νῦν
I listened to thee, and in a day of salvation I helped thee; lo, now

καιρὸς εὐπρόσδεκτος. ἰδοὺ νῦν ἡμέρα σωτηρίας. 3 μηδεμίαν
[the] time well-accepted; behold, now [the] day of salvation;) but one
ἐν μηδενὶ διδόντες προσκοπήν, ἵνα μὴ μωρηθῇ ἡ διακονία·
"in "anything "giving "offence, that be not blamed the service;

4 ἀλλ' ἐν παντί "συνιστάμεντες" ἑαυτοὺς ὡς θεοῦ ἐκκλῆροι,
but in everything commending ourselves as God's ministers,

³ μὴ ἐν λττγ. ⁴ — εἰ λττγ.α. ⁵ — δι' ἡμῶν λττγ.α. ⁶ — τὰ πάντα λττγ.α. ⁷ ἡσοῦ

λττγ.α. ⁸ — γὰρ λττγ.α. ⁹ γινώμεθα λττγ.α. ¹⁰ συνιστάντες λττγ.α.

ἐν ὑπομονῇ πολλῇ, ἐν θλίψεσιν, ἐν ἀνάγκαις, ἐν στενο-
 in "endurance "much, in tribulations, in necessities, in straits,
 χωρίαις, 5 ἐν πληγαῖς, ἐν φυλακαῖς, ἐν ἀκαταστασίαις, ἐν
 in stripes, in imprisonments, in commotions, in
 κόποις, ἐν ἀγρυπνίαις, ἐν νηστείαις, 6 ἐν ἀγνόητῃ, ἐν γνώσει,
 labour, in "watchings, in fastings, in pureness, in knowledge,
 ἐν μακροθυμίᾳ· ἐν χρηστότητι, ἐν πνεύματι ἁγίῳ, ἐν ἀγάπῃ
 in long-suffering, in kindness, in [the] "Spirit ἁγίῳ, in love
 ἀνυποκρίτῳ, 7 ἐν λόγῳ ἀληθείας, ἐν δυνάμει θεοῦ,
 unfeigned, in [the] word of truth, in [the] power of God;
 διὰ τῶν ὅπλων τῆς δικαιοσύνης τῶν δεξιῶν καὶ ἀριστερῶν,
 through the arms of righteousness on the right hand and left,
 8 διὰ δόξης καὶ ἀτιμίας, διὰ δυσφημίας καὶ εὐφημίας· ὡς
 through glory and dishonour, through evil report and good report: as
 πλάτυναί, καὶ ἀληθεῖς· 9 ὡς ἀγνοοῦμενοι, καὶ ἐπιγινώσκόμενοι·
 deceivers, and true; as being unknown, and well-known;
 ὡς ἀποθνήσκοντες, καὶ ἰδοὺ ζῶμεν· ὡς παιδευόμενοι, καὶ
 as dying, and lo we live; as disciplined, and
 ἡμὴν θανατοῦμενοι· 10 ὡς λυποῦμενοι, ἀεὶ δὲ χαίροντες· ὡς
 not put to death; as sorrowful, but always rejoicing; as
 πτωχοί, πολλοὺς δὲ πλουτίζοντες· ὡς μηδὲν ἔχοντες, καὶ
 poor, but many enriching; as nothing having, and
 πάντα κατέχοντες.
 all things possessing.

11 Τὸ στόμα ἡμῶν ἀνέφηνεν πρὸς ὑμᾶς, Κορίνθιοι, ἡ
 Our mouth has been opened to you, Corinthians, ἡ
 καρδία ἡμῶν πεπλάτυνται· 12 οὐ στενοχωρεῖσθε ἐν ἡμῖν,
 our heart has been expanded. Ye are not straitened in us,
 στενοχωρεῖσθε· 13 ἐν τοῖς σπλάγχχνι· ὅμων. 13 τὴν δὲ αὐτὴν
 but ye are straitened in your bowels; but the same
 ἀντιμισθίαν, ὡς τέκνοις λέγω, πλατύνθητε καὶ ὑμεῖς.
 [as] recompense, (as to children I speak,) be expanded also ye.

14 Μὴ γίνεσθε ἐτεροζυγούμενοι ἀπίστοις· τίς γὰρ με-
 Be not diversely yoked with unbelievers; for what par-
 τισὶν δικαιοσύνη καὶ ἀνομία; ἢ τίς δὲ κοινωνία φωτὶ
 ticipation [has] righteousness and lawlessness? and what fellowship light
 πρὸς σκότος; 15 τίς δὲ συμφώνησις ἰησοῦ· πρὸς ἡ Βελίαν·
 with darkness? and what concord Christ with Beliar;
 ἢ τίς μερίς πιστῷ μετὰ ἀπίστου; 16 τίς δὲ ἰσχυκατά-
 or what part to a believer with an unbeliever? and what agree-
 μεν· ναφ̄ θεοῦ μετὰ εἰδώλων; ἢ ὑμεῖς γὰρ ναὸς θεοῦ
 ment a temple of God with idols? ye for a temple of God
 "ἵστε· ζῶντος, καθὼς εἶπεν ὁ θεός, "Οτι ἰνοικήσω ἐν
 "are [the] "living, according as "said "God, I will dwell among
 αὐτοῖς, καὶ ἐμπεριπατήσω· καὶ ἔσομαι αὐτῶν θεός, καὶ
 them, and walk among [them]; and I will be their God, and
 αὐτοὶ ἔσονται ἦμοι λαός. 17 διὸ νῦν ἐξέλθετε ἐκ μέσου
 they shall be to me a people. Wherefore come out from the midst
 αὐτῶν καὶ ἀφορίσθητε, λέγει κύριος, καὶ ἀκαθάρτου
 of them and be separated, says [the] Lord, and [the] unclean
 μὴ ὤψρεσθε· κἀγὼ εἰσδέξομαι ὑμᾶς, 18 καὶ ἔσομαι ὑμῖν εἰς
 touch not, and I will receive you; and I will be to you for
 πατέρα, καὶ ὑμεῖς ἔσεσθε μοι εἰς υἱούς καὶ θυγατέρας, λέγει
 a father, and ye shall be to me for sons and daughters, says

out as God's servants — in much patience, in troubles, in emergencies, in difficulties,

5 in stripes, in imprisonments, in riots, in labors, in watchings, in fastings,

6 in pureness, in knowledge, in long-suffering, in kindness, in the Holy Spirit, in true love,

7 in the word of truth, in the power of God, through the weapons of righteousness on the right hand and the left,

8 through glory and dishonor, through evil report and good report — as deceivers, and yet true —

9 as unknown, and yet well-known — as dying, and yet, look, we live! — as flogged, and yet not put to death —

10 as sorrowful, but yet always rejoicing — as poor, but yet enriching many — as having nothing, and yet possessing all things.

11 Our mouth is opened to you, O Corinthians, our heart has been made larger.

12 You are not made narrow in us, but you are cramped in your own bowels.

13 But for the same reward (I speak as to children) be also made larger.

14 Do not be unequally yoked with unbelievers. For what partnership does righteousness have with lawlessness? And what fellowship does light have with darkness?

15 And what agreement does Christ have with Belial? Or what part does a believer have with an unbeliever?

16 And what agreement does a temple of God have with idols? For you are a temple of the living God, even as God said, "I will live in them and walk with them. And I will be their God and they shall be My people."

17 So come out from among them and be separate, says the Lord. Do not touch the unclean and I will receive you.

18 And I will be a Father to you, and you shall be sons and daughters to Me, says the Lord Almighty.

ἢ τίς or what LITTA.

ἰησοῦ of Christ LITTA.

ἡ Βελία Belial SL.

ἵστε·

ἢ ἡμεῖς we LITTA.

ἔσμεν LITTA.

ἔν· T.

ἦ μου of me LITTA.

ἔξέλθετε LITTA.

CHAPTER 7

¹Then, loved ones, having these promises, we should make ourselves clean from every defilement of flesh and spirit, perfecting holiness in the fear of God.

²Make room for us — we have done you no wrong. We have not corrupted anyone. We have not taken advantage of anyone.

³I do not speak to condemn you, for I have said before that you are in our hearts, for us to live together and to die together.

⁴Great is my freedom of speech to you. Great is my glorying on your behalf. I am filled with comfort. I am overflowing with joy at our tribulation.

⁵For, indeed, when we had come into Mac-e-do-ni-a, our flesh had no rest. But we were troubled on every side, with fightings on the outside and fears on the inside.

⁶But the God who comforts those who are brought low comforted us when Titus came.

⁷And not only by his coming, but also by the comfort with which he was comforted in regard to you. For he told us of your longing, your mourning and your eagerness for me, so that I rejoiced all the more.

⁸Because even if I made you sorry in the letter, I do not repent (if even I did repent, for I see that the letter did make you sorry, even if for only an hour).

⁹Now I rejoice, not that you were made sorry, but that you were made sorry to the point of repentance. For you were made sorry in God's way, so that you might not suffer loss by us.

¹⁰For godly sorrow works repentance to salvation, not to be repented of. But the sorrow of the world works death.

¹¹For, look at this same thing (your being made sorry in God's way): What carefulness it worked out in you! What clearing of

κύριος παντοκράτωρ. 7 Ταύτας οὖν ἔχοντες τῆς
[the] Lord Almighty. ²These ³therefore ⁴having
ἐπαγγελίας, ἀγαπητοί, καθαρίσωμεν ἑαυτοὺς ἀπὸ παντός
promises, beloved, we should cleanse ourselves from every
μολυσμοῦ σαρκὸς καὶ πνεύματος, ἐπιτελοῦντες ἀγιωσύνην ἐν
defilement of flesh and spirit, perfecting holiness in
φόβῳ θεοῦ.
fear of God.

2 Χωρήσατε ἡμᾶς· οὐδένα ἠδίκησαμεν, οὐδένα ἐφθάρμεν,
Receive us: no one did we wrong, no one did we corrupt,
οὐδένα ἐπλεονεκτήσαμεν. 3 Ὅτι πρὸς κατακρίσιν¹ λέγω·
no one did we overreach. Not for condemnation I speak,
προεῖρηκα· γὰρ ὅτι ἐν ταῖς καρδίαις ἡμῶν ἴστε εἰς τὸ συν-
for I have before said that in our hearts ye are, for to die
αποθανεῖν καὶ ⁴σὺζῆν. 4 πολλὴ μοι παρρησία πρὸς
together and to live together. Great [is] to me boldness towards
ὑμᾶς, πολλὴ μοι κούχησις ὑπὲρ ὑμῶν· πεπληρωμαι
you, great to me boasting in respect of you; I have been filled
τῇ παρακλήσει, ὑπερπερισσεύομαι τῇ χαρᾷ ἐπὶ πάσῃ τῇ
with encouragement; I overflow with joy at all

θλίψει ἡμῶν. 5 Καί· γὰρ ἐλθόντων ἡμῶν εἰς Μακεδονίαν,
our tribulation. For indeed, ⁶having come we into Macedonia,
οὐδέμιαν ἔσχηκεν² ἀνεῖςιν ἡσάρξ· ἡμῶν, ἀλλ' ἐν παντί
not any ³had ⁴ense ⁵our flesh, but in every [way]
θλιβόμενοι· ἐξωθεν μάχαι, ἐξωθεν φόβοι. 6 ἀλλ' ὁ
being oppressed; without contentions, within fears. But he who
παρακλῶν τοὺς ταπεινοὺς παρεκάλεσεν ἡμᾶς ὁ θεὸς ἐν τῇ
encourages those brought low encouraged us— God—by the
παρουσία Τίτου· 7 οὐ μόνον· δὲ ἐν τῇ παρουσίᾳ αὐτοῦ, ἀλλὰ
coming of Titus; and not only by his coming, but

καὶ ἐν τῇ παρακλήσει ἣν παρεκλήθη ἐφ' ὑμῖν,
also by the encouragement with which he was encouraged as to you;
ἀναγγέλλων ἡμῖν τὴν ὑμῶν ἐπιπόθησιν, τὸν ὑμῶν δούλον,
relating to us your longing, your mourning.
τὸν ὑμῶν ζῆλον ὑπὲρ ἐμοῦ, ὥστε με μάλλον χαρῆσαι. 8 Ὅτι
your zeal for me; so as for me the more to be rejoiced. For
εἰ καὶ ἐλύπησα ὑμᾶς ἐν τῇ ἐπιστολῇ, οὐ μεταμέλομαι, εἰ καὶ
if also I grieved you in the epistle, I do not regret [it], if even
μεταμελόμην· βλεπω· γὰρ ὅτι ἡ ἐπιστολὴ ἡ ἐκείνη εἰ καὶ πρὸς
I did regret; for I see that that epistle, if even for
ᾠραν ἐλύπησεν ὑμᾶς, 9 νῦν χαίρω, οὐχ ὅτι ἐλυπήθητε, ἀλλ'
an hour, grieved you. Now I rejoice, not that ye were grieved, but
ὅτι ἐλυπήθητε εἰς μετάνοιαν· ἐλυπήθητε γὰρ κατὰ θεόν,
that ye were grieved to repentance; for ye were grieved according to God,

ἵνα ἐν μηδενὶ ζημιώθητε ἐξ ἡμῶν. 10 ἡ γὰρ κατὰ
that in nothing ye might suffer loss by us. For the ¹¹according to
θεὸν λύπη μετάνοιαν εἰς σωτηρίαν ὁρμησάμενον· κατε-
God ²grief repentance to salvation not to be regretted works
γράφεται· ἡ δὲ τοῦ κόσμου λύπη θάνατον καταργάζεται·
out; but the ³of the ⁴world ⁵grief death works out.

11 Ἰδοὺ γὰρ αὐτὸ τοῦτο τὸ κατὰ θεὸν λυπηθῆναι ὑμᾶς,¹
For ²to, this same thing, according to God ³to have ⁴been ⁵grieved you,
ποσὴν κατεργάσατο· ὑμῖν σπουδῇ, ἀλλὰ ἀπολογία,
how much ⁶it worked out ⁷in you ⁸diligence, but [what] defence,

¹ πρὸς κατακρίσιν οὐ ΛΤΓΑ.
² ἐργάζεται works LIT:AW.

³ σὺζῆν LIT:TA.
⁴ — ὑμᾶς LIT:[A].

⁵ ἐσχεν LIT.
⁷ κατηργάσατο T.

⁸ — γὰρ ὅτι [L]IT.
⁹ + [in] L.

ἀλλὰ ἀγανάκτησιν, ἀλλὰ φόβον, ἀλλὰ ἐπιπόθησιν, ἀλλὰ
but indignation, but fear, but longing, but
ζῆλον, ἀλλὰ ἐκδίκησιν· ἐν παντί συνεστήσατε ἑαυτοῖς
zeal, but vengeance! in every [way] ye proved yourselves
ἀγνοεῖς εἶναι ἐν τῇ πράγματι. 12 ἄρα εἰ καὶ ἔγραψα ὑμῖν,
"pure" 'to 'be in the matter. Then if also I wrote to you,

οὐχ εἰς ἐκεῖνον τοῦ ἀδικήσαντος, οὐδὲ εἰς ἐκεῖνον τοῦ
not for the sake of him who did wrong, nor for the sake of him who
ἀδικηθέντος· ἀλλὰ εἰς ἐκεῖνον τοῦ φανερωθῆναι τὴν σπουδὴν
suffered wrong, but for the sake of "being" manifested "diligence
ὑμῶν" ἐν τῇ ἐπὶ ἡμῶν πρὸς ὑμᾶς ἐν ὧπτιον τοῦ θεοῦ.
"yours" which ["is] "for us to you before God.

13 Διὰ τοῦτο παρακεκλήμεθα ἐπὶ τῇ παρακλήσει
On account of this we have been encouraged in "encouragement

ὑμῶν· περισσοτέρως ἢ μᾶλλον ἐχάρημεν ἐπὶ τῇ χαρᾷ
"yours," and the more abundantly rather we rejoiced at the joy

Τίτου, ὅτι ἀναπέπνυται τὸ πνεῦμα αὐτοῦ ἀπὸ πάντων
of Titus, because has been refreshed his spirit by all

ὑμῶν. 14 ὅτι εἰ τι αὐτῷ ἐπὶ ὑμῶν κεκαύχηται, οὐ
of you. Because if anything to him about you I have boasted, not

κατὰσχρήσιν· ἀλλ' ὡς πάντα ἐν ἀληθείᾳ ἐλάλησαμεν
"I" was put to shame; but as all things in truth we spoke

ὑμῖν, οὕτως καὶ ἡ καύχησις ἡμῶν ἵπ' ἐπὶ Τίτῳ
to you, so also the boasting of us which [was] to Titus

ἀληθὲς ἐγενήθη· 15 καὶ τὰς πλάγγνας αὐτοῦ περισσοτέρως
truth became; and his bowels more abundantly

εἰς ὑμᾶς ἐστίν, ἀναμνησσκομένου τὴν πάντων ὑμῶν
towards you are, remembering the "of" all "of" you

ὑπακοήν, ὡς μετὰ φόβου καὶ τρόμου ἐδίδαξθε αὐτόν.
"obedience," how with fear and trembling ye received him,

16 χαίρω ὅτι ἐν παντί θαρρῶ ἐν ὑμῖν.
I rejoice that in everything I am confident in you.

8 Γνωρίζομεν δὲ ὑμῖν, ἀδελφοί, τὴν χάριν τοῦ θεοῦ τὴν
But we make known to you, brethren, the grace of God which

δεδομένην ἐν ταῖς ἐκκλησίαις τῆς Μακεδονίας· 2 ὅτι ἐν πολλῇ
has been given in the assemblies of Macedonia; that in much

δοκίμῃ θλίψεως ἡ περισσεία τῆς χαρᾶς αὐτῶν καὶ ἡ κατὰ
proof of tribulation the abundance of their joy and

βάθους πτωχείας αὐτῶν ἐπερίσσεισεν εἰς τῶν πλοῦτον· 3 τῆς
"deep" "poverty" "their" abounded to the riches

ἀπλότητος αὐτῶν· 3 ὅτι κατὰ δύναμιν, μαρτυρῶ,
of their liberality. For according to [their] power, I bear witness,

καὶ ὑπὲρ δύναμιν αὐθαίρετοι, 4 μετὰ πολ-
and beyond [their] power (they were) willing of themselves, with much

λῆς παρακλήσεως δεόμενοι ἡμῶν τὴν χάριν καὶ τὴν κοινωνίαν
entreaty beseeching of us, "the" "grace" and "the" fellowship

τῆς δικαιοσύνης τῆς εἰς τοὺς ἁγίους ῥέξασθαι ἡμᾶς·
"of" the "service" "which" ["was] "for" the "saints" "for" us "to" receive.

5 οἱ οὗ καθὼς ἠλπίσαμεν, ἀλλ' ἑαυτοὺς ἔδωκαν πρῶ-
And not [only] according as we hoped, but themselves they gave first

τον τῷ κυρίῳ, καὶ ἡμῖν διὰ θελήματος θεοῦ 6 εἰς τὸ παρα-
to the Lord, and to us by [the] will of God. So that "ex-

yourselves! What anger! What fear! What desire! What eagerness! Nay what punishment! In every way you have proved yourselves to be clear in the matter.

12 So then even if I wrote to you, it was not for the sake of him who did wrong (nor for the sake of him who suffered wrong,) but so that our care for you in the sight of God might appear to you.

13 For this reason we have been comforted in your comfort. And much more fully have we rejoiced over the joy of Titus, because his spirit has been refreshed by all of you.

14 For if I have boasted anything to him about you, I was not put to shame. But as we spoke all things in truth to you, so also our boasting before Titus turned out to be truth.

15 And his tender feelings towards you are far greater, remembering the obedience of you — how you received him with fear and trembling.

16 So I am joyful that in everything I am fully assured in you.

CHAPTER 8

1 But we make known to you, brothers, the grace of God which has been given in the churches of Mac-e-do-ni-a —

2 that in a great testing-time of trouble, the overflowing of their joy and their deep poverty multiplied to the riches of their generous giving.

3 For I testify that as they were able, and beyond their ability, they were willing —

4 with great desire begging us, for us to receive the grace and the fellowship of the ministry which was for the saints.

5 And not as we hoped, but they gave themselves first to the Lord and to us, by the will of God.

6 So we called on Titus, that even as he

* ἀλλὰ LITTA.W.

* ἡμῶν OUT EG.

* ἡμῶν OUT LITTA.W.

* + οὐν. therefore E.

DLITTA.W.

b — ἐν (read τῷ in the) [L]ITTA.W.

* + δε and (id) commencing a sentence at ἐν LITTA.W.

1 — δε and LITTA.W.

* τὸ πλοῦτος LITTA.W.

* ἀλλὰ TIT.

c EKEKEV LITTA.

* + δε and (id) commencing a sentence at ἐν LITTA.W.

* ἡμῶν of you L.

* ἀλλὰ TIT.

* ἀλλὰ TIT.

d ἀλλὰ TIT.

* + δε and (id) commencing a sentence at ἐν LITTA.W.

* ἡμῶν of you L.

* ἀλλὰ TIT.

* ἀλλὰ TIT.

began before, so also he should complete this grace to you too.

⁷But even as you excel in everything — in faith and speech and knowledge and all eagerness and in your love to us — in this grace you should excel also.

⁸I do not speak according to a command, but through the eagerness of others, and testing of the truthfulness of your love.

⁹For you know the grace of our Lord Jesus Christ, that being rich He became poor for your sake, so that you might be made rich by His being poor.

¹⁰And I give my judgment in this matter, for this is good for you, who began before not only to do, but also to be willing a year before.

¹¹But now finish the doing of it so that as there was a readiness to be willing, so, too, a completion now giving out of all you own.

¹²For if there is a willing mind, it is accepted according to what a man may have — not according to what he does not have.

¹³For it is not that I intend for others to be eased and for you to be burdened,

¹⁴but of equality — now your surplus for their need — also, then, their surplus may be for your need, so that there should be an equality.

¹⁵Even as it has been written, "He that gathered much had nothing left over, and he that gathered little did not lack anything."

¹⁶But thanks to God, who gives the same care for you in the heart of Titus.

¹⁷For, indeed, he accepted the call, but being more eager, of his own accord he went out to you.

¹⁸And we sent with him the brother whose praise in the gospel is in all the churches.

¹⁹And not only so, but also he had been chosen by the churches as our traveling

καλέσαι ἡμᾶς Τίτον, ἵνα καθὼς προενήρξατο, οὕτως καὶ
horted ^{we} Titus, that according as he before began, so also

ἐπιτελέσῃ εἰς ὑμᾶς καὶ τὴν χάριν ταύτην. 7 Ἄλλ' ὥσπερ
he might complete with you also this grace. But even as

ἐν παντὶ περισσεύετε, πίστει, καὶ λόγῳ, καὶ γνῶσει, καὶ
in every [way] ye abound, in faith, and word, and knowledge, and

πάσῃ σπουδῇ, καὶ τῇ ἐξ ὑμῶν ἐν ἡμῖν ἀγάπῃ, ἵνα καὶ ἐν
all diligence, and in the ^{from you} ^{to us} love, that also in

ταύτῃ τῇ χάριτι περισσεύητε· οὐ κατ' ἐπιταγὴν λέγω,
this grace ye should abound. Not according to a command do I speak,

ἀλλὰ διὰ τῆς ἐτέρων σπουδῆς καὶ τῆς ὑμετέρας ἀγάπης
but through the ^{of others} diligence and the ^{of your} love

γνώσιον δοκιμάζων· 9 γινώσκετε γὰρ τὴν χάριν τοῦ κυρίου
^{genuineness} proving. For ye know the grace of ^{of Lord}

ἡμῶν Ἰησοῦ χριστοῦ, ὅτι δι' ὑμᾶς ἐπώρηνεν
^{our} Jesus Christ, that ^{for the sake of you} he ^{became} ^{poor}

πλούσιος ὢν, ἵνα ὑμεῖς τῇ ἐκείνου πτωχείᾳ πλουτήσητε.
^{rich} ^{being}; that ye ^{by his poverty} might be enriched.

10 καὶ γνώμην ἐν ταύτῃ δίδωμι· τοῦτο γὰρ ὑμῖν συμφέρει.
And a judgment in this. I give, for this ^{for you} is profitable.

οὐ γινεται οὐ μόνον τὸ ποιῆσαι, ἀλλὰ καὶ τὸ θέλειν προηρ-
^{who} not only the doing, but also the being willing began

ξασθε ἀπὸ πένης. 11 νυνὶ δὲ καὶ τὸ ποιῆσαι ἐπιτελεῖσθε,
before a year ago. But now also ^{the} ^{doing} ^{completing}

ὅπως καθάπερ ἡ προθυμία τοῦ θέλειν, οὕτως καὶ
so that even as [there was] the readiness of the being willing, so, also

τὸ ἐπιτελεῖσαι ἐκ τοῦ ἔχειν. 12 Εἰ γὰρ ἡ προθυμία πρό-
the completing out of that [ye] have. For if the readiness is ^{pro}

κειται, καθὼς ἴσως ἔχῃ τις εὐπρόσδεκτος, οὐ καθὼς
sent, according as ^{may have} anyone [he is] accepted, not according as

οὐκ ἔχει. 13 οὐ γὰρ ἵνα ἄλλοις ἀνεσις, ὑμῖν δὲ
he has not. For [it is] not that to others [there may be] ease, but for you

θλίψις· ἀλλ' ἐξ ἰσότητος, ἐν τῇ νῦν καιρῷ τοῦ ὑμῶν περισ-
pressure, but of equality, in the present time your ^{abun-}

σευμα εἰς τὸ ἐκείνων ὑστέρημα, 14 ἵνα καὶ τὸ ἐκείνων περισ-
dances for their deficiency, that also their abund-

σευμα γένηται εἰς τὸ ὑμῶν ὑστέρημα· ὅπως γένηται
dances may be for your deficiency, so that there should be

ἰσότης. 15 καθὼς γέγραπται, Ὁ τὸ πολὺ οὐκ
equality. According as it has been written, He that [gathered] much ^{has}

ἐπλεόνασεν· καὶ ὁ τὸ ὀλίγον οὐκ ἠλαττόνησεν.
^{had} over, and he that [gathered] little did not lack.

16 Χάρις δὲ τῷ θεῷ. τῷ "οὐδόντι" τὴν αὐτὴν σπουδὴν ὑπὲρ
But thanks to God, who gives the same diligence for

ὑμῶν ἐν τῇ καρδίᾳ Τίτου. 17 ὅτι τὴν μὲν παράκλησιν ἐ-
you in the heart of Titus. For the ^{indeed} exhortation be

δέξατο, σπουδαιότερος δὲ ὑπάρχων, αἰθαίρετος ἐξήλθεν
received, but more diligent being, of his own accord he went out

πρὸς ὑμᾶς. 18 συνεπέψαμεν δὲ μετ' αὐτοῦ τὸν ἀδελφόν
to you. But we went with him the brother

ὃς ὁ ἐπαινος ἐν τῷ εὐαγγελίῳ διὰ πάντων τῶν ἐκ-
of whom the praise [is] in the glad tidings through all the as-

κλησιῶν. 19 οὐ μόνον δέ, ἀλλὰ καὶ χαριστονηθεὶς ὑπὸ τῶν
assemblies; and not only [so], but also having been chosen by the

* ἡμετέρας of our E. * ὢν T.
but LITTAIA. * δούτι γὰρ W.

t — τις (read ἔχῃ he may have) LITTAU.
— τὸν ἀδελφὸν μετ' αὐτοῦ T.

▼ — δέ

ἐκκλησιῶν συνῆκδομος ἡμῶν ἴσὺν¹ τῇ χάριτι ταύτῃ τῇ
 assemblies [is] our fellow-traveller with this grace, which [is]
 διακονοῦμένη ὑφ' ἡμῶν πρὸς τὴν αὐτοῦ² τοῦ κυρίου δόξαν
 served by us to the 'himself' of 'the' 'Lord' 'glory',
 καὶ προθυμίαν ὑμῶν³ 20 στελλόμενοι τοῦτο, μή
 and [a witness of] 'readiness' 'your'; avoiding this, lest
 τις ἡμᾶς μωμησῇται ἐν τῇ ἀδρότητι ταύτῃ τῇ διακονοῦ-
 anyone us should blame in this abundance which [is] served
 μέντῃ ὑφ' ἡμῶν 21⁴ προσοοῦμενοι⁵ καλὰ οὐ μόνον ἐνώπιον
 by us; providing things right not only before
 κυρίου, ἀλλὰ καὶ ἐνώπιον ἀνθρώπων. 22 Συνεπέψαμεν δὲ
 [the] Lord, but also before men. And we sent with
 αὐτοῖς τὸν ἀδελφὸν ἡμῶν ὃν ἰδοκμάσαμεν ἐν πολλοῖς πολ-
 them our brother whom we proved in many things often
 λάκις σπουδαῖον ὄντα, νυνὶ δὲ πολὺ σπουδαιότερον πεποι-
 diligent to be, and now much more diligent by the 'con-
 θῆσει πολλῇ τῇ εἰς ὑμᾶς. 23 εἴτε ὑπὲρ Τίτου,
 fidelity 'great' which [is] towards you. Whether as regards Titus,
 κοινωνῶς ἐμὸς καὶ εἰς ὑμᾶς συνεργός⁶ εἴτε ἀδελφοὶ
 [the is] 'partner' 'my' and for you a fellow-worker; or 'brethren'
 ἡμῶν, ἀπόστολοι ἐκκλησιῶν, δόξα χριστοῦ. 24 Τὴν
 'our, [they are] messengers of assemblies, 'glory' 'Christ's'. The

οὖν ἐνδείξειν τῆς ἀγάπης ὑμῶν, καὶ ἡμῶν καυχήσεως ὑπὲρ
 'therefore' 'proof' of your love, and of our boasting about
 ὑμῶν, εἰς αὐτοὺς ἐνδείξασθε⁷ 4 καὶ εἰς πρόσωπον τῶν ἐκκλησιῶν.
 you, 'to' 'them' 'show' 'ye' and in face of the assemblies.

9 Περί μέν γάρ τῆς διακονίας τῆς εἰς τοὺς ἁγίους
 For concerning the service which [is] for the saints

περισσὸν μοι ἔστιν τὸ γράφειν ὑμῖν. 2 Ἦδα γὰρ τὴν προθυ-
 superfluous for me it is writing to you. For I know 'readi-

μίαν ὑμῶν ἣν ὑπὲρ ὑμῶν καυχώμαι Μακεδόσιν, ὅτι
 ness 'your' which concerning you I boast of to Macedonians; that

'Ἀγαθὰ παρεσκευάσται ἀπὸ πέρσι⁸ καὶ ὅς⁹ ἐξ¹⁰ ὑμῶν ζήλος
 'A-chai-a has been prepared a year ago, and the 'of' 'you' 'zeal'

ἠρέθισεν τοὺς πλείονας. 3 ἐπεμψα δὲ τοὺς ἀδελφούς, ἵνα μὴ
 'lest perhaps I should come with me Macedonians, and find you
 πρόξω¹¹ τὸ καύχημα ὑμῶν τὸ ὑπὲρ ὑμῶν κενωθῇ ἐν τῷ
 our boasting which [is] about you should be made void in

μέρει τούτῳ¹² ἵνα καθὼς ἔλεγον, παρεσκευασμένοι ἦτε,
 this respect, that according as I said, prepared ye may be;

4 μήπως ἐὰν ἔλθωσιν σὺν ἐμοὶ Μακεδόνες, καὶ εὕρωσιν ὑμᾶς
 'lest perhaps if should come with me Macedonians, and find you

ἀπαρασκευάστους, καταίσχυνθῶμεν ἡμεῖς, ἵνα μὴ λέγωμεν
 unprepared, 'should' 'be' 'put' 'to' 'shame' 'we, (that we may not say

ὑμεῖς, ἐν τῇ ὑποστάσει ταύτῃ τῆς καυχήσεως. 5 ἀναγκαῖον
 ye,) in this confidence of boasting. Necessary

οὖν ἡγήσασθαι παρακαλεῖσαι τοὺς ἀδελφούς ἵνα προέλ-
 therefore I esteemed [it] to exhort the brethren that they should

θῶσιν¹³ εἰς¹⁴ ὑμᾶς, καὶ προκαταρτίσωσιν τὴν¹⁵ προκατα-
 go before to you, and should complete beforehand 'fore-

γεμμένην¹⁶ εὐλογίαν ὑμῶν ταύτην ἵτοίμην εἶναι οὕτως ὥς
 anointed 'blessing' 'your' 'this' 'ready' 'to' 'be' thus as

companion with this gift which is managed by us to the glory of the Lord Himself and your willing mind.

20 We are arranging this for fear that anyone should blame us in this rich collection which is managed by us,

21 providing all things honest, not only in the sight of the Lord, but also in the sight of men.

22 And we sent our brother with them, whom we often proved to be earnest in many things, and now much more earnest by the great assurance which I have toward you.

23 If anyone asks about Titus, he is my partner and fellow-helper for you — or our brothers, they are messengers of the churches, the glory of Christ.

24 So demonstrate to them and before the churches the proof of your love and of our boasting about you.

CHAPTER 9

1 For as to the ministry which is for the saints, it is not necessary for me to write you

2 — for I know your readiness of mind, of which I boast to the Mac-e-do-ni-ans concerning you, that A-chai-a was ready a year ago. And your eagerness aroused very many.

3 Yet I sent the brothers for fear that our boasting (which is about you) should be in vain in this respect, so that as I said you may be ready —

4 fearing that perhaps the Mac-e-do-ni-ans should come with me and find you not ready. We (not to say you) would be put to shame in this confident boldness.

5 So I judged it needful to call on the brothers, that they should go in advance to you and collect beforehand your promised gift. The same is to be ready as a blessing, and not as of selfishness.

¹ ἐν ἰ. Λ. τ. α. w. ² — αὐτοῦ Λ. τ. α. w. ³ ἡμῶν ο. ι. γ. Λ. τ. α. w. ⁴ προσοοῦμεν γὰρ ἵπ. w. we provide Λ. τ. α. w.; προσοοῦμενοι γὰρ ο. ⁵ ἐνδείκνυμεν shewing Λ. τ. α. w. ⁶ — καὶ ο. ι. γ. Λ. τ. α. w. ⁷ τὸ τ. τ. ⁸ — ἐξ (read ὑμῶν of you) ἰ. τ. τ. (A). ⁹ — τῆς καυχήσεως ο. ι. γ. Λ. τ. α. w. ¹⁰ πρὸς Λ. τ. α. w. ¹¹ προκαταρτίσασθαι before promised Λ. τ. α. w.

⁶But this is true, he that sows very little shall also reap very little. And he who sows with blessings shall also reap with blessings.

⁷Each one give as he purposes in his heart, not out of sorrow or out of need, for God loves a cheerful giver.

⁸For God is able to make every grace increase abundantly to you, so that in every way you will always have enough of every kind and may increase in every good work.

⁹Even as it has been written, "He has scattered abroad, he has given to the poor, his righteousness remains forever."

¹⁰Now He that supplies seed to the sower and bread for eating, may He supply you and may He multiply your sowing, and may He increase the fruits of your righteousness

¹¹so that in every way you may be enriched to every kind of generous giving, which truly works out through us thanksgiving to God.

¹²Because the ministry of this service is not only fully supplying the needs of the saints, but also multiplying over and over through many thanksgivings to God.

¹³So through the proof of this service, they are glorifying God for your freely expressed obedience to the gospel of Christ and generous giving of the fellowship towards them and towards all.

¹⁴And in their prayer for you is a longing for you, because of the overflowing grace of God on you.

¹⁵Now thanks to God for His unspeakable free gift.

CHAPTER 10

¹Now I myself, Paul, call on you by the meekness and gentleness of Christ — I, who indeed to look on am lowly among you, but absent, I am bold toward you.

²I ask, however, that when I am present I may not be bold with the confidence with which I think to be daring against some, who

εὐλογίαν, ^{καὶ} μὴ ὥσπερ ^{πλεονεξίαν}. 6 Τοῦτο δέ, ὁ ^ἓ blessing, and not as [of] covetousness. But this [I say], be that ^ἓ σπείρων φειδομένως, φειδομένως καὶ θερίσει· καὶ ὁ σπείρων ^ἓ sows sparingly, sparingly also shall reap; and he that sows

ἐπ' εὐλογίας, ἐπ' εὐλογίας καὶ θερίσει. 7 ἕκαστος καθὼς ^ἓ on blessings, on blessings also shall reap; each according as ^ἓ "προαίρειται" τῇ καρδίᾳ· μὴ ἐκ λύπης ἢ ἐξ ἀνάγκης· ἢ ἡλάρων ^ἓ he purposes in the heart; not grievously, or of necessity; "a" cheerful

γὰρ δότην ἀγαπᾷ ὁ θεός. 8 ὁ δυνάτορ δέ ^ἓ for giver "loves" God. For able [is] God every grace ^ἓ περισσεύσαι εἰς ὑμᾶς, ἵνα ἐν παντί πάντοτε πᾶσαν ^ἓ to make abound towards you, that in every [way] always all

αὐτάρκειαν ἔχοντες, περισσεύετε εἰς πᾶν ἔργον ἀγαθόν ^ἓ sufficiency having, ye may abound to every "work" good; ^ἓ 9 καθὼς γέγραπται, Ἐσκόρπισεν, ἔδωκεν τοῖς πείνησιν ^ἓ according as it has been written, He scattered abroad, he gave to the poor,

ἡ δικαιοσύνη αὐτοῦ μένει εἰς τὸν αἰῶνα. 10 Ὁ δὲ ἐπιχορηγῶν ^ἓ his righteousness abides for ever. Now he that supplies ^ἓ σπέρμα ^ἓ seed to him that sows and bread for eating may he supply

καὶ πληθύναι ^ἓ καὶ πληθύναι τὸν σπόρον ὑμῶν, καὶ αὐξήσαι ^ἓ καὶ αὐξήσαι τὰ γενήματα ^ἓ and may he multiply your sowing, and may he increase the fruits ^ἓ ματα ^ἓ της δικαιοσύνης ὑμῶν. 11 ἐν παντί πλουτιζόμενοι ^ἓ of your righteousness; in every [way] being enriched

εἰς πᾶσαν ἀπλότητα, ἥτις κατεργάζεται ^ἓ εἰς πᾶσαν ἀπλότητα, ἥτις κατεργάζεται δι' ἡμῶν εὐχαρισ- ^ἓ to all liberality, which works out through us thanks- ^ἓ τριαν ^ἓ τριαν τῷ θεῷ 12 ὅτι ἡ διακονία της λειτουργίας ταύτης ^ἓ giving to God. Because the service of this ministrations ^ἓ οὐ μόνον ἐστὶν προσαναπληροῦσα τὰ ὑστερήματα τῶν ἁγίων, ^ἓ not only is completely filling up the deficiencies of the saints,

ἀλλὰ καὶ περισσεύουσα διὰ πολλῶν εὐχαριστιῶν τῷ θεῷ ^ἓ ἀλλὰ καὶ ἀποβύουσα διὰ πολλῶν εὐχαριστιῶν τῷ θεῷ ^ἓ but also abounding through many thanksgivings to God; ^ἓ 13 διὰ της δοκιμῆς της διακονίας ταύτης δοξάζοντες τὸν ^ἓ through the proof of this service [they] glorifying τὸν ^ἓ θεὸν ἐπὶ τῇ ὑποταγῇ της ὁμολογίας ὑμῶν εἰς τὸ εὐαγγέλιον ^ἓ God at the subjection, by your confession, to the glad tidings

τοῦ χριστοῦ, καὶ ἀπλότητι της κοινωνίας εἰς αὐτοὺς καὶ ^ἓ of the Christ, and liberality of the communication towards them and ^ἓ εἰς πάντας, 14 αὐτῶν δέησει ὑπὲρ ὑμῶν, ἐπιποθοῦν- ^ἓ towards all; and in their supplication for you, a longing ^ἓ των ὑμᾶς διὰ τὴν ὑπερβάλλουσιν χάριν τοῦ θεοῦ ἰφ' ^ἓ for you, on account of the surpassing grace of God upon

ὑμῶν. 15 χάρις ὀδεῖ ^ἓ ὑμῶν. 15 χάρις ὀδεῖ τῷ θεῷ ἐπὶ τῇ ἀνεκδιήγητῳ αὐτοῦ δωρεᾷ. ^ἓ you. Now thanks [be] to God for "inexpressible" this free gift. ^ἓ 10 Αὐτός δέ ἐγὼ Παῦλος παρακαλῶ ὑμᾶς διὰ της "πρό- ^ἓ Now "myself" I Paul exhort you by the meek-

τητος" καὶ ἐπιεικείας τοῦ χριστοῦ, ὃς κατὰ πρόσωπον μὲν ^ἓ ness and gentleness of the [Christ, who as to appearance [and]] ^ἓ ταπεινὸς ἐν ὑμῖν, ἀπών δὲ θαρρῶ εἰς ὑμᾶς 2 δέομαι δὲ ^ἓ ταπεινὸς ἐν ὑμῖν, ἀπών δὲ θαρρῶ εἰς ὑμᾶς 2 δέομαι δὲ ^ἓ moan among you, but absent am bold towards you; but I beseech

τὸ μὴ παρὼν θαρρῶσαι τῇ πεποιθήσει ^ἓ τὸ μὴ παρὼν θαρρῶσαι τῇ πεποιθήσει ^ἓ that "not" being "present" I "should be bold with the confidence with which

⁶ — καὶ τ. ¹ ὥς GLTTAW. ² προήρηται he has purposed LITAW. ³ δυνατεὶ δὲ ⁴ For is able LITAW. ⁵ σπείρων LIT. ⁶ χορηγῶσαι will supply GLTTAW. ⁷ πληθύνει ⁸ will multiply GLTAW; πληθύνει multiplies TR. ⁹ αὐξήσει will increase GLTTAW. ¹⁰ γενη- ¹¹ ματα GLTTAW. ¹² [τῷ] L. ¹³ — δὲ NOW LITAW. ¹⁴ πρῶτος LITAW.

λογίζομαι τολμήσαι ἐπὶ τινὰς τοὺς λογιζομένους ἡμᾶς ὡς
I reckon to be daring towards some who reckon of us as
κατὰ σάρκα περιπατοῦντας. 3 ἐν σαρκὶ γὰρ περιπατοῦντες,
according to flesh walking. For in flesh walking,

οὐ κατὰ σάρκα στρατευόμεθα. 4 τὰ γὰρ ὄπλα τῆς στρα-
not according to flesh do we war. For the arms of war-
τίας^α ἡμῶν οὐ σαρκικά, ἀλλὰ δυνατὰ τῷ θεῷ πρὸς
fare our [are] not fleshly, but powerful through God to [the]

καθαίρειν ὀχυρωμάτων. 5 λογισμοὺς καθαιρούντες καὶ πᾶν
overthrow of strong-holds; reasonings overthrowing and every
ὑψίωμα ἐπαίρομενον κατὰ τῆς γνώσεως τοῦ θεοῦ, καὶ αἰχμα-
high thing lifting itself up against the knowledge of God, and leading
λωτίζοντες πᾶν νόημα εἰς τὴν ὑπακοὴν τοῦ χριστοῦ, 6 καὶ
captivity every thought into the obedience of the Christ; and
ἐν ἐτοιμίᾳ ἔχοντες ἐκδικῆσαι πᾶσαν παρακοήν, ὅταν πλη-
in readiness having to avenge all disobedience, when may have

ρωθῇ ὑμῶν ἡ ὑπακοή. 7 Τὰ κατὰ πρόσωπον
been fulfilled your obedience. The things according to appearance
βλέπεις; εἰ τις πέποιθεν ἐαυτῷ χριστοῦ εἶναι, τοῦτο
do ye look at? If anyone is persuaded in himself of Christ to be, this
λογιζέσθω πάλιν ἑαυτοῦ, ὅτι καθὼς αὐτὸς χριστοῦ,
let him reckon again of himself, that according as he [is] of Christ,

οὔτως καὶ ἡμεῖς χριστοῦ. 8 ἐάν τε γὰρ καὶ περισ-
so also [are] we of Christ. For and if even more as-
σώτερόν τι καυχῶμαι περὶ τῆς ἐξουσίας ἡμῶν, ἥς
undoubtedly somewhat I should boast concerning our authority, which
ἔδωκεν ὁ κύριος ἡμῖν εἰς οἰκοδομὴν καὶ οὐκ εἰς καθαίρειν
gave the Lord to us for building up and not for overthrowing
ὑμῶν, οὐκ αἰσχυρήσομαι 9 ἵνα μὴ δόξω ὡς ἀνιφοβεῖν
you. I shall not be put to shame; that I may not seem as if frightening
ὑμᾶς διὰ τῶν ἐπιστολῶν. 10 ὅτι αἱ ἐπιστολαί,
you by means of epistles: because the epistles,

φησὶν, βαρεῖαι καὶ ἰσχυραί· ἡ δὲ παρουσία τοῦ σώματος
says he, [are] weighty and strong, but the presence of the body
ἀσθενής, καὶ ὁ λόγος ἱξουθενήμενος. 11 τοῦτο λογιζέσθω
weak, and the speech naught. This let reckon
ὁ τοιοῦτος, ὅτι οἳ ἐσμεν τῷ λόγῳ δι' ἐπιστολῶν ἀπόντες,
such as we are in word by epistles being absent,

τοιούτοι καὶ παρόντες τῷ ἔργῳ. 12 Οὐ γὰρ τολμῶμεν
such [we are] also being present in deed. For not dare we

ἐγκρίναι ἢ συγκρίναι ἑαυτοὺς τισιν τῶν ἑαυτοὺς συν-
rank among or compare with ourselves some who themselves com-
ιστανόντων, ἀλλὰ αὐτοὶ ἐν ἑαυτοῖς ἑαυτοὺς μετροῦντες, καὶ
mend; but these by themselves themselves measuring, and
συγκρίνοντες ἑαυτοὺς ἑαυτοῖς, οὐ συνιούσιν. 13 ἡμεῖς
comparing themselves with themselves, do not understand. We

ἐξ οὐχί εἰς τὰ ἀμέτρα καυχούμεθα, ἀλλὰ κατὰ
now not to the things beyond measure will boast, but according to
τὸ μέτρον τοῦ κανόνος ὃ ἐμέρισεν ἡμῖν ὁ θεὸς μέτρον
the measure of the rule which divided to us the God of measure
ἐφικισθαι ἀχρι καὶ ὑμῶν. 14 οὐ γὰρ ὡς ἐφικνούμενοι εἰς
to reach to also you. Not for as not reaching to

judge us as walking according to the flesh.

³For even if we are walking according to the flesh, we do not war according to the flesh.

⁴For the weapons of our warfare are not fleshly, but mighty through God to the pulling down of strongholds,

⁵overthrowing imaginations and every high thing lifting itself up against the knowledge of God — and bringing into captivity every thought to the obedience of Christ —

⁶and having a readiness to avenge all who refuse to obey, as soon as you have fulfilled your obedience.

⁷Do you look at things according to the outward appearance? If anyone is certain within himself that he is Christ's, let him think this again within himself — that even as he is Christ's, so also are we Christ's.

⁸Yes, even if I should boast somewhat more fully about our authority (which the Lord gave us for building up and not for pulling you down) I will not be put to shame ⁹so that I may not seem to be frightening you by letters:

¹⁰Because (he says) truly Paul's letters are weighty and strong, but the presence of his body is weak and his speech is contemptible.

¹¹Let such a one think this, that such as we are in word through letters when absent, so also in action when present.

¹²For we dare not rank ourselves among or compare ourselves with some who commend themselves (but measuring themselves by themselves, and comparing themselves with themselves, they are not bringing together the right things).

¹³Now we will not boast as to the things beyond measure, but according to the measure of the rule which the God of measure gave to us, one reaching even to you.

¹⁴For we do not outstretch ourselves, as though we did not reach to you. For we

^α στρατίας T. ^β ἰφ' ἑτ. ^γ — χριστοῦ GLTTA W. ^δ — τε and [L] Tc [A]. ^ε — καὶ LTTA. ^ς καυχώσομαι I shall boast T. ^ζ — ἡμῖν LTTA. ^η ἐπιστολαὶ μὲν φησὶν (φασιν say they L) LTT. ^θ ἱξουθενήμενος L. ^ι ἐν. T. ^κ συν. T. ^λ συνίσιν LTTA. ^μ οὐκ LTTA W. ^ν ὡς γὰρ (reading the sentence as a question) L.

have come to you before also in the gospel of Christ —

¹⁵ not boasting in other men's labors, as to the things beyond measure, but we had hope — your faith increasing among you — to be increased more and more, according to our rule to overflowing abundance.

¹⁶ And this so as to preach the gospel to that region beyond you, not to boast in another's rule in regard to the things ready to hand.

¹⁷ But he that boasts, let him glory in the Lord.

¹⁸ For not he that commends himself is the one approved, but the one whom the Lord commends.

CHAPTER 11

¹ I wish that you would bear with me a little in my foolishness. No, rather, do bear with me.

² For I am jealous over you with the jealousy of God. For I have promised you to one Man, so as to present you a pure virgin to Christ.

³ But I fear that by some means, as the serpent deceived Eve in his cunning, so your thoughts might be spoiled from the pureness which is due to Christ.

⁴ For if indeed he that comes preaches another Jesus whom we have not preached, or you receive another spirit which you have not received — or another gospel which you never welcomed, you might well bear with it.

⁵ For I suppose myself to have been behind the highest apostles in no way.

⁶ But even if I am not polished in speech, yet it is not so in knowledge. But in every way I have made the truth clear to you in all things.

⁷ Or did I commit a sin, humbling myself so that you might be exalted, because I preached the gospel of God to you without charge?

⁸ I stripped other churches, receiving wages in order to minister to you.

ὤμας ὑπερεκτείνονμεν ἑαυτοὺς· ἀκριγὰρ καὶ ὑμῶν ἐφθάσαμεν
you do we overstretch ourselves, (for to 'also' you we came
ἐν τῷ εὐαγγελίῳ τοῦ χριστοῦ· 15 οὐκ εἰς τὰ ἄμετρα
in the glad tidings of the Christ;) not 'to the things' beyond 'measure'
καυχώμενοι ἐν ἀλλοτρίοις κόποις, ἐλπίδα δὲ ἔχοντες, αὐξάνο-
'boasting in others' labours, but hope having, 'increase-
μένης τῆς πίστεως ὑμῶν, ἐν ὑμῖν μεγαλυνθῆναι κατὰ
'your faith, among you to be enlarged according to
τὸν κανόνα ἡμῶν εἰς περισσεῖαν, 16 εἰς τὰ ὑπερέκεινα ὑμῶν
our rule to abundance, to that beyond you
εὐαγγελίσασθαι, οὐκ ἐν ἀλλοτρίῳ κανόνι εἰς τὰ
to announce the glad tidings, not 'in another's' rule 'as to' things
ἔτοίμα καυχῆσασθαι. 17 Ὁ δὲ καυχώμενος, ἐν κυρίῳ
'ready' to boast. But he that boasts, in [the] Lord
καυχάσθω· 18 οὐ γὰρ ὁ ἑαυτὸν 'συνιστῶν,' ἱκεῖνός ἐστιν
let him boast, For not he that himself commends, this [one] is
δόκιμος, ὅλλ' ὃν ὁ κύριος συνιστῇσιν.
approved, but whom the Lord commends.

11 Ὅφελον ῥανείχεσθέ μου μικρὸν ἢ τῇ ἀφροσύνῃ·
I would ye were bearing with me a little in folly;
ἀλλὰ καὶ ἀνέχεσθέ μου. 2 ζῆλῶ γὰρ ὑμᾶς θεοῦ ζή-
but indeed bear with me. For I am jealous as to you 'of God' with [the]
λῳ· ἡρμούσῃ μιν γὰρ ὑμᾶς ἐνὶ ἀνδρὶ παρῶντον ἀγνήν
'jealousy, for I have espoused you to one man 'a virgin' 'chaste'
παραστήσαι τῷ χριστῷ· 3 φοβιῶμαι δὲ μήπως ὥς ὁ
'to present [you] to the Christ. But I fear lest by any means as the
ὄφις· Ἐὐὰν ἐξηπαύσεν' ἐν τῇ πανουργίᾳ αὐτοῦ, οὕτως
serpent 'Eve' deceived 'in his craftiness, so
φθαρῇ τὰ νοήματα ὑμῶν ἀπὸ τῆς ἀπλότητος' τῆς
should be corrupted your thoughts from simplicity which [is]
εἰς τὸν χριστόν. 4 εἰ μὲν γὰρ ὁ ἐρχόμενος ἄλλον ἱησοῦν
as to the Christ. For if indeed he that comes another Jesus
κηρύσσει δὲ οὐκ ἐκηρύξαμεν, ἡ πνεῦμα ἕτερον λαμβάνετε
proclaims whom we did not proclaim, or a spirit 'different ye receive'
δὲ οὐκ ἐλάβετε, ἡ εὐαγγέλιον ἕτερον δὲ οὐκ ἐδέξασθε,
which ye did not receive, or 'glad tidings' 'different which ye did not accept,
καλῶς ἡνείχεσθέ. 5 λογίζομαι ὅτι γὰρ μὴδὲν ὑστερη-
well were ye bearing with [it]. I reckon 'for in nothing to have been
κῆναι τῶν ὑπὲρ λίαν ἀποστόλων. 6 εἰ δὲ καὶ ἰδιώτης
behind those in a surpassing degree apostles. But if even unpolished
τῷ λόγῳ, ἀλλ' οὐ τῇ γνώσει· ἀλλ' ἐν παντί φανε-
in speech [I am], yet not in knowledge; but in every [way] made
ρωθέντες ἐν πᾶσιν εἰς ὑμᾶς. 7 ἡ ἀμαρτίαν ἐποίησα, ἑμαυτὸν
manifest in all things to you. Or did I commit sin, 'myself
ταπεινῶν ἵνα ὑμεῖς ὑψωθῆτε, ὅτι δωρεὰν τὸ τοῦ θεοῦ
'humbling that ye might be exalted, because gratuitously the 'of God
εὐαγγέλιον εὐηγγελισάμην ὑμῖν; 8 ἄλλας ἐκκλησίας ἐσώλησα,
'glad tidings I announced to you? Other assemblies I despoiled,
λαβὼν ὀφώνιον πρὸς τῇ ὑμῶν διακονίᾳ· 9 καὶ
having received wages for 'towards you' service. And
παρῶν πρὸς ὑμᾶς καὶ ὑστερηθεὶς, οὐ κατενάρκησα
being present with you and having been deficient, I did lastly burden

* συνιστάνων LITTAW.

* ὅλλ' LIT.

* ῥανείχεσθέ E.

* + τι some (little) ELITAW.

* τῆς ἐ; ἀφροσύνης ELITAW.

* ἐξηπάτησον Eὐὰν LITTAW.

* — οὕτως LITTAW.

* τῆς ἀγνότητος and the purity LITAW.

* — τὸν T.

* ἀνείχεσθε οὕτως; ἀνέχεσθε ye

bear with it. LITTAW.

* ὑπερλίαν OLTAW.

* φανερώσαντες having made [it]

manifest LITTAW.

οὐδενός· τὸ γὰρ ὑστέρημά μου προσανεπλήρωσαν οἱ ἀδελ-
 φοὶ ἐλθόντες ἀπὸ Μακεδονίας· καὶ ἐν παντί ἀβαρῇ
 τοῖς ἑαυτῶν ἐτήρησα· καὶ τηρήσω. 10 ἔστιν ἀλήθεια
 τοῦ Χριστοῦ ἐν ἐμοὶ ὅτι ἡ καύχησις αὐτῆς οὐ σφραγίσεται· εἰς ἐμὲ
 ἐν τοῖς κλίμασι τῆς Ἀχαΐας. 11 διὰ τί; ὅτι οὐκ ἀγαπῶ
 ἑαυτὸν· ὁ θεὸς οἶδεν. 12 ὁ δὲ ποιῶ, καὶ ποιήσω, ἵνα ἐκ-
 κνώ τὴν ἀφορμὴν τῶν θελούντων ἀφορμὴν, ἵνα ἐν ᾧ καυ-
 χῶνται εὐρεθῶσιν καθὼς καὶ ἡμεῖς. 13 οἱ γὰρ τοιοῦτοι
 ψευδοπόστολοι, ἐργάται δόλου, μετασχηματιζόμενοι εἰς ἀπο-
 στόλους Χριστοῦ· 14 καὶ οὐ θαυμαστόν· αὐτοὺς γὰρ ὁ
 σατανᾶς μετασχηματίζει εἰς ἄγγελον φωτός· 15 οὗ
 μέγα οὖν εἰ καὶ οἱ διάκονοι αὐτοῦ μετασχηματίζον-
 ται ὡς διάκονοι δικαιοσύνης, ὧν τὸ τέλος ἐστὶν κατὰ
 τὰ ἔργα αὐτῶν.

16 Πάλιν λέγω, μὴ τις με δόξῃ ἄφρονα εἶναι· εἰ δὲ
 μήγε, κἂν ὡς ἄφρονα δέξασθέ με, ἵνα ἡμικρόν τι κἀγὼ
 καυχῶμαι. 17 ὁ λαῶς οὐ λαλῶ κατὰ κύριον, ἢ
 ἄλλ' ὡς ἐν ἀφρόσυνῃ, ἐν ταύτῃ τῇ ὑποστάσει τῆς καυχήσεως.
 18 ἔπει πολλοὶ καυχῶνται κατὰ τὴν σάρκα, κἀγὼ καυ-
 χήσομαι. 19 ἰδέω γὰρ ἀνέχεσθε τῶν ἀφρόνων, φρόνιμοι
 ὄντες· 20 ἀνέχεσθε γὰρ εἰ τις ὑμᾶς καταδουλοῖ, εἰ τις
 καταεσθίει, εἰ τις λαμβάνει, εἰ τις ἱπαίρεται,
 εἰ τις ὑμᾶς εἰς πρόσωπον δέρει. 21 κατὰ ἀτιμίαν λέγω,
 ὡς ὅτι ἡμεῖς ἡσθενησαμεν· ἐν ψ. ὁ δὲ ἄν τις τολμᾷ, ἐν
 ἀφρόσυνῃ λέγω, τολμῶ κἀγὼ. 22 Ἑβραῖοί εἰσιν; κἀγὼ
 Ἰσραηλιτᾶί εἰσιν; κἀγὼ σπέρμα Ἀβραάμ εἰσιν; κἀγὼ

9 And when I was present with you and had need, I did not lazily burden anyone, but my need was completely supplied by the brothers who came from Mac-e-do-ni-a. And in everything I kept myself from being a burden to you – and will keep myself.

10 The truth of Christ is in me, so that this boasting of mine shall not be stopped in the regions of A-chai-a.

11 Why? Because I do not love you? God knows!

12 But what I am doing I still will do, so that I may cut off the opportunity of those desiring an opportunity – so that in that which they boast they may be found according as we are.

13 For such ones are false apostles, misleading workers, changing themselves over into apostles of Christ

14 And it is no wonder, for Satan himself transforms himself into an angel of light.

15 It is not a great thing, then, if his servants also transform themselves as ministers of righteousness, whose end shall be according to their works.

16 Again I say, No one should think me to be a fool! But if not, receive me even as a fool so that I may boast a little.

17 What I say, I do not say according to the Lord, but as in foolishness, in this boldness of boasting.

18 Since many boast according to the flesh, I also will boast.

19 For you gladly bear with the foolish, being wise.

20 For you allow it if anyone brings you into bondage, if anyone devours you, if anyone takes from you, if anyone prides himself, if anyone strikes you on the face.

21 I speak as to dishonor, as though we were weak. But in whatever anyone may be daring (I speak in foolishness), I too am daring.

22 Are they Hebrews? So am I! Are they

^b οὐθενός· LITTA.

^c διὰ τί LTA.

^d κατὰ κύριον λαλῶ LITAW.

^e καμν have been weak LITTA.

^f ἑαυτῶν ὑμῖν LITTA.

^g οὐ θαυμά· no wonder LITAW.

^h ἐν ψ. ὁ δὲ ἄν τις LITTA.

ⁱ Ἰσραηλιτᾶί· LITTA.

^j οὐ σφραγίσεται shall not be stopp'd

^k εἰς πρόσωπον ὑμᾶς LITAW.

^l ἡσθενή·

^m Ἰσραηλιτᾶί· LITTA.

Israelites? So am I! Are they the seed of Abraham? So am I!

²³ Are they ministers of Christ? (I am speaking as one beside myself,) I am more! I excel them in labors much more richly, and in stripes beyond measure—I have been many more times in prison and often in deaths.

²⁴ Five times I received from the Jews forty stripes minus one.

²⁵ I was beaten with rods three times, I was stoned, I was shipwrecked three times. I have passed a night and a day in the deep.

²⁶ I have been in travels often, in dangers of rivers, in dangers of robbers, in dangers from my countrymen, in dangers from the heathen, in dangers in the city, in dangers in the desert, in dangers on the sea, in dangers among false brothers.

²⁷ I have been in toil and hardship, often in sleeplessness, in hunger and thirst, often in fastings, in cold and nakedness.

²⁸ Besides the things on the outside, the care of all the churches is crowding in on me daily.

²⁹ Who is weak, and I am not weak? Who is caused to stumble, and I do not burn?

³⁰ If it is right for me to boast in the things regarding my weakness, I will boast.

³¹ The God and Father of our Lord Jesus Christ, He who is blessed forever, knows that I do not lie.

³² In Damascus the governor under Aretas the king was guarding the city of the Damascenes desiring to arrest me.

³³ But I was lowered through a window in a basket through the wall and escaped his grasp.

CHAPTER 12

¹ Indeed, it is not profitable for me to boast. For I will come to visions and revelations of the Lord.

² I know a man in Christ (fourteen years ago—whether in the body I do not know, or out of the body I do not know, God

²³ διάκονοι χριστοῦ εἰσιν; παραφρονῶ λαλῶ, ὑπὲρ

Servants of Christ are they? (am boling beside myself I speak,) above

ἐγώ· ἢ ἐν πόποις περισσotέρως, ὢν πληγαῖς ὑπερ-

[measure] I [too]; in labours more abundantly, in stripes above

βαλλόντως, ἐν φυλακαῖς περισσotέρως, ἐν θανάτοις πολ-

measure, in imprisonments more abundantly, in deaths often.

λάκις. ²⁴ ὑπὸ Ἰουδαίων πεντάκις ῥεσσαράκοντα·

From Jews five times forty [strikes]

παρά μίαν ἐλαβον, ²⁵ τρίς ἡμάρβδισθην. ἅπαξ ἐλιθάσθην,

except one I received. Thrice I was lenton with rods, once I was stoned,

τρίς ἐνανάγησα, νυχθήμερον ἐν τῷ βαθύ πεποιγκα·

three times I was shipwrecked, a night and a day in the deep I have passed:

²⁶ ὁδοπορίας πολλάκις· κινδύνους ποταμῶν, κινδύνους

in journeyings often, in perils of river-, in perils

λῃστῶν, κινδύνους ἐκ γένους, κινδύνους ἐξ ἐθνῶν,

of robbers, in perils from [my own] race, in perils from [the] nations,

κινδύνους ἐν πόλει, κινδύνους ἐν ἐρημίᾳ, κινδύνους ἐν

in perils in [the] city, in perils in [the] desert, in perils on

θαλάσσῃ, κινδύνους ἐν ψευδαδελφοῖς· ²⁷ ἐν κόπῃ καὶ

[the] sea, in perils among false brethren; in labour and

μόχθῳ, ἐν ἀγρυπνίᾳ πολλάκις, ἐν λιμῇ καὶ δίψει, ἐν νη-

toil, in watchings often, in hunger and thirst, in fast-

στείας πολλάκις, ἐν ψύχει καὶ γυμνότητι· ²⁸ χωρὶς τῶν

ings often, in cold and nakedness. Besides the things

παρεκτός, ἢ ἐπιστάσεις μου· ἢ καθ' ἡμέραν, ἡ μέριμνα

without, the crowding on me daily, the care

πᾶν τῶν ἐκκλησιῶν. ²⁹ τίς ἀσθενεῖ, καὶ οὐκ ἀσθενῶ; τίς

concerning all the assemblies. Who is weak, and I am not weak? who

σκανδαλίζεται, καὶ οὐκ ἐγὼ πυρῶμαι; ³⁰ εἰ καυχᾶσθαι

is offended, and not I do burn? If to boast

δεῖ, τὰ τῆς ἀσθενείας μου καυχῆσομαι. ³¹ ὁ

it behoves, [in] the things concerning my infirmity I will boast. The

θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ οἶδεν, ὁ

God and Father of our Lord Jesus Christ knows, he who

ὢν εὐλογητὸς εἰς τοὺς αἰῶνας, ὅτι οὐ ψεύδομαι. ³² ἐν Δα-

is blessed to the ages, that I do not lie. In Da-

μασκίῃ ὁ ἐθνάρχης Ἀρέτα τοῦ βασιλεῖος ἐφρούρει τὴν

mascus the ethnarch of Aretas the king was guarding the

ἡ δαμασκηνῶν πόλιν, πᾶσις με ἠθέλων· ³³ καὶ διὰ

of the Damascenes' city, to take me wishing. And through

θυρίδος ἐν σαργάνῃ ἐχαλάσθην διὰ τοῦ τείχους, καὶ

a window in a basket I was let down through the wall, and

ἐξέφυγον τὰς χεῖρας αὐτοῦ.

escaped his hands.

¹² Καυχᾶσθαι ἰδὴ οὐ συμφέρει μοι· ἐλεύσομαι γάρ· εἰς

To boast indeed is not profitable to me; for I will come to

ὁπτασίας καὶ ἀποκαλύψεις κυρίου· ² οἶδα ἄνθρωπον ἐν

visions and revelations of [the] Lord. I know a man in

χριστῷ πρό· ἑτῶν δεκάτεσσάρων, εἴτε ἐν σώματι οὐκ οἶδα,

Christ years ago fourteen, (whether in [the] body I know not,

εἴτε ἐκτός τοῦ σώματος οὐκ οἶδα· ὁ θεὸς οἶδεν ἀρπαγέντι

or out of the body I know not, God knows,) caught away

* ὑπεργῶς. * ἐν φυλακαῖς περισσotέρως, ἐν πληγαῖς ὑπερβαλλόντως. * ἐν πλῃ. περισ. ἐν φυλ. ὑπερβ. τ. * ῥεσσαράκοντα. * ἡμάρβδισθην. * — ἐν. * ἐπιστάσεις μοι my anxieties. * — ἡμῶν (read the Lord) ἐπτα. * — χριστοῦ. * πόλιν. * Δαμασκηνῶν. * — ὁ δὲ. * οὐ συμφέρει μοι, ἐλεύσομαι δὲ. * εἰς. * καὶ. * αὐτοῦ.

τὸν τοιοῦτον ἕως τρίτου οὐρανοῦ. 3 καὶ οἶδα τὸν τοιοῦτον

such a one to [the] third heaven. And I know such

ἀνθρώπον, εἴτε ἐν σώματι εἴτε ἔκτος τοῦ σώματος οὐκ

a man, (whether in [the] body or out of the body I do not know; God

οἶδα· ὁ θεὸς οἶδεν· 4 ὅτι ἡρπάγη εἰς τὸν παράδεισον,

I know, God knows:) that he was caught away to Paradise,

καὶ ἤκουσεν ἀρότητα ῥήματα, ἃ οὐκ ἐξὺν ἀνθρώπῳ

and heard unspeakable sayings, which it is not permitted to man

λαλῆσαι. 5 ὑπὲρ τοῦ τοιοῦτου καυχῆσθαι ὑπὲρ δὲ ἑμυτοῦ

to speak. Concerning such a one I will boast, but concerning myself

οὐ καυχῆσθαι, εἰ μὴ ἐν ταῖς ἀσθενείαις μου. 6 ἵαν γὰρ

I will not boast, unless in my weaknesses. For if

θελῶ καυχῆσθαι, οὐκ ἔσομαι ἄφρων· ἀλήθειαν γὰρ

I should desire to boast, I shall not be a fool; for truth

ἔρω· φειδομαι δὲ, μή τις εἰς ἐμὲ λογισθῇ ὑπὲρ ὃ

I will say; but I forbear, lest anyone as to me should reckon above what

βλέπει με, ἢ ἀκούει τι ἐξ ἐμοῦ. 7 καὶ τῇ ὑπερβολῇ

he sees me, or hears anything of me. And by the surpassingness

τῶν ἀποκαλύψεων ἵνα μὴ ὑπεραίρωμαι, ἐδόθη μοι σκόλον

of the revelations that I might not be exalted, was given to me a thorn

τῇ σαρκί, ἄγγελος σατανᾶ ἵνα με κολαφίσκῃ, ἵνα μὴ

for the flesh, a messenger of Satan, that me he might buffet, that not

ὑπεραίρωμαι. 8 ὑπὲρ τούτου τρίς τὸν κύριον παρεκάλεσα,

I might be exalted. For this thrice the Lord I besought,

ἵνα ἀποστῇ ἀπ' ἐμοῦ. 9 καὶ ἐῖρηκέν μοι, Ἀρκεῖ σοι ἡ

that it might depart from me, And he said to me, Suffices thee

χάρις μου· ἡ γὰρ δύναμις μου ἐν ἀσθενείᾳ τελειοῦται.

my grace; for the power of me in weakness is perfected.

ἥδιστα οὖν μάλλον καυχῆσθαι ἐν ταῖς ἀσθενείαις μου.

Most gladly therefore rather will I boast in my weaknesses.

ἵνα ἐπισκηνώσῃ ἐπ' ἐμὲ ἡ δύναμις τοῦ χριστοῦ. 10 διό

that may dwell upon me the power of the Christ. Wherefore

εὐδοκῶ ἐν ἀσθενείαις, ἐν ὑβρεσιν, ἐν ἀνάγκαις, ἐν διωγ-

I take pleasure in weaknesses, in insults, in necessities, in perse-

μοῖς, ἐν στενοχωρίαις, ὑπὲρ χριστοῦ· ὅταν γὰρ ἀσθενῶ,

cutions, in straits, for Christ: for when I may be weak,

τότε δυνατός εἰμι.

then powerful I am.

11 Γέγονα ἄφρων καυχώμενος· ὑμεῖς μὲ ἠναγκάσατε.

I have become a fool boasting; ye me compelled:

ἐγὼ γὰρ ὠφελον ὑφ' ὑμῶν συνίστασθαι· οὐδὲν γὰρ

for I ought by you to have been commended; for nothing

ὑπέρβησα τῶν ὑπὲρ λίαν ἀποστόλων, εἰ καὶ οὐδὲν εἰμι.

I was behind those in a surpassing degree apostles, if also nothing I am.

12 Τὰ μὲν σημεῖα τοῦ ἀποστόλου κατεργάσθη ἐν ὑμῖν·

The indeed signs of the apostle were worked out among you

ἐν πάσῃ ὑπομονῇ, ἐν σημείοις καὶ τέρασιν καὶ δυνάμειν.

in all endurance, in signs and wonders and works of power.

13 τί γὰρ ἐστὶν ὃ ἡττήθητε ὑπὲρ τὰς λοιπὰς ἐκ-

For in what is it that ye were inferior beyond the rest [of the] as-

κλησίας, εἰ μὴ ὅτι αὐτὸς ἐγὼ οὐ κατενάρκησα ὑμῶν; χαρί-

semblies, unless that myself I did not lazily burden you? For-

knows) — such a one was caught away into the third Heaven.

3 And I know such a man (whether in the body or out of the body I do not know; God knows) —

4 that he was caught up into Paradise. And he heard unspeakable words, which it is not allowed to man to speak.

5 About such a one I will boast, but about myself I will not boast, except in my weaknesses.

6 For if I should desire to boast, I shall not be a fool. For I will tell the truth. But I will restrain myself for fear that anyone should think of me above what he sees me to be, or what he hears of me.

7 And so that I might not be made proud by the magnificence of the heavenly visions, a thorn in the flesh was given to me, a messenger of Satan, that he might beat against me, so that I might not be proud.

8 For this thing I begged the Lord three times, that it might be taken away from me.

9 And He said to me, My grace is sufficient for you, for My strength is made perfect in weakness. Most gladly, then, will I rather glory in my weaknesses, so that the power of Christ may rest on me.

10 So I take pleasure in weaknesses, in insults, in dire needs, in persecutions, in tight circumstances for Christ — for when I am weak, then I am strong.

11 In this boasting I have become a fool. You made me do it. For I ought to have been praised by you, for I was in no way behind the highest apostles, though I am nothing.

12 Truly the signs of an apostle were worked out among you in all patience, in miracles, and in wonders and works of power.

13 For in what is it that you were worse than the other churches, except that I

^b χωρὶς apart from LITTA. ^c — οὐκ οἶδα L. ^d — μου my LITTA. ^e — τι LITTA. ^f + διό therefore LITTA. ^g σατανᾶ LITTA. ^h — ἵνα μὴ ὑπεραίρωμαι [LITTA]. ⁱ + (καὶ) and L. ^k — μου LITTA. ^l τελεῖται LITTA. ^m [μου] Tr. ⁿ καὶ and T. ^o — καυχώμενος GLTITTAW. ^p ὑπερλίαν OLTAW. ^q κατηργάσθη T. ^r — ἐν LITTAW. ^s καὶ and also T. ^t ἡσώθητε LITTA.

myself did not lazily burden you? Forgive me this injustice.

¹⁴Behold! I am ready to come to you a third time. And I will not lazily burden you, for I do not seek your things, but you. For the children ought not to lay up treasure for the parents, but the parents for the children.

¹⁵Now I most gladly will spend and be fully spent for your souls (even if loving you more and more I am loved the less).

¹⁶But even so, I did not burden you. But being crafty, I caught you with bait.

¹⁷Did I take advantage of you by any of the ones I have sent to you?

¹⁸I begged Titus and sent the brother along. Did Titus take advantage of you? Did we not walk by the same spirit? Did we not walk in the same steps?

¹⁹Again, do you think that we are defending ourselves? We speak before God in Christ but in all things, my loved ones, for your gain.

²⁰For I fear that by some means when I come I may not find you as I wish, and that I may be found by you such as you do not wish — fearing there may be fightings, envyings, outbursts of anger, party arguments, slanders, whisperings, proud thoughts and tumults.

²¹I fear that when I come again my God will humble me in regard to you and I should have to weep over many of those who have sinned already and have not repented of the uncleanness and fornication and lustfulness which they have practiced.

CHAPTER 13

¹I am coming to you this third time. In the mouth of two or three witnesses every matter shall be settled.

²I have told you before and I now tell you beforehand (as being present the second time, and being absent now, I write to those who have sinned before, and to all the rest)

σασθέ μοι τὴν ἀδικίαν ταύτην. ¹⁴ ἰδοὺ τρίτον * ἐτοιμὸς ἔχω
give . me this injustice. Lo, a third time ready I am
ἐλθεῖν πρὸς ὑμᾶς, καὶ οὐ καταναρκήσω ὑμῶν" οὐ γὰρ ζητῶ
to come to you, and I will not lazily burden you; for I do not seek

τὰ ὑμῶν, ἀλλὰ ὑμᾶς. οὐ γὰρ ὀφείλει τὰ τέκνα τοῖς
the things of you, but you; for 'not 'ought the 'children for the
γονεῦσιν θησαυρίζειν, ἀλλὰ οἱ γονεῖς τοῖς τέκνοις. ¹⁵ ἐγὼ δὲ
parents to treasure up, but the parents for the children. Now I
ἥδιστα δαπανήσω καὶ ἐκδανηθήσομαι ὑπὲρ τῶν ψυχῶν
most gladly will spend and will be utterly spent for 'souls

ὑμῶν· εἰ ἴκαι" περισσοτέρως ὑμᾶς ἀγαπῶν, ἥττον ἀγαπῶ-
'your, if even more abundantly you 'loving, less I am loved.
μαι." ¹⁶ Ἔστω δέ, ἐγὼ οὐ καταβάροσα ὑμᾶς. ἀλλὰ ὑπάρχω
But be it so, I did not burden you; but being

πανουργός δόλῳ ὑμᾶς λαβόν. ¹⁷ μή τινα ὧν ἀπίσταλα
crafty with guile you I took. Any of whom I have sent

πρὸς ὑμᾶς, δι' αὐτοῦ ἐπλεονέκτησα ὑμᾶς; ¹⁸ παρεκέλεσα
to you, by him did I overreach you? I besought

τίτον, καὶ συναπέστειλα τὸν ἀδελφόν" μή τι ἐπλεονέκτησεν
Titus, and sent with [him] the brother: Did 'overreach

ὑμᾶς τίτος; οὐ τῷ αὐτῷ πνεύματι περιεπατήσαμεν; οὐ
'you 'Titus? Not by the same spirit walked we? Not

τοῖς αὐτοῖς ἔχουσιν;
in the same steps?

¹⁹ Πάλιν" δοκεῖτε ὅτι ὑμῖν ἀπολογούμεθα; * κατενώ-
Again do ye think that to you we are making a defence? be-

πιον" τοῦ θεοῦ ἐν χριστῷ λαλοῦμεν· τὰ δὲ πάντα, ἀγαπήτοι,
fore God in Christ we speak; and all things, beloved,

ὑπὲρ τῆς ὑμῶν οἰκοδομῆς. ²⁰ φοβοῦμαι γάρ, μή πως ἐλθὼν
for your building up. For I fear, lest perhaps having come

οὐχ οἷους θέλω εὐρῶ ὑμᾶς, κἀγὼ εὐρεθῶ ὑμῖν οἷον
not such as I wish I should find you, and I be found by you such as

οὐ θέλετε" μή πως ἔρεις, ἔζηλοι, θυμοί, ἐριθείαι,
ye do not wish: lest perhaps [there be] strifes, jealousies, indignations, contentions,

καταλαλῆαι, ψιθυρισμοί, φυσιώσεις, ἀκαταστασίαι· ²¹ μὴ
evil speakings, whisperings, puffsings up, commotions; I lest

πάλιν ἐλθόντα με" ἱταπεινώσω" * ὁ θεός μου πρὸς ὑμᾶς,
again: having come 'me 'should 'humble 'God 'my as to you,

καὶ πενθήσω πολλοὺς τῶν προσημαρτηκότων, καὶ
and I should mourn over many of those who have before sinned, and

μὴ μετανοήσαντων ἐπὶ τῇ ἀκαθαρσίᾳ καὶ πορνείᾳ καὶ ἀσελ-
have not repented upon the uncleanness and fornication and licen-

γείᾳ ἧ ἐπραξαν.
tiousness which they practised.

¹³ Τρίτον τοῦτο ἔρχομαι πρὸς ὑμᾶς. ἐπὶ στόματος
This third time I am coming to you. In [the] mouth

δύο μαρτύρων καὶ τριῶν σταθισεται πᾶν ῥήμα. ² προεί-
of two witnesses or of three shall be established every matter. I have be-

ρηκα καὶ προλέγω, ὡς παρών τὸ δεύτερον, καὶ
fore declared and I say beforehand, as being present the second time, and

ἀπών νῦν γράφω" τοῖς προσημαρτηκόσιν, καὶ τοῖς
being absent now I write to those who have before sinned, and to 'the

* + τοῦτο this (third time) ΟΛΤΤ(Α)Υ. * — ὑμῶν ΛΤΤΑ. * ἀλλὰ ΛΤΤΑΥ. * ἀλλά ΤΤ. * — καὶ ΛΤΤΑ. * ἀγαπῶ I love T. * ἥττον ΛΤΤΑ. * ἀγαπᾷμαι; am I loved? T. * Πάλοι and —; (read Long ago ye are thinking, &c.) ΛΤΤΑ. * κατέναντα ΛΤΤΑΥ. * — τοῦ ΛΤΤΑΥ. * ἐρίς strife ΛΤ. * ἐζηλος jealousy ΛΤΤΑΥ. * ἐλθόντος μου I having come ΛΤΤΑΥ. * ταπεινώσει shall humble ΛΤΤΑ. * + με 'με ΛΤΤΑΥ. * — γράφω ΟΛΤΤΑΥ.

λοιποῖς πᾶσιν, ὅτι ἰὰν ἔλθω εἰς τὸ πάλιν οὐ φείσομαι. ³ ἐπεὶ
 λοιποῖς πᾶσιν, ὅτι ἰὰν ἔλθω εἰς τὸ πάλιν οὐ φείσομαι. ³ ἐπεὶ
 δοκίμην ζητεῖτε τοῦ ἐν ἐμοὶ λαλοῦντος χριστοῦ, ὃς εἰς
 ὑμᾶς οὐκ ἄσθενεῖ, ἀλλὰ δυνατεῖ ἐν ὑμῖν. ⁴ καὶ γὰρ
 ἐσταυρώθη ἐκ ἀσθενείας, ἀλλὰ ζῇ ἐκ δυνάμεως θεοῦ.
 καὶ γὰρ ἡμεῖς ἀσθενούμεν ἐν αὐτῷ, ἀλλὰ ὀζησόμεθα¹ σὺν
 αὐτῷ ἐκ δυνάμεως θεοῦ. ⁵ ἑαυτοὺς πειράζετε
 εἰ ἰστέ ἐν τῇ πίστει, ἑαυτοὺς δοκιμάζετε. ἢ οὐκ ἐπιγινώσκετε
 ἑαυτοὺς, ὅτι Ἰησοῦς χριστὸς ἐν ὑμῖν ἴσται; εἰ μὴ τι ἀδο-
 κίμοι ἴστε. ⁶ ἐλπίζω δὲ ὅτι γνώσεσθε ὅτι ἡμεῖς οὐκ ἐσμέν
 ἀδόκιμοι. ⁷ εὐχόμαι δὲ πρὸς τὸν θεὸν μὴ ποιῆσαι ὑμᾶς
 ἐκόντων μηδὲν, οὐχ ἵνα ἡμεῖς δόκιμοι φανώμεν, ἀλλ' ἵνα ὑμεῖς
 τὸ καλὸν ποιῆτε, ἡμεῖς δὲ ὡς ἀδόκιμοι ὤμεν. ⁸ οὐ γὰρ
 δυνάμεθά τι κατὰ τῆς ἀληθείας, ἀλλ' ὑπὲρ τῆς ἀληθείας.
 ὁ χαίρομεν γὰρ ὅταν ἡμεῖς ἀσθενώμεν, ὑμεῖς δὲ δυνατοὶ ᾔητε.
 τοῦτο δὲ καὶ εὐχόμεθα, τὴν ὑμῶν κατάρτισιν. ¹⁰ διὰ τοῦτο
 ταῦτα ἀπάν γραφῶ, ἵνα παρὼν μοι ἀποτόμως χρη-
 σωμαι, κατὰ τὴν ἐξουσίαν ἣν ἔδωκεν μοι ὁ κύριος εἰς
 οἰκοδομὴν καὶ οὐκ εἰς καθαίρεισιν.
 building up and not for overthrowing.

¹¹ Λοιπὸν, ἀδελφοί, χαίrete, καταρτίζεσθε, παρακαλεῖσθε,
 τὸ αὐτὸ φρονεῖτε, εἰρηνεύετε² καὶ ὁ θεὸς τῆς ἀγάπης καὶ
 εἰρήνης ἵστα μεθ' ὑμῶν. ¹² Ἀσπάσασθε ἀλλήλους ἐν ἁγίῳ
 φιλήματι. ἀσπάζονται ὑμᾶς οἱ ἄγιοι πάντες. ¹³ Ἡ χάρις
 τοῦ κυρίου Ἰησοῦ χριστοῦ, καὶ ἡ ἀγάπη τοῦ θεοῦ, καὶ ἡ
 κοινωνία τοῦ ἁγίου πνεύματος μετὰ πάντων ὑμῶν. ἀμήν.³
 fellowship of the Holy Spirit [be] with all you. Amen.

¹ Πρὸς Κορινθίους δευτέρα ἐγγραφὴ ἀπὸ Φιλίππων τῆς
 Μακεδονίας, διὰ Τίτου καὶ Λουκᾶ.
 of Macedonia, by Titus and Lucas.

that if I come again I will not spare.

³ Since you look for a proof of Christ speaking in me (who is not weak towards you, but is powerful in you) —

⁴ for indeed if He was crucified because of weakness, yet He lives by God's power—for indeed we are weak in Him, but we shall live with Him by God's power towards you.)

⁵ examine yourselves, whether you are in the faith. Test your own selves. Or do you not recognize yourselves that Jesus Christ is in you, unless you are rejected ones.

⁶ Now I hope that you will know that we are not rejected.

⁷ But I pray to God that you may do nothing evil, not that we may appear to be approved, but that you may do what is right, even though we are rejected.

⁸ For we have no power against the truth, but for the truth.

⁹ For we rejoice when we are weak and you are strong. But this also, we pray for your being made perfect.

¹⁰ Because of this I write these things while absent, so that when I am present I may not treat you with sharpness — according to the authority which the Lord gave me for building you up and not for pulling you down.

¹¹ Finally, brothers, be joyful, be made perfect, be comforted, be of one mind, be at peace.

¹² Greet one another with a holy kiss.

¹³ All saints greet you.

¹⁴ The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you, Amen.

¹ — εἰ [LITTA.]. ² + καὶ ἀλὲθ. ³ ὀζήσομεν LITTA.W. ⁴ [εἰς ὑμᾶς] A. ⁵ χριστὸς Ἰησοῦς TIT. ⁶ — ἴσται (read [is]) [LITTA.]. ⁷ εὐχόμεθα we pray LITTA.W. ⁸ ἀλλὰ TITTA. ⁹ — δὲ but LITTA.W. ¹⁰ ὁ κύριος ἔδωκεν μοι LITTA. ¹¹ — ἀμὲν OLITTA.W. ¹² — the subscription GLTW; Πρὸς Κορινθίους β' TITTA.

Ἡ ΠΡΟΣ ΓΑΛΑΤΑΣ ΕΠΙΣΤΟΛΗ ΠΑΥΛΟΥ.¹
THE "TO [THE] GALATIANS 'EPISTLE 'OF PAUL.

**KING JAMES VERSION –
TWENTIETH CENTURY EDITION**

CHAPTER 1

¹Paul, an apostle (not from men, nor by man, but through Jesus Christ and God the Father, who raised Him from the dead),

²and all the brothers with me to the churches of Galatia.

³Grace and peace to you from God the Father and our Lord Jesus Christ,

⁴who gave Himself for our sins so that He might deliver us out of the present evil age, according to the will of our God and Father,

⁵to Him be the glory forever and ever; amen.

⁶I marvel that you are so quickly moving away from Him who called you into the grace of Christ, to another gospel –

⁷which is not another, but there are some who trouble you and desire to twist the gospel of Christ.

⁸But even if we or an angel from Heaven should preach any other gospel to you than that which we have preached to you, let him be anathema.

⁹As we have said before, I also now say again, If anyone preaches any other gospel to you contrary to what you received, let him be anathema.

¹⁰For now do I persuade men or God? Or do I seek to please men? For if I were yet pleasing men, I would not be the servant of Christ.

¹¹But I assure you, brothers, the gospel that I preached is not according to men.

ΠΑΥΛΟΣ ἀπόστολος, οὐκ ἀπ' ἀνθρώπων οὐδὲ δι' ἄν-
Paul apostle, not from men nor through
θρώπων, ἀλλὰ διὰ Ἰησοῦ χριστοῦ, καὶ θεοῦ πατρὸς τοῦ
man, but through Jesus Christ, and God [the] Father, who
ἐγείραντος αὐτὸν ἐκ νεκρῶν, 2 καὶ οἱ σὺν ἐμοὶ
raised him from among [the] dead, and 'the 'with 'me
πάντες ἀδελφοί, ταῖς ἐκκλησίαις τῆς Γαλατίας· 3 χάρις ὑμῖν
'all 'brethren, to the assemblies 'of Galatia. 'Grace to you
καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς καὶ κυρίου ἡμῶν Ἰησοῦ χριστοῦ,
and peace from God [the] Father and 'Lord 'our Jesus Christ,
τοῦ, 4 τοῦ δόντος ἑαυτὸν ὑπὲρ τῶν ἀμαρτιῶν ἡμῶν, ὥπως
who gave himself for our sins, so that
ἐξέλθαι ἡμᾶς ἐκ τοῦ ἐνεστώτος αἰῶνος·⁵ πορνῆ, ἡ
he might deliver us out of the present 'age 'evil,
κατὰ τὸ θέλημα τοῦ θεοῦ καὶ πατρὸς ἡμῶν, 5 ᾧ
according to the will of 'God 'and 'Father 'our; to whom [be]
ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.
the glory to the ages of the 'ages. Amen.

6 Θανατῶν ὅτι οὕτως ταχέως μετατίθεσθε ἀπὸ τοῦ
I wonder that thus quickly ye are being changed from him who
καλίσαντος ὑμᾶς ἐν χάριτι χριστοῦ, εἰς ἕτερον εὐαγ-
called you in 'grace 'Christ's, to a different glad
γέλιον· 7 ὃ οὐκ ἔστιν ἄλλο, εἰμὴ τινὲς εἰσὶν οἱ ταρασσ-
tidings, which is not another; but 'some 'there 'are who trou-
σοντες ὑμᾶς, καὶ θέλοντες μεταστρέψαι τὸ εὐαγγέλιον τοῦ
ble you, and desire to pervert the glad tidings of the
χριστοῦ. 8 ἀλλὰ καὶ ἂν ἡμεῖς ἢ ἄγγελος ἐξ οὐρανοῦ εὐαγ-
Christ: but even if we or an angel out of heaven should an-
γελίζηται¹ ὑμῖν² παρ' ὃ εὐηγγελισάμεθα ὑμῖν, ἀνάθεμα
nounces glad tidings to you contrary to what we announced to you, accursed
ἔστω. 9 ὥς προειρηκαμεν, καὶ ἄρτι πάλιν λέγω, εἰ τις
let him be. As we have said before, 'also' now again I say, If anyone
ὑμᾶς εὐαγγελίζεται παρ' ὃ παρελάβετε, ἀνάθεμα
[to] you announces glad tidings contrary to what ye received, accursed
ἔστω. 10 ἄρτι γὰρ ἀνθρώπους πείθω ἢ τὸν θεόν; ἢ
let him be. For now men do I persuade or God? or
ζητῶ ἀνθρώπους ἀρέσκειν; εἰ γὰρ³ ἔτι ἀνθρώποις ἠρεσκον,
do I seek men to please? For if yet men I were pleasing,
χριστοῦ δούλος οὐκ ἂν ἦμην.
Christ's bondman I should not be.

11 Γνωρίζω ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον τὸ εὐαγ-
'I 'make 'known 'but to you, brethren, the glad tidings which was
γελισθὲν ὑπ' ἐμοῦ, ὅτι οὐκ ἔστιν κατὰ ἀνθρώπον· 12 οὐδὲ
announced by me, that it is not according to man. 'Neither

¹ + τοῦ ἀποστόλου the apostle ε; Πρὸς Γαλάτας ΛΙΤΓΛ. ² περὶ GLITΓΛ. ³ αἰῶνος
τοῦ ἐνεστώτος ΛΙΤΓΛ. ⁴ εὐαγγελισθαι T. ⁵ — ὑμῖν T. ⁶ — γὰρ for ΛΙΤΓΛ.

γὰρ ἐγὼ παρὰ ἀνθρώπου παρέλαβον αὐτό, ὅυτε¹ ἐδιδάχθην.
 for I from man received it, nor was I taught [it].
 ἀλλὰ δι' ἀποκαλύψεως Ἰησοῦ χριστοῦ. 13 Ἠκούσατε γὰρ τὴν
 but by a revelation of Jesus Christ. For ye heard of
 ἐμὴν ἀναστροφὴν ποτε ἐν τῷ Ἰουδαϊσμῷ, ὅτι καθ' ὑπερβολὴν
 my conduct once in Judaism, that excessively
 ἰδίωκον τὴν ἐκκλησίαν τοῦ θεοῦ καὶ ἐπόρθουν αὐτήν.
 I was persecuting the assembly off God and was ravaging it;
 14 καὶ προέκοπτον ἐν τῷ Ἰουδαϊσμῷ ὑπὲρ πολλοὺς συνηλικιώτας
 and was advancing in Judaism beyond many contemporaries
 ἐν τῷ γένει μου, περισσοτέρως ζηλωτὴς ὑπάρχων τῶν πατρι-
 in my [own] race, more abundantly zealous being of fathers
 κῶν μου παραδόσεων. 15 ὅτε δὲ εὐδόκησεν ὁ θεός² ὁ
 my for [the] traditions. But when was pleased God, who
 ἀφορίσας με ἐκ κοιλίας μητρὸς μου, καὶ καλέσας διὰ τῆς
 selected me from womb my mother's, and called [me] by
 χάριτος αὐτοῦ, 16 ἀποκαλύψαι τὸν υἱὸν αὐτοῦ ἐν ἐμοί, ἵνα
 his grace, to reveal his Son in me, that

ἐναγγelizῶμαι αὐτὸν ἐν τοῖς ἔθνεσιν³ εὐθέως
 I should announce him as the glad tidings among the nations, immediately
 οὐ προσανθεῖμην σαρκὶ καὶ αἵματι, 17 οὐδὲ ἀνῆλθον⁴ εἰς
 I conferred not with flesh and blood, nor went I up to
 Ἱεροσόλυμα πρὸς τοὺς πρὸ ἐμοῦ ἀποστόλους, ἀλλὰ
 Jerusalem to those [who were] before me apostles, but
 ἀπῆλθον εἰς Ἀραβίαν, καὶ πάλιν ὑπέστρεψα εἰς Δαμασκόν.
 I went away into Arabia, and again returned to Damascus.
 18 Ἐπειτα μετὰ ὡς τρεῖς ἔτη⁵ ἀνῆλθον εἰς Ἱεροσόλυμα ἰσ-
 Then after years three I went up to Jerusalem to make
 τορῆσαι⁶ Πέτρον, καὶ ἐπέμεινα πρὸς αὐτὸν ἡμέρας
 acquaintance with Peter, and I remained with him days
 δεκαπέντε. 19 ἕτερον δὲ τῶν ἀποστόλων οὐκ εἶδον, εἰ μὴ⁷
 fifteen; but other of the apostles I saw not, except
 Ἰάκωβον τὸν ἀδελφὸν τοῦ κυρίου. 20 ἃ δὲ γράφω ὑμῖν,
 James the brother of the Lord. Now what [things] I write to you,
 ἰδοὺ ἐνώπιον τοῦ θεοῦ, ὅτι οὐ ψεύδομαι. 21 Ἐπειτα ἦλθον εἰς
 lo, before God, I lie not. Then I came into
 τὰ κλίματα τῆς Συρίας καὶ τῆς Κιλικίας. 22 ἤμην δὲ ἀ-
 the regions of Syria and Cilicia; but I was un-
 γνωστὸς τῷ προσώπῳ ταῖς ἐκκλησίαις τῆς Ἰουδαίας ταῖς
 known by face to the assemblies of Judaea which
 ἐν χριστῷ. 23 μόνον δὲ ἀκούοντες ἦσαν, ὅτι ὁ
 [are] in Christ, only hearing they were, That he who
 διώκων ἡμᾶς ποτε, νῦν ἐναγγelizεῖται τὴν πίστιν
 persecuted us once, now announces the glad tidings—the faith,
 ἣν ποτε ἐπόρθει. 24 καὶ ἰδοὺ ἔαζον ἐν ἐμοὶ τὸν θεόν.
 which once he ravaged: and they were glorifying in me God.

2 Ἐπειτα διὰ δεκατεσσάρων ἐτῶν πάλιν ἀνέβην εἰς Ἱε-
 Then after fourteen years again I went up to Je-
 ρουσόλυμα μετὰ Βαρνάβαν, ὁ συμπαραλαβὼν⁸ καὶ Τίτον⁹
 Jerusalem with Barnabas, taking with [me] also Titus;
 2 ἀνέβην δὲ κατὰ ἀποκάλυψιν, καὶ ἀνέβην αὐτοῖς τὸ
 but I went up according to revelation, and laid before them the
 εὐαγγέλιον ὃ κηρύσσω ἐν τοῖς ἔθνεσιν, κατ' ἰδίαν δὲ τοῖς
 glad tidings which I proclaim among the nations, but privately to those

¹² For I did not receive it from man, nor was I taught it, except by a heavenly revelation of Jesus Christ.

¹³ For you have heard of my way of life at one time in the Jewish religion, how I was beyond measure in persecution of the church of God and was destroying it.

¹⁴ And I was progressing in the Jewish religion beyond many others of my age in my own race, for I was zealous for the traditions of my fathers.

¹⁵ But when it pleased God, who separated me from my mother's womb, and called me by His grace,

¹⁶ to reveal His Son in me that I might preach the gospel about Him in the nations, I did not immediately talk it over with flesh and blood.

¹⁷ Nor did I go up to Jerusalem to those apostles before me, but I went away into Arabia, and I returned again to Damascus.

¹⁸ Then after three years I went up to Jerusalem to make friends with Peter. And I remained with him fifteen days.

¹⁹ But I did not see any other of the apostles, except James, the Lord's brother.

²⁰ Now what I write to you, behold, before God I do not lie.

²¹ Then I came into the regions of Syria and Cilicia.

²² But I was not known by face to the churches of Judaea which were in Christ.

²³ Only they heard that he who persecuted them in times past was now preaching the gospel, the faith that he once destroyed.

²⁴ And they were glorifying God in me.

CHAPTER 2

¹ Then after fourteen years I again went up to Jerusalem with Barnabas, taking Titus with me also.

² But I went up according to revelation and laid before them the gospel which I preach among the Gentiles—but privately to those thought to be important, for fear that some-

¹ οὐδὲ LIT.
 ἄλλὰ LIT & A.

² — ὁ θεός (read he was pleased) [LIT & A].
 = τρία ἔτη T. ³ Ἐμφαν Cephas LIT & W.

⁴ ἀπῆλθον went I away L &.
 = συν- T A.

how I might be running, or had run, in vain.

³But not even Titus, who was with me, being a Greek, was forced to be circumcised)

⁴But this was on account of the false brothers brought in secretly, who stole in to spy out our freedom which we have in Christ Jesus, so that they might enslave us —

⁵to whom we did not give in, not even for an hour, so that the truth of the gospel might continue with you.

⁶But from those who were thought to be something (whatever they were makes no difference to me — God does not accept the person of man,) for those who were thought to be important did not add anything to me.

⁷But on the contrary, seeing that I had been charged with the gospel to the uncircumcised (even as Peter to the circumcision — for He who worked in Peter towards the apostleship of the circumcision also worked in me towards the Gentiles,)

⁹and when they saw the grace which was given to me, James and Peter and John (those esteemed as pillars) gave the right hands of fellowship to Barnabas and me that we should go to the Gentiles and they to the circumcision.

¹⁰Only asking that we should remember the poor, which very thing I was also trying to do.

¹¹But when Peter came to Antioch, I set my face against him, because he was to be blamed.

¹²For before some came from James, he was eating with the Gentiles; But when they came, he was afraid of the circumcision party, drawing back and keeping himself apart.

¹³And the rest of the Jews also acted the hypocrite with him, so that even Barnabas was carried away by their dissimulation.

¹⁴But when I saw that they did not walk uprightly, according to the truth of the

δοκοῦσιν, μήπως εἰς κενὸν τρέχω ἢ ἔδραμον· 3 ἀλλ' οὐδὲ Τίτος ὁ σὺν ἔμῳ, Ἕλλη· ὢν, ἡναγκάσθη περι-

not even Titus who [was] with me, ^aa Greek ^bbeing, was compelled to be τμηθῆναι. 4 διὰ δὲ τοὺς παρεσάκτους· ψευδ-

circumcised; and [this] on account of the ^bbrought ^cin ^dstealthily ^ealso ἀδελφούς, οἵτινες παρεσῆλθον κατασκοπῆσαι τὴν ἐλευθερίαν

brethren, who came in by stealth to spy out ^ffreedom ἡμῶν ἣν ἐχομεν ἐν χριστῷ Ἰησοῦ, ἵνα ἡμᾶς ῥακαδουλώ-

our which we have in Christ Jesus, that us they might bring σωνται·^h ὁ οἷς οὐδὲ πρὸς ὥραν εἴχαμεν τῇ ὑποταγῇ,

into bondage; to whom not even for an hour did we yield in subjection, ἵνα ἡ ἀλήθεια τοῦ εὐαγγελίου διαμείνῃ πρὸς ὑμᾶς. 6 Ἀπὸ

that the truth of the glad tidings might continue with you. ⁱFrom δὲ τῶν δοκούντων εἶναι τι, ὅποιοί ποτε ἦσαν οὐδὲν

but those reputed to be something, whatsoever they were ^jno μοι διαφέρει· πρόσωπον θεοῦ ἀνθρώπου οὐ λαμ-

to me makes difference: [the] person ^kGod ^lof man ^mnot ⁿdoes βάnei· ἐμοὶ γὰρ οἱ δοκούντες οὐδὲν προσανίθευτο, 7 ἀλλὰ

accept; for to me those of repute nothing conferred; but τούναντιον, ἰδόντες ὅτι πεπίστευμαι τὰ εὐαγγέλιον

on the contrary, having seen that I have been entrusted with the glad tidings τῆς ἀκροβυστίας, καθὼς Πέτρος τῆς περιτομῆς· 8 ὁ

of the uncircumcision, according as Peter [that] of the circumcision, (he ^owho γὰρ ἐνεργήσας Πέτρῳ εἰς ἀποστολὴν τῆς περιτομῆς, ἐνήργη-

for wrought in Peter for apostleship of the circumcision, wrought σεν ^pκαὶ ἐμοὶ^q εἰς τὰ ἔθνη· 9 καὶ γινόντες τὴν χάριν τὴν

also in me towards the nations, and having known the grace which δοθείσάν μοι, Ἰάκωβος καὶ Κηφᾶς καὶ Ἰωάννης,· οἱ δο-

was given to me, James and Cephas and John, those re- κούντες στῦλοι εἶναι, δεξιὰς ἔδωκαν ἐμοὶ καὶ Βαρνάβᾳ

puted ^rpillars ^sto be, [the] right hands ^tthey gave ^uto me ^vand ^wBarnaba· κοινωνίας, ἵνα ἡμεῖς^x εἰς τὰ ἔθνη, αὐτοὶ δὲ εἰς τὴν

of fellowship, that we [should go] to the nations, and they to the περιτομῇ· 10 μόνον τῶν πτωχῶν ἵνα μνημονεύωμεν, ὁ

circumcision: only the poor that we should remember, which καὶ ἐσπούδασα αὐτὸ τοῦτο ποιῆσαι.

^yalso ^zI was ^{aa}diligent ^{ab}very thing to do. 11 Ὅτε δὲ ἦλθεν Ἰπέτρος^{ac} εἰς Ἀντιόχειαν, κατὰ πρόσωπον

But when ^{ad}came ^{ae}Peter to Antioch, to [the] face αὐτῷ ἀντίστην, ὅτι κατεγνωσμένος ἦν. 12 πρὸ τοῦ γὰρ

him I withstood, because, to be condemned he was: for before that ἐλθεῖν τινὰς ἀπὸ Ἰακώβου, μετὰ τῶν ἰθύνων συνήσθην· ὅτε δὲ

^{af}came ^{ag}some from James, with the nations he was eating; but when ^{ah}ἦλθον,^{ai} ὑπέστέλλεν καὶ ἀφώριζεν ἑαυτόν, φοβούμενος

they came, he was drawing back and was separating himself, being afraid of τοὺς ἐκ περιτομῆς· 13 καὶ συνπεκρίθησαν αὐτῷ καὶ οἱ

those of [the] circumcision; and conjointly dissembled with him also the λοιποὶ Ἰουδαῖοι, ὥστε καὶ Βαρνάβας συναπήχθη αὐτῶν

rest of [the] Jews, so that even Barnabas was carried away ^{aj}their τῇ ὑποκρισει. 14 Ἄλλ· ὅτε εἶδον· ὅτι οὐκ ὀρθοποδοῦσιν

^{ak}by dissimulation. But when I saw that they walk not uprightly πρὸς τὴν ἀλήθειαν τοῦ εὐαγγελίου, εἶπον τῷ Ἰπέτρῳ^{al}

according to the truth of the glad tidings, I said to Peter

^a καταδουλῶσιν· they shall bring into bondage LITTAW. ^b ὁ τ. ^c καὶ μοι LITW. ^d Ἰωάνης τ. ^e + μὲν οἱ L. ^f Κηφᾶς Cephas LITTAW. ^g ἦλθεν he came LIT.

ἐμπροσθεν πάντων, εἰ σὺ, Ἰουδαῖος ὑπάρχων, ἰθνηκῶς
 before all, If thou, 'a Jew 'being, nation-like
 ἔζῃς καὶ οὐκ Ἰουδαϊκῶς, ^{τῇ} τὰ ἔθνη ἀναγκάζεις Ἰου-
 livest and not Jewishly, why the nations dost thou compel to ju-
 δαΐζειν; 15 Ἡμεῖς φύσει Ἰουδαῖοι, καὶ οὐκ ἐξ ἰθνῶν
 daise? We, by nature 'Jews, and not 'of [the] 'nations
 ἁμαρτωλοὶ, 16 εἰδότες ὅτι οὐ δικαιούται ἄνθρωπος ἐξ ἔργων
 'sinners, knowing that 'is not 'justified 'a man by works
 νόμου, ἐάν μὴ διὰ πίστεως Ἰησοῦ χριστοῦ, καὶ ἡμεῖς εἰς
 of law, but through faith of Jesus Christ, also we on
 χριστὸν Ἰησοῦν ἐπιστεύσαμεν, ἵνα δικαιωθῶμεν ἐκ πίστεως
 Christ Jesus believed, that we might be justified by faith
 χριστοῦ, καὶ οὐκ ἐξ ἔργων νόμου· ἐδοτίμ' οὐ δικαιωθήσεται
 of Christ, and not by works of law; because shall not be justified
 ἐξ ἔργων νόμου· πᾶσα σὰρξ. 17 εἰ δὲ ζητοῦντες δικαιωθῆναι
 by works of law any flesh. Now if seeking to be justified
 (lit. all)
 ἐν χριστῷ εὐρίθηνεν καὶ αὐτοὶ ἁμαρτωλοὶ, ἅρα χριστὸς
 in Christ we were found also 'ourselves sinners, [is] then Christ
 ἁμαρτίας διάκονος; μὴ γένοιτο. 18 εἰ γὰρ ἃ κατέλυσα
 of sin 'minister? May it not be! For if what I threw down
 ταῦτα πάλιν οἰκοδομῶ, παραβάτην ἑμαυτὸν συνίστημι.
 these things again I build, a transgressor myself I constitute.
 19 Ἐγὼ γὰρ διὰ νόμον νόμῳ ἀπίθανον, ἵνα θεῷ ζήσω.
 For I through law to law died, that to God I may live.
 20 χριστῷ συνεσταύρωμαι· ζῶ δέ, οὐκέτι ἐγώ, ζῇ δέ
 Christ 'I have been crucified with, yet I live, no longer I, but 'lives
 ἐν μοί χριστὸς· ὃ δὲ νῦν ζῶ ἐν σαρκί, ἐν πίστει
 'in me Christ; but that which now I live in flesh, in faith
 ζῶ τῇ ἡοῦ νιοῦ τοῦ θεοῦ, τοῦ ἀγαπήσαντός με καὶ παρα-
 I live, that of the Son of God, who loved me and gave
 δόντος ἑαυτὸν ὑπὲρ ἐμοῦ. 21 οὐκ ἀθετῶ τὴν χάριν τοῦ θεοῦ
 up himself for me. I do not set aside the grace of God;
 εἰ γὰρ διὰ νόμον δικαιοσύνη, ἅρα χριστὸς ὧρεάν
 for if through law righteousness [is], then Christ 'for 'brought
 ἀπίθανον.
 'died.

3 Ὁ ἀνόητος Γαλάται, τίς ὑμᾶς ἰβάσκαθεν ἵτῃ ἀληθείᾳ
 O senseless Galatians, who you bewitched, 'the truth
 μὴ πείθεσθαι; οἷς κατ' ὀφθαλμοὺς Ἰησοῦς χριστὸς προσ-
 not 'to obey? 'whose before eyes Jesus Christ was openly
 γράφῃ ἢ ἐν ὑμῖν ἰσταυρωμένος; 2 τοῦτο μόνον θέλω μαθεῖν
 set forth among you— crucified? This only I wish to learn
 ὑφ' ὑμῶν, ἐξ ἔργων νόμου τὸ πνεῦμα ἐλάβετε, ἢ ἐξ ἀκοῆς
 from you, by works of law the Spirit receive ye, or by report
 πίστεως; 3 οὕτως ἀνόητοί ἐστε; ἐναρξάμενοι πνεύματι, νῦν
 of faith? So senseless are ye? Having begun in Spirit, now
 σαρκὶ ἐπιτελεῖσθε; 4 τοσαῦτα ἐπάθετε εἰς; εἰγε
 in flesh are ye being perfected? So many things did ye suffer in vain? if indeed
 καὶ εἰς. 5 ὁ οὖν ἐπιχορηγῶν ὑμῖν τὸ πνεῦμα, καὶ
 also in vain. He who therefore supplies to you the Spirit, and
 ἐνεργῶν δυνάμεις ἐν ὑμῖν, ἐξ ἔργων νόμου ἢ ἐξ ἀκοῆς
 works of power among you, [is it] by works of law or by report

ἢ καὶ οὐχ (οὐκ τῶ) Ἰουδαϊκῶς ᾄδῃς. ἢ πῶς how αὐτῶν. * + δὲ but (knowing)
 αὐτῶν. ἢ χριστοῦ Ἰησοῦ τῷ. * ὅτι αὐτῶν. ἢ ἐξ ἔργων νόμου οὐ δικαιωθήσεται
 αὐτῶν. * ἅρα L. —; (read Christ [is] then &c.) L. * συνιστάμεν αὐτῶν. ἢ τοῦ
 θεοῦ καὶ χριστοῦ of God and Christ Ltr. ἢ τῇ ἀληθείᾳ μὴ πείθεσθαι αὐτῶν. — αὐ
 ὑμῖν αὐτῶν.

gospel, I said to Peter in the presence of all, If you, being a Jew, live like the Gentiles and not like the Jews, why do you force the Gentiles to live like the Jews?

¹⁵ We Jews by nature and not sinners of the Gentiles

¹⁶ know that a man is not justified by works of the Law, but through faith in Jesus Christ. We too have believed on Jesus Christ that we might be justified by faith in Christ and not by works of the Law — for by the works of the Law shall no flesh be justified.

¹⁷ But if, while we seek to be justified in Christ, we were found to be sinners, is Christ then the minister of sin? Let it not be said!

¹⁸ For if I build again these things which I pulled down, I make myself a sinner.

¹⁹ For I through the Law died to the Law, so that I may live to God.

²⁰ I have been crucified with Christ. Nevertheless I live, yet not I, but Christ lives in me. And the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave Himself for me.

²¹ I do not set aside the grace of God. For if righteousness is through the Law, then Christ died without obtaining anything.

CHAPTER 3

¹ O foolish Galatians, who has bewitched you that you should not obey the truth — before whose eyes Jesus Christ crucified was openly set out among you?

² This only I desire to learn from you: Did you receive the Spirit by works of the Law? or by the hearing of faith?

³ Are you so foolish? Having begun in the Spirit, are you now made perfect by flesh?

⁴ Did you suffer so many things without cause? If indeed it was also without cause.

⁵ He then who supplies the Spirit to you and works miracles among you, is it by works of the Law, or by the hearing of faith?

⁶It is even as Abraham believed God and it was counted to him for righteousness.

⁷Know then that they that are of faith, these are the sons of Abraham.

⁸And the Scripture, foreseeing that God justifies the Gentiles by faith, preached before the gospel to Abraham saying, "All the nations shall be blessed in you."

⁹So that those who are of faith are being blessed with the believing Abraham.

¹⁰For as many as are of the works of the Law are under a curse — for it is written, "Cursed is everyone who does not continue in all things which have been written in the book of the Law to do them."

¹¹But that no one is being justified by Law in the sight of God is plainly seen, because, "The just shall live by faith."

¹²But the Law is not of faith, but, "The man who has done these shall live by them."

¹³Christ redeemed us from the Law's curse — being made a curse for us, for it is written, "Cursed is everyone who hangs on a tree" —

¹⁴that Abraham's blessing might come to the Gentiles in Christ Jesus, so that we might gain the promise of the Spirit through faith.

¹⁵Brothers! I speak in the way of man — no one sets aside even a confirmed covenant of man, or adds to it.

¹⁶But to Abraham and to his seed the promises were spoken. He does not say, And to seeds, as of many, but as of one — "And to your Seed," which is Christ.

¹⁷I say this now, the covenant settled first by God to Christ, the Law (which came four hundred and thirty years after) cannot set aside, as so to do away with the promise.

πίστεως; ὅ καθὼς Ἀβραάμ ἐπίστευσεν τῷ θεῷ, καὶ ἡλογίσθη αὐτῷ εἰς δικαιοσύνην. Ἔγνωσκετε ἅρα ὅτι οἱ ἐκ πίστεως, τοῖς ἰσχυροῦς. Ἔγνωσεν ὅτι οἱ ἐκ πίστεως, τοῖς ἰσχυροῦς.

οὗτοι ἔσιν υἱοὶ Ἀβραάμ. ὅ προῖδουσα δὲ ἡ γραφή [are], these are sons of Abraham; and 'foreseeing' the 'scripture

ὅτι ἐκ πίστεως δικαιοῦνται τὰ ἔθνη ὁ θεός, προεγγεγελί- that by faith 'justifies' the 'nations' God, before announced glad

σατο τῷ Ἀβραάμ, ὅτι ἐνευλογηθήσονται ἐν σοὶ πάντα τὰ tidings to Abraham: Shall be blessed in thee all the

ἔθνη. ὅστε οἱ ἐκ πίστεως εὐλογοῦνται σὺν τῷ πιστῷ nations. So that those of faith are being blessed with the believing

Ἀβραάμ. ὅσοι γὰρ ἐξ ἔργων νόμου εἰσιν, ὑπὸ κατάραν Abraham. For as many as of works of law are, under a curse

εἰσιν· γέγραπται γάρ, Ἐπικατάρατος πᾶς ὃς οὐκ ἐ- ara. For it has been written, Cursed [is] everyone who 'not' does

μένει ἐν παντί τοῖς γεγραμμένοις ἐν τῷ βιβλίῳ τοῦ νόμου, continue in all things which have been written in the book of the law

τοῦ ποιῆσαι αὐτά. ὅτι ἐν τῇ ἐν νόμῳ οὐδεὶς δικαιοῦται to do them. But that in virtue of law no one is being justified,

παρὰ τῷ θεῷ δῆλον· ὅτι ὁ δίκαιος ἐκ πίστεως ζήσεται with God [is] manifest; because the just by faith shall live; 12

ὁ δὲ νόμος οὐκ ἐστὶν ἐκ πίστεως, ὁ ἀλλ' ὁ ποιῶν as but the law is not of faith; but, the 'who' 'did'

αὐτὰ ἄνθρωπος ζήσεται ἐν αὐτοῖς. 13 χριστὸς ἡμᾶς 'these' things 'man' shall live in virtue of them. Christ us

ἐξηγόρασεν ἐκ τῆς κατάρας τοῦ νόμου, γενόμενος ὑπὲρ ἡμῶν ran-omed from the curse of the law, having become for us

κατάρτα· ἡ γέγραπται γάρ, Ἐπικατάρατος πᾶς ὁ κρεμά- a curse, (for it has been written, Cursed [is] everyone who hangs

μένος ἐπὶ ξύλου· 14 ἵνα εἰς τὰ ἔθνη ἡ εὐλογία τοῦ Ἀβραάμ on a tree,) that to the nations the blessing of Abraham

γένηται ἐν ἡμῖν· ἵνα τὴν ἐπαγγελίαν τοῦ πνεύματος might come in Christ Jesus, that the promise of the Spirit

τοῦ λάβωμεν διὰ τῆς πίστεως. we might receive through faith.

15 Ἀδελφοί, κατὰ ἄνθρωπον λέγω, ὅμως ἀνθρώπου Brethren, (according to man I am speaking,) even of man

κεκωρωμένην διαθήκην οὐδεὶς ἀθετεῖ ἢ ἐπιδιατάσσεται. a confirmed covenant no one sets aside, or adds thereto.

16 τῷ δὲ Ἀβραάμ ἐπαγγέλλεται· αἱ ἐπαγγελίαι, καὶ τῷ σπέρματι But to Abraham were spoken the promises, and to 'seed'

αὐτοῦ· οὐ λέγει, Καὶ τοῖς σπέρμασιν, ὡς ἐπὶ πολλῶν, ἀλλ' ὡς ἐπ' ἐνός, Καὶ τῷ σπέρματι σου, ὅς ἐστιν χριστός. 17 τοῦτο as of one, And to thy seed; which is Christ. 'This

δέ λέγω, διαθήκην προκεκωρωμένην ὑπὸ τοῦ θεοῦ εἰς χρισ- now I say, [the] covenant confirmed beforehand by God to Christ,

τὸν ὁ μετὰ ἑτὴ τετρακόσια καὶ τριάκοντα ἔτη γενομένης the 'after' 'years' four 'hundred' and 'thirty' 'which' 'took' 'place'

νόμος οὐκ ἀκυροῖ, εἰς τὸ καταργῆσαι τὴν ἐπαγγελίαν. 18 εἰ law does not annul so as to make of no effect the promise. 18 εἰ

⁶ υἱοὶ εἰσιν LITR.

⁷ πᾶσιν ἐν ἅλλοις TTR.

⁸ οἱ δὲ LITR.

⁹ ὅτι γέγραπται LITR.

¹⁰ ἀλλὰ TTR.

¹¹ εἰς χριστὸν LITR.

¹ εὐλογηθήσονται B.

² ἀλλὰ TTR.

³ ἵνα TTR.

⁴ ὅτι γέγραπται LITR.

⁵ ἀλλὰ TTR.

⁶ εἰς χριστὸν LITR.

^m + ὅτι that GLITR.W.

ⁿ — ἐν (read

^p — ἀνθρώπου (read ὁ ποιῶν he who did)

^q ἵνα TTR.

^r ἵνα TTR.

^s τετρακόσια καὶ τριάκοντα ἐτὴ GLITR.W.

γὰρ ἐκ νόμου ἢ κληρονομία, οὐκέτι ἐξ ἐπαγγελίας·
 for by law [be] the inheritance, [it is] no longer by promise;
 τῷ δὲ Ἀβραάμ δι' ἐπαγγελίας κεχάρισται ὁ θεός. 19 Τί
 but to Abraham through promise granted [it] God why
 οὖν ὁ νόμος; τῶν παραβάσεων χάριν προσετίθη,¹
 then the law? transgressions for the sake of it was added,
 ἄχρις οὗ ἔλθῃ τὸ σπέρμα ᾧ ἐπηγγέλται,
 until should have come the seed to whom promise has been made,
 διαταγείς δι' ἀγγέλων ἐν χειρὶ μεσίτου. 20 ὁ δὲ
 having been ordained through angels in hand a mediator's. But the
 μεσίτης ἐνός οὐκ ἔστιν, ὁ δὲ θεὸς εἰς ἔστιν.
 mediator of one is not, but God one is.

21 Ὁ οὖν νόμος κατὰ τῶν ἐπαγγελιῶν τοῦ θεοῦ;
 The law then [is it] against the promises of God?
 μὴ γένοιτο· εἰ γὰρ ἐδόθη νόμος ὁ δυνάμενος ζωοποιῆσαι,
 May it not be! For if was given a law which was able to quicken,
 ὄντως ἂν ἐκ νόμου ᾦν² ἡ δικαιοσύνη· 22 ἀλλὰ συνέ-
 indeed by law would have been righteousness; but what
 κλεισεν ἡ γραφὴ τὰ πάντα ὑπὸ ἁμαρτίαν, ἵνα ἡ ἐπαγγελία
 up the scripture all things under sin, that the promise
 ἐκ πίστεως Ἰησοῦ χριστοῦ δοθῇ τοῖς πιστεύουσιν.
 by faith of Jesus Christ might be given to those that believe.

23 Προ. τοῦ δὲ ἐλθεῖν τὴν πίστιν, ὑπὸ νόμον ἐφρουροῦμεθα,
 But before came faith, under law we were guarded,

ὑσυνεκλεισμένοι³ εἰς τὴν μέλλουσαν πίστιν ἀποκαλυφθῆναι⁴
 having been shut up to the being about faith to be revealed.

24 ὥστε ὁ νόμος παιδαγωγὸς ἡμῶν γέγονεν εἰς χριστόν, ἵνα
 So that the law tutor our has been [up] to Christ, that
 ἐκ πίστεως δικαιωθῶμεν. 25 ἰλθούσης δὲ τῆς πίστεως,
 by faith we might be justified. But having come faith,

οὐκέτι ὑπὸ παιδαγωγῶν ἴμεν. 26 πάντες γὰρ υἱοὶ θεοῦ
 no longer under a tutor we are; for all sons of God

ἐστε διὰ τῆς πίστεως ἐν χριστῷ Ἰησοῦ. 27 ὅσοι γὰρ εἰς
 ye are through faith in Christ Jesus. For as many as to

χριστόν ἱεραπίσθητε, χριστόν ἐνεδώσασθε. 28 οὐκ ἐν Ἰου-
 Christ were baptized, Christ ye did put on. There is not Jew

δαΐς οὐδὲ Ἕλλην· οὐκ ἐν δούλῳ οὐδὲ ἐλεύθερῳ· οὐκ ἐν
 nor Greek; there is not bondman nor free; there is not

ἄρσεν καὶ θῆλυ· πάντες γὰρ ὑμεῖς εἰς ἐστε ἐν χριστῷ Ἰησοῦ·
 male and female; for all ye one are in Christ Jesus:

29 εἰ δὲ ὑμεῖς χριστοῦ, ἀρα τοῦ Ἀβραάμ σπέρμα ἐστέ,
 but if ye [are] Christ's, then Abraham's seed ye are,

καὶ⁵ κατὰ⁶ ἐπαγγελίαν κληρονόμοι.
 and according to promise heirs.

4 Λέγω δέ, ἐφ' ὅσον χρόνον ὁ κληρονόμος νηπίος ἐστιν,
 Now I say, for as long as time the heir an infant is,

οὐδὲν διαφέρει δούλου, κύριος πάντων ὢν· 2 ἀλλὰ
 nothing he differs from a bondman, [though] lord of all being; but

ὑπὸ ἐπιτρόπων ἐστὶν καὶ οἰκονόμους ἄχρι τῆς προθεσμίας
 under guardians he is and stewards until the time before appointed

τοῦ πατρὸς. 3 οὕτως καὶ ὑμεῖς, ὅτε ἦμεν νήπιοι, ὑπὸ τὰ
 of the father. So also we, when we were infants, under the

στοιχεῖα τοῦ κόσμου ἦμεν⁷ δεδουλωμένοι· 4 ὅτε δὲ ἦλθεν τὸ
 elements of the world were held in bondage; but when came the

¹⁸ For if the inheritance is by Law, it is no longer by promise — but God gave it to Abraham by promise.

¹⁹ Why then the Law? It was added because of transgressions, until the Seed should come to the promised ones (having been ordained through angels in a mediator's hand).

²⁰ But a mediator is not a mediator of one, but God is one.

²¹ Is the Law then against the promises of God? Let it not be! For if a law had been given which was able to give life, indeed righteousness would have been by Law.

²² But the Scripture shut up all things under sin so that the promise by faith of Jesus Christ might be given to those that believe.

²³ But before faith came, we were kept under Law, being shut up to the faith which was going to be revealed.

²⁴ So that the Law has been our schoolmaster until Christ, so that we might be justified by faith.

²⁵ But faith coming on, we are no longer under a schoolmaster —

²⁶ for you are all sons of God through faith in Christ Jesus.

²⁷ For as many as were baptized into Christ have put on Christ.

²⁸ There is not Jew or Greek, nor is there slave or freeman, nor is there male or female, for you all are one in Christ Jesus.

²⁹ But if you are Christ's, then you are Abraham's seed and heirs as to the promise.

CHAPTER 4

¹ But I say, for as long a time as the heir is an infant, he does not differ any from a slave — though he is lord of all.

² But he is under guardians and managers until the time set before by the father.

³ So we, too, when in infancy, were held in slavery under the principles of the world.

¹ ἐτέθη it was appointed σ. τ [τοῦ θεοῦ] L. ² ἐκ νόμου ἂν ᾦν (ᾦν ἂν τ) LITTA. ³ ὅφ' L.

⁴ συν(συν- τ) κλειόμενοι being shut up LITTA. ⁵ ἀπαντες ITTA. ⁶ — καὶ LITTA.

⁷ κατὰ τ. ἡμεθα T.

⁴But when the fullness of time came, God sent out His Son, coming from a woman, coming under Law,

⁵so that He might redeem the ones under Law, so that we might receive sonship.

⁶But because you are sons, God sent the Spirit of His Son into your hearts, crying Abba — Father!

⁷So that you are no longer a slave, but a son — and if a son, also an heir of God through Christ.

⁸But then indeed not knowing God, you were a slave to those who by nature are not gods.

⁹But now that you have known God (or, rather, that you have been known by God,) how can you turn again to the weak and poor principles to which you again desire to be in slavery?

¹⁰You carefully keep days and months and times and years.

¹¹I am afraid of you for fear that somehow I have labored to no avail regarding you.

¹²Brothers! I beg of you, be as I am, for I also am as you are. You did not wrong me in anything.

¹³But you know that through weakness of the flesh I preached the gospel to you at first

¹⁴— and you despised not my temptation in the flesh, nor spit on me. But you received me as an angel of God, even as Jesus Christ.

¹⁵What then was your happiness? For I tell you that if possible you would have plucked out your eyes and have given them to me.

¹⁶Have I then become your enemy by telling you the truth?

¹⁷They are eagerly after you, but not with honor. But they desire to keep you so that you may run eagerly after them.

¹⁸But it is right to be zealous in a right thing at all times, and not only when I am present with you.

¹⁹You are my little children, for whom I labor in pain again until Christ shall have

πλήρωμα τοῦ χρόνου, ἐξαπέστειλεν ὁ θεὸς τὸν υἱὸν αὐτοῦ, ^{fulfillment of the time, sent forth God his Son,} γενόμενον ἐκ γυναίκος, γενόμενον ὑπὸ νόμον, ὅ ἵνα τοὺς ^{come of woman, come under law, that those} ὑπὸ νόμον ἔξαγοράσῃ, ἵνα τὴν υἰοθεσίαν ἀπολάβωμεν. ^{under law he might ransom, that adoption we might receive.}

Ὅτι δὲ ἔστε υἱοί, ἐξαπέστειλεν ὁ θεὸς τὸ πνεῦμα τοῦ υἱοῦ αὐτοῦ εἰς τὰς καρδίας ὑμῶν, ^{But because ye are sons, sent forth God the Spirit of his Son into hearts your, crying, Abba, Father.} κράζον, Ἀββᾶ ὁ πατήρ.

ὥστε οὐκ ἐστὶ ἐν ὑμῖν δουλος, ἀλλὰ υἱός· εἰ δὲ υἱός, καὶ ^{So no longer thou art bondman, but son; and if son, also} κληρονόμος τοῦ θεοῦ διὰ χριστοῦ.

Ὅ ἀλλὰ τότε μὲν οὐκ εἰδότες θεόν, ἰδουλεύατο τοῖς ^{But then indeed not knowing God, ye were in bondage to those who not by nature are} μή φύσει οὐσιν ^{gods; but now, having known God, but rather having been known} θεοῖς·

νῦν δὲ, γνόντες θεόν, μάλλον δὲ γνωσθέντες ^{gods; but now, having known God, but rather having been known} ὑπὸ θεοῦ, πῶς ἐπιστρέφετε πάλιν ἐπὶ τὰ ἀσθενῆ καὶ πτωχὰ ^{by God, how do ye turn again to the weak and beggarly} στοιχεῖα οἷς πάλιν ἀνωθεν ἰδουλεύεσθε; ^{elements to which again anew to be in bondage ye desire? Days}

ἡμέρας παρατηρεῖσθε, καὶ ἡμέρας, καὶ καιροὺς, καὶ ἑνιαυτούς. ^{ye observe, and months, and times, and years.} Ἴ φο- ^{I am}

βοῦμαι ὑμᾶς, μή πως εἰκὴ κεκοπίακα εἰς ὑμᾶς. ^{afraid of you, lest somehow in vain I have laboured as to you.}

12 Γίνεσθε ὡς ἐγώ, ὅτι καὶ ἐγώ, ἀδελφοί, δέο- ^{Be as I [am], for I also [am] as ye, brethren, I be-}

μαι ὑμῶν· οὐδὲν με ἥδικήσατε. ^{seem you: in nothing me ye wronged. But ye know that in}

ἀσθένειαν τῆς σαρκὸς εὐηγγελισάμην ὑμῖν τὸ πρότερον, ^{weakness of the flesh I announced the glad tidings to you at the first;}

14 καὶ τὸν πειρασμὸν μου τὸν ἐν τῇ σαρκί· μου οὐκ ἐξου- ^{and temptation my in my flesh not ye de-}

θενήσατε οὐδὲ ἐξεπτύσατε, ἀλλὰ ὡς ἄγγελος τοῦ θεοῦ ἐ- ^{spined nor rejected with contempt; but as an angel of God ye}

δέξασθέ με, ὡς χριστὸν Ἰησοῦν. ^{received me, as Christ Jesus. What then was} 15 ὅτις ὁ μακαρισμὸς ^{blessedness}

ὑμῶν; μαρτυρῶ γὰρ ὑμῖν ὅτι, εἰ δυνατόν, τοὺς ὀφθαλμοὺς ^{your? for I bear witness you that, if possible, eyes}

ὑμῶν ἐξορύξαντες ἂν ἰδῶκατέ με. ^{your having plucked out ye would have given [them] to me. So} 16 ὥστε ἐχθρὸς ^{enemy}

ὑμῶν γίγονα ἀληθεύων ὑμῖν; ^{your have I become speaking truth to you? They are zealous after you} 17 Ζηλοῦσιν ὑμᾶς ^{not rightly, but to exclude you [from us] they desire, that them}

οὐ καλῶς, ἀλλὰ ἐκκλίσαι ὑμᾶς· θέλουσιν, ἵνα αὐτοὺς ^{ye may be zealous after. But right [it is] to be zealous in a right [thing]}

ζηλοῦτε. ^{ye may be zealous after. But right [it is] to be zealous in a right [thing]} 18 καλὸν δὲ τὸ ζηλοῦσθαι ἐν καλῷ ^{ye may be zealous after. But right [it is] to be zealous in a right [thing]}

πάντοτε, καὶ μὴ μόνον ἐν τῷ παρόντι. ^{at all times, and not only in my being present with you—} 19 ἵνα ^{little}

νῦν μου, οὓς πάλιν ὠδίνω ἵνα χριστὸς ὁμορφωθῇ ^{children my, of whom again I travail until shall have been formed}

⁴ ἡμῶν OUR GLT:TA.W. ⁵ ἀλλὰ LIT:TA. ⁶ διὰ τοῦ θεοῦ THROUGH GOD LIT:TA. ⁷ φύσει μή (read are not &c.) OLIT:TA.W. ⁸ δουλεύατε TIT. ⁹ (read Do ye observe &c.) GLT. ¹⁰ ὑμῶν YOUR LIT:TA. ¹¹ ὅπου where LIT:TA.W. ¹² ἡν LIT:TA.W. ¹³ ἂν (read ye had given) LIT:TA.W. ¹⁴ ἡμᾶς US B. ¹⁵ — τὸ LIT:TA. ¹⁶ τέκνα children LIT:TA. ¹⁷ μέχρι TIT.

χοιστός ἐν ὑμῖν· 20 ἤθελον δὲ παρίναμι πρὸς ὑμᾶς ἄρτι, καὶ
Christ in you: and I was wishing to be present with you now, and
ἀλλάξει τὴν φωνήν μου, ὅτι ἀπορούμαι ἐν ὑμῖν.
to change my voice, for I am perplexed as to you.

21 Λίγετέ μοι, οἱ ὑπὸ νόμον θέλοντες εἶναι, τὸν νόμον
Tell me, ye who under law wish to be, the law

οὐκ ἀκούετε; 22 γέγραπται γάρ, ὅτι Ἀβραὰμ δύο υἱούς
do ye not hear? For it has been written, that Abraham two sons

ἔσχεν· ἓνα ἐκ τῆς παιδίσκης, καὶ ἓνα ἐκ τῆς ἐλευθέρης·
had; one of the maid-servant, and one of the free [woman].

23 Ὅλλ' ὁ μὲν ἐκ τῆς παιδίσκης, κατὰ σάρκα γε-
But he of the maid-servant, according to flesh has

γέννηται· ὁ δὲ ἐκ τῆς ἐλευθέρης, διὰ τῆς ἐπαγγελίας.
been born, and he of the free [woman], through the promise.

24 Ὅτινά ἐστιν ἀλληγορούμενα· αὐτὰ γὰρ εἰσιν αἱ δύο
Which things are allegorized; for these are the two

διαθήκαι· μία μὲν ἀπὸ ὄρους Σινᾶ, εἰς δουλείαν· γεννώσα,
covenants; one from mount Sinai, to bondage bringing forth,

ἥτις ἐστὶν Ἄγαρ. 25 τὸ γὰρ Ἄγαρ· Σινᾶ ὄρος ἐστὶν ἐν τῇ
which is Agar. For Agar Sinai mount is in the

Ἀραβίᾳ, ἀντιστοιχεῖ δὲ τῇ νῦν Ἱερουσαλὴμ, δουλεύει
Arabia, and corresponds to the now Jerusalem, she is in bondage

δὲ μετὰ τῶν τέκνων αὐτῆς. 26 ἡ δὲ ἄνω Ἱερουσαλὴμ, ἐλευ-
and with her children; but the above Jerusalem, free

θὲρα ἐστίν, ἥτις ἐστὶν μήτηρ πάντων ἡμῶν. 27 γέγραπται
is, which is mother of all of us. It has been written

γάρ, Εὐφροάνθητι στεῖρα ἢ οὐ τικτούσα· ῥῆξον καὶ βόησον
for, Rejoice, O barren that bearest not; break forth and cry,

ἢ οὐκ ὠδίνουσα· ὅτι πολλὰ τὰ τέκνα τῆς ἐρήμου μάλλον ἢ
that thou travailest not; because many the children of the desolate more than

τῆς χούσης τὸν ἄνδρα. 28 Ἡμεῖς δὲ, ἀδελφοί, κατὰ Ἰσαάκ,
of her that has the husband. But we, brethren, like Isaac,

ἐπαγγελίας τέκνα ἐσμέν· 29 ἄλλ' ὥσπερ τότε ὁ κατὰ
of promise children are. But as then he who according to

σάρκα γεννηθεὶς ἐδίωκεν τὸν κατὰ πνεῦμα, οὕτως καὶ
flesh was born persecuted him [born] according to Spirit, so also

νῦν. 30 ἀλλὰ τί λέγει ἡ γραφή; Ἐκβαλε τὴν παιδίσκην
now. But what says the scripture? Cast out the maid-servant

καὶ τὸν υἱὸν αὐτῆς, οὐ γὰρ μὴ κληρονομήσῃ ὁ υἱὸς τῆς
and her son, for in no wise may inherit the son of the

παιδίσκης μετὰ τοῦ υἱοῦ τῆς ἐλευθέρης. 31 Ἄρα, ἀδελ-
maid-servant with the son of the free [woman]. So then, brethren,

φοί, οὐκ ἐσμὲν παιδίσκης τέκνα, ἀλλὰ τῆς ἐλευθέρης.
we are not of a maid-servant children, but of the free [woman].

5 Τῇ ἐλευθερίᾳ ἴσυν· ἡ γὰρ ἡμεῖς ἡμεῖς ἐλευθέρω-
In the freedom therefore wherewith Christ us made free,

σεν, στήκετε· ἢ καὶ μὴ πάλιν ζυγῷ δουλείας ἐνέχεσθε. 2 Ἰδε
stand fast, and not again in a yoke of bondage be held. Lo,

ἐγὼ Παῦλος λέγω ὑμῖν, ὅτι ἐὰν περιτέμνησθε, χριστὸς ὑμᾶς
I Paul say to you, that if ye be circumcised, Christ you

οὐδὲν ὠφελήσει· 3 μαρτυρούμαι δὲ πάλιν παντὶ ἑνθρώπῳ
nothing shall profit. And I testify again to every man

been formed in you —

20 and I desire to be there with you now and to change my voice, for I am doubtful about you.

21 Tell me, you who desire to be under Law — do you not hear the Law?

22 For it has been written that Abraham had two sons, one out of the slave-woman and one out of the free woman.

23 But he that was out of the slave-woman had been born after the flesh, and he that was out of the free woman through the promise.

24 Which things are an allegory, for these are the two covenants — one from Mount Sinai, bringing into slavery, which is Hagar.

25 For Hagar is Mount Sinai in Arabia and answers to the present Jerusalem. And she is in slavery with her children.

26 But the Jerusalem which is above is free, which is the mother of us all.

27 For it has been written, "Rejoice, O unfruitful one that does not bear. Break forth and cry, you who have no birth-pains. Because more are the children of the deserted one than of her who has the husband."

28 But, brothers, we like Isaac are children of the promise.

29 But as then he who was born according to the flesh persecuted him who was born according to the Spirit, so it is now.

30 But what does the Scripture say? — "Throw out the slave-woman and her son, for the son of the slave-woman shall not in any way inherit with the son of the free woman."

31 So, then, brothers, we are not children of the slave-woman, but of the free woman.

CHAPTER 5

1 Then stand firm in the freedom with which Christ has made us free. And do not

* ἀλλά τ. ἡ μὲν L. ἡ γεννηταὶ W. ἡ δὲ T. * — αἱ GLTTAW. ὁ δουλίαν T. * — Ἄγαρ L[ITR]. ὁ συνηγ. ὁ γὰρ GLTTAW. ἡ πάντων α[LITR]. ἡ υἱὸς σου LITR. ἡ ἐστὶ LITR. ἡ κληρονομήσει shall inherit LITR. ἡ διὸ wherewith LITR. ἡ — οὐκ α[LITR]. ἡ — ἡ (read With freedom &c.) LITR. ἡ ἡμεῖς ἡμεῖς GLTTAW. ὁ στήκετε. (commencing a sentence at Stand fast) LITR. ἡ + οὐκ therefore LITR. ὁ δουλίαν T.

be held again in the yoke of slavery.

²Behold! I, Paul, say to you that if you are circumcised, Christ will be no profit to you.

³And I again testify to every man being circumcised that he is a debtor to do the whole Law.

⁴You are set aside from Christ, you who are being justified in Law. You fell from grace.

⁵For we through the Spirit wait for the hope of righteousness by faith.

⁶For in Christ Jesus neither circumcision nor the lack of circumcision is worth anything, but faith working by love.

⁷You were running well. Who kept you back that you did not obey the truth?

⁹A little leaven leavens the whole lump.

¹⁰I am persuaded as to you that you will have no other mind in the Lord. But he who is troubling you shall bear the judgment, whoever he may be.

¹¹But I, brothers, if I still preach circumcision, why am I yet persecuted? Then the stumbling-block of the cross has ceased.

¹²I wish that they who are causing you to doubt would even cut themselves off.

¹³For you were called to freedom, brothers. Only do not use the freedom for an opportunity to the flesh, but serve one another by love.

¹⁴For all the Law is fulfilled in one word, "You shall love your neighbor as yourself."

¹⁵But if you bite and devour one another, be careful that you are not destroyed by one another.

¹⁶But I say, Walk in the Spirit and you will not fulfill the lust of the flesh.

¹⁷For the flesh lusts against the Spirit, and the Spirit against the flesh. And these are contrary to one another: so that you cannot do the things that you want to do.

¹⁸But if you are led by the Spirit, you are not under Law.

¹⁹Now the works of the flesh are clearly revealed — adultery, fornication, uncleanness

περιτεμονένῳ, ὅτι ὀφειλέτης ἐστὶν ὅλον τὸν νόμον ποιῆσαι.

⁴κατηργήθητε ἀπὸ τοῦ^α χριστοῦ, οἵτινες ἐν νόμῳ δι-

καίουσθε, τῆς χάριτος. ἐξέπασθε^β ὁ ἡμεῖς γὰρ πνεύματι

ἐκ πίστεως ἐλπίδα δικαιοσύνης ἀπεδεχόμεθα. ὁ ἐν γὰρ

χριστῷ Ἰησοῦ οὔτε περιτομή τι ἰσχύει, οὔτε ἀκροβυστία^γ

ἀλλὰ πίστις δι' ἀγάπης ἐνεργουμένη. ⁷Ἐτρέχετε καλῶς

τὸ φῶραμα ζυμοί. ¹⁰ἐγὼ^δ πέπεισθα εἰς ὑμᾶς ἐν κυρίῳ,

ὅτι οὐδὲν ἄλλο φρονήσετε, ὁ δὲ παράσπον ὑμᾶς βαστάσει τὸ

κρίμα, ὅστις ἂν^ε ᾖ.

¹¹Ἐγὼ δέ, ἀδελφοί, εἰ περιτομὴν ἔτι κηρύσσω, τί ἔτι διώ-

κομαι; ἅσα κατηργηταί^β τὸ σκάνδαλον τοῦ σταυροῦ.

¹²ὄφελον καὶ ἀποκόψονται οἱ ἀναστατούντες

ὑμᾶς. ¹³Ἰμεῖς γὰρ ἐπ' ἐλευθερίᾳ ἐκλήθητε, ἀδελφοί· μόνον

μὴ τὴν ἐλευθερίαν εἰς ἀφορμὴν τῇ σαρκί, ἀλλὰ διὰ τῆς

ἀγάπης δουλεύετε ἀλλήλοις. ¹⁴ὁ γὰρ πᾶς νόμος ἐν' ἐνὶ

λόγῳ πληροῦται, ἐν τῷ, Ἀγαπήσεις τὸν πλησίον σου ὡς

ἑαυτόν. ¹⁵εἰ δὲ ἀλλήλους δάκνετε καὶ κατεσθίετε, βλέπετε

ὑμᾶς· ἀλλήλων ἀναλωθῆτε.

¹⁶Λέγω δέ, Πνεύματι περιπατεῖτε, καὶ ἐπιθυμίαν σαρκὸς

οὐ μὴ τελείητε. ¹⁷ἡ γὰρ σὰρξ ἐπιθυμεῖ κατὰ τοῦ πνεύ-

ματος, τὸ δὲ πνεῦμα κατὰ τῆς σαρκὸς· ταῦτα ὁδὴ^δ ἀντί-

κειται ἀλλήλοις, ἵνα μὴ ἄσῳ^ε θέλητε ταῦτα ποιεῖτε.

¹⁸εἰ δὲ πνεύματι ἄγεσθε, οὐκ ἐστὶ ὑπὸ νόμον. ¹⁹φανερὰ

δὲ ἐστὶν τὰ ἔργα τῆς σαρκὸς, ἅτινά ἐστιν^δ μοιχεία, πόρνη-
 α, ἀκαθαρσία, ἀσέλγεια, ²⁰εἰδωλολατρεία, φαρμακεία, ἐχθραί,

ἀκαθαρσία, ἀσέλγεια, ²⁰εἰδωλολατρεία, φαρμακεία, ἐχθραί,

ἀκαθαρσία, ἀσέλγεια, ²⁰εἰδωλολατρεία, φαρμακεία, ἐχθραί,

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ἀκαθαρσία, ἀσέλγεια, ²⁰εἰδωλολατρεία, φαρμακεία, ἐχθραί,

^α — τοῦ ΕΠΙΤΙ(Α).^β

^β — ἐνέκοψεν ΟΛΤΙΤΑ. ^γ — τῇ ΤΥ(Α). ^δ — ἐν ΤΥ(Α).

^δ — ἀλλήλοις ἀντίκειται ΟΛΤΙΤΑ. ^ε — ὅτι ΕΠΙΤΑ. ^ε — γὰρ ΕΠΙΤΑ.

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^α — ἐνέκοψεν ΟΛΤΙΤΑ. ^β — τῇ ΤΥ(Α). ^γ — ἐν ΤΥ(Α).

^β — ἐνέκοψεν ΟΛΤΙΤΑ. ^γ — τῇ ΤΥ(Α). ^δ — ἐν ΤΥ(Α).

^δ — ἀλλήλοις ἀντίκειται ΟΛΤΙΤΑ. ^ε — ὅτι ΕΠΙΤΑ. ^ε — γὰρ ΕΠΙΤΑ.

^ε — ἐν ΕΠΙΤΑ. ^ε — ἐν ΕΠΙΤΑ. ^ε — ἐν ΕΠΙΤΑ.

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ἔρεϊς, ζῆλοι, θυμοί, ἐριθείαι, διχοστασίαι, αἵρέσεις,

21 φθόνοι, φόνονι," μέθαι, κῶμοι, καὶ τὰ ὅμοια τοῦτοις·
envyings, murders, drunkennesses, revels, and things like these;

ἃ προλεγω ἰμῖν, καθὼς ἔκαι" προεῖπον, ὅτι οἱ
 as to which I tell beforehand 'you, even as also I said before, that they who
 πάντα ταῦτα πράσσοντες βασιλείαν θεοῦ οὐ κληρονομήσουσιν.
 all things do 'kingdom 'God's shall not inherit.

22 ὁ δὲ καρπὸς τοῦ πνεύματος ἐστὶν ἀγάπη, χαρὰ, εἰρήνη,
But the fruit of the Spirit is love, joy, peace,
μακροθυμία, χρηστότης, ἀγαθωσύνη, πίστις, 23 ἡ πραΰτης,¹
long-suffering, kindness, goodness, faith, meekness,

self-control: against such things there is no law. But they that [are]

του χριστου¹ την σαρκα² εσταυρωσαν³ συν τοις παθημασιν⁴ και
of the Christ¹ the² flesh³ crucified with the passions and
ταις επιθυμiais. 25 ει ζωμεν πνευματι, πνευματι και
the desires. If we live by (the) Spirit, by (the) Spirit also

στοιχῶμεν. 26 μὴ-γινώμεθα κενόδοξοι, ἀλλήλους προκα-
 we should walk. We should not become vain-glorious, one another provok-
 λούμενοι, ἑαλλήλοισι φθονοῦντες.
 ing. one another envying.

6 Ἀδελφοί, ἐὰν καὶ ἡ προληψὴ ἄνθρωπος ἐν τινι παρα-
Brethren, if even be taken a man in some of-

πνῆματι, υἱεῖς οἱ πνευματικοὶ καθαρίζετε τὸν τοιοῦτον ἐν
 fence, ye, the spiritual [ones], restore such a one in
 πνῆματι ¹πραΰτητος,¹¹ σκοπὸν σεαυτὸν μὴ καὶ σὺ πει-
 a spirit of meekness, considering thyself lest also thou. be
 ρασθῇς. 2 ἀλλήλων τὰ βάρη βαστάζετε, καὶ οὕτως ἄνα-

tempted.	One	another's	burdens	bear ye,	and	thus	ful-
πληρώσατε ⁿ	τὸν	νόμον	τοῦ	χριστοῦ.	3	εἰ. γὰρ	δοκεῖ
fill	the	law	of the	Christ.		For if	*thinks
							*anyone

εἶναι τι, μηδὲν ὢν, ὁἷαυτὸν φρεναπατᾷ¹¹ 4 τὸ δὲ ἔργον
to be something, ²nothing 'being, himself he deceives: but the work

καὶ οὐκ εἰς τὸν ἕτερον· ὃ ἕκαστος· γὰρ τὸ

boasting he will have, and not as to another. For each
ἴδιον φορτίον βαστάσει.
 his own load shall bear.

6 Κοινωνεῖτω δὲ ὁ κατηχούμενος τὸν λόγον τῷ
 Let share him being taught in the word with him the

καταχθονοῦντες ἐν πάσιν ἀγαθοῖς. 7 μὴ πλανασθε, θεὸς οὐ μὲν
 teaches in all good things. Be not misled; God 'not
 τηριζεται· ὁ γὰρ πρὸς τὴν σπειρὴν ἀνθρώπου, τοῦτο καὶ θερί-

reap. For he that sows to his own flesh, from the flesh

θερίσει φθοράν· ὁ δὲ σπείρων εἰς τὸ πνεῦμα, ἐκ τοῦ
shall reap corruption; but he that sows to the Spirit, from the

πνεύματος θερίσει ζωὴν αἰώνιον. Ὁ τοῦ δὲ καλὸν ποιοῦντες
Spirit shall reap life eternal: but [in] well doing

and lustfulness,

²⁰ idolatry, practicing of evil magic, hatreds – fightings, jealousies, outbursts of anger, party arguments, differences, false teachings,

²¹envyings, murders, drunkenness, wild parties and things like these. As to *these* I tell you now, as I also said before, that they who do such things shall not inherit the kingdom of God.

²²But the fruit of the Spirit is love, joy
peace, long-suffering, kindness, goodness
faith,

²³ meekness, self-control — against such things there is no law.

²⁴But they that are Christ's crucified the flesh with its passions and lusts.

²⁵If we live by the Spirit, we should also walk by the Spirit.

**²⁶We should not seek after self-glory
provoking one another, envying one another**

CHAPTER 6

¹ Brothers, if a man is taken in some fault of yours, who are spiritual restore him in a spirit of meekness, considering yourself for fear that you also may be tempted.

²Bear one another's burdens, and so fulfill the law of Christ.

³For if anyone thinks himself to be something, being nothing, he is fooling himself.

⁴But let each prove his own work and then he alone will have rejoicing, not in another.

⁵For each shall carry his own load.

⁶Let him who is taught in the word share with him who teaches in all good things.

⁷Be not deceived, God is not mocked – for whatever a man sows, that he shall also reap.

⁸For he that sows to his own flesh shall reap from the flesh everlasting misery. But he that sows to the Spirit shall reap everlasting life from the Spirit.

⁹But let us not lose heart in doing well, for

* ἔρις, ζήλος strife, jealousy LTTAW. † — φόνος [I]T[TrA]. § — καὶ [L]TT. ^h πρᾶτης LTTAW. ⁱ + Ἰησοῦ Jesus [I]TTA. ^a ἀλλήλους LTTAW. ⁱ προλημφθῇ LTTAW. ^m πρᾶτης TTTAW. ⁿ ἀναπληρώσετε ye shall fulfil LT. ^p ἂν LTT. ^o φρενεπατῶ ἐαυτῶν

in due time we shall reap, if we do not faint.

¹⁰So then as we are able, we should do good to all, and especially towards those of the household of faith.

¹¹See, in what large letters I have written you with my own hand?

¹²As many as desire to have a show in the flesh, these force you to be circumcised — only that they may not be persecuted for the cross of Christ.

¹³For they themselves who are being circumcised do not keep the Law, but they desire you to be circumcised so they might boast in your flesh.

¹⁴But may it never be for me to boast, except in the cross of our Lord Jesus Christ, through whom the world has been crucified to me, and I to the world.

¹⁵For in Christ Jesus neither circumcision is worth anything, or the lack of circumcision, but a new creation.

¹⁶And as many as shall walk by this rule, peace and mercy be on them and on the Israel of God.

¹⁷For the rest, let no one cause me troubles, for I bear in my body the brands of the Lord Jesus.

¹⁸The grace of our Lord Jesus Christ be with your spirit, brothers. Amen.

μη ἑκκακῶμεν¹· καιρῷ· γὰρ ἰδίῳ θερίσομεν, μη ἐκλυόμενοι.
We should not lose heart; for in time due we shall reap not faltering.

¹⁰ ἄρα οὖν ὡς καιρὸν ἔχομεν² ἐργαζώμεθα τὸ ἀγαθὸν πρὸς πάντας, μάλιστα δὲ πρὸς τοὺς οἰκείους τῆς πίστεως.
So then as occasion we have we should work good towards all, and especially towards those of the household of faith.

¹¹ Ἴδετε· πηλικοὺς ἡμῖν γράμμασιν ἐγραψα τῇ ἐμῇ χειρὶ.
See in how large to you letters I wrote with my [own] hand.

¹² ὅσοι θέλουσιν εὐπροσωπῆσαι ἐν σαρκί, οὗτοι ὡς πολλοὶ ἐπιθυμοῦσιν ὑμᾶς περιτέμνεσθαι, μόνον ἵνα ἡμῇ τῇ ἀναγκάζουσιν ὑμᾶς.
As many as wish to have a fair appearance in [the] flesh, these compel you to be circumcised, only that not for the

σταυρῷ τοῦ χριστοῦ³ διώκονται.⁴ 13 οὐδὲ γὰρ οἱ νόμον φυλάσσουσιν· ἀλλὰ θέ-
cross of the Christ they may be persecuted. For neither they who are being circumcised themselves [the] law keep; but they

λουσιν ὑμᾶς περιτέμνεσθαι, ἵνα ἐν τῇ ὑμετέρᾳ σαρκὶ καυχώσωνται. 14 ἐμοὶ δὲ μη γένοιτο καυχᾶσθαι εἰ μὴ ἐν τῷ
wish you to be circumcised, that in your flesh they might boast. But for me may it not be to boast except in the

σταυρῷ τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ· δι' οὗ ὁ ἐμοὶ
cross of our Lord Jesus Christ; through whom to me [the]

κόσμος ἐσταύρωται, καὶ γὰρ ἡμεῖς κόσμος. 15 ἔν γὰρ χριστῷ
world has been crucified, and I to the world. In for Christ

Ἰησοῦ οὔτε⁵ περιτομὴ τί ἐστί, οὔτε ἀκροβυστία,
Jesus neither circumcision any is of force, nor uncircumcision;

ἀλλὰ καινὴ κτίσις. 16 καὶ ὅσοι τῷ κανόνι τούτῳ στοι-
but a new creation. And as many as by this rule shall

χήσουσιν, εἰρήνη ἐπ' αὐτοὺς καὶ ἔλεος, καὶ ἐπὶ τὸν Ἰσραὴλ
walk, peace [be] upon them and mercy, and upon the Israel

τοῦ θεοῦ.
of God.

¹⁷ Τοῦ λοιποῦ, κόπους μοι μηδεὶς παρεχέτω· ἐγὼ γὰρ τὰ
For the rest, troubles to me no one let give, for I the

στίγματα τοῦ κυρίου Ἰησοῦ ἐν τῷ σώματί μου βαστάζω.
brands of the Lord Jesus in my body bear.

¹⁸ Ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ μετὰ τοῦ πνεύ-
The grace of our Lord Jesus Christ [be] with

ματος ὑμῶν, ἀδελφοί. ἀμήν.
rit your, brethren. Amen.

Ἡρὸς Γαλάτας ἐγράφη ἀπὸ Ῥώμης.
To [the] Galatians written from Roma.

KING JAMES VERSION —

TWENTIETH CENTURY EDITION

ΠΡΟΣ ΕΦΕΣΙΟΥΣ ΕΠΙΣΤΟΛΗ ΠΑΥΛΟΥ.¹

TO [THE] EPHESIANS EPISTLE OF PAUL.

CHAPTER I

¹Paul, an apostle of Jesus Christ, by the will of God, to the saints who are at Ephesus

ΠΑΥΛΟΣ ἀπόστολος Ἰησοῦ χριστοῦ² διὰ θελήματος θεοῦ, Paul, apostle of Jesus Christ by will of God, τοῖς ἁγίοις τοῖς οὖσιν ἐν Ἐφέσῳ³ καὶ πιστοῖς ἐν χριστῷ to the saints who are at Ephesus and faithful in Christ

¹ ἐγ. ΛΙΤΑΥ; ἐν. Τ. ² ἔχωμεν we may have τ. ³ μὴ placed after χριστοῦ ΛΙΤΑΥ. ⁴ διώκονται are being persecuted τ. ⁵ περιτεμνόμενοι have been circumcised L. ⁶ — τῷ (read to [the]) ΛΙΤΑΥ. ⁷ οὔτε γὰρ For neither ΤΙΤΑ. ⁸ τί ἐστίν is anything οὐΤΙΤΑΥ. ⁹ — κυρίου ΛΙΤΑΥ. ¹⁰ — the subscription οὐΤΙΤΑΥ; Ἡρὸς Γαλάτας τ. ¹¹ α + τοῦ Ἀποστόλου of the Apostle Π; Ἡρὸς Ἐφεσίους ΛΙΤΑΥ. ¹² χριστοῦ Ἰησοῦ ΛΙΤΑΥ. ¹³ ἐν Ἐφέσῳ τ.

¹⁵ Because of this I also (hearing of your faith in the Lord Jesus and your love toward all the saints,)

¹⁶ do not stop giving thanks for you, making mention of you in my prayers,

¹⁷ that the God of our Lord Jesus Christ, the Father of glory, may give to you the spirit of wisdom and revelation in the knowledge of Him —

¹⁸ that the eyes of your understanding may be enlightened, so that you may know what is the hope of His calling and what are the riches of the glory of His inheritance in the saints,

¹⁹ and what is the exceeding greatness of His power towards us, who believe according to the working of His mighty strength

²⁰ which He worked in Christ when He raised Him from among the dead. And He set Him at His right hand in the heavens,

²¹ above all rule, authority, power, lordship and every name that is named — not only in this age, but also in the coming one.

²² And He put all things under His feet and gave Him to be Head over all things to the church,

²³ which is His body, the fullness of Him who fills all things in all.

CHAPTER 2

¹ And He made you live who were once dead in trespasses and sins —

² in which you once walked according to the course of this world, according to the prince of the power of the air, the spirit that now works in the sons of disobedience,

³ among whom also we conducted ourselves in times past in the lusts of our flesh (doing the things willed by the flesh and the mind,)

15 Διὰ τοῦτο καὶ γὰρ ἀκούσας τὴν καθ' ὑμᾶς πίστιν ἐν

τῷ κυρίῳ Ἰησοῦ, καὶ τὴν ἀγάπην τὴν εἰς πάντας τοὺς ἁγίους, 16 οὐ παύομαι εὐχαριστῶν ὑπὲρ ὑμῶν, μνησθὲν ὑμῶν ποιοῦμενος ἐπὶ τῶν προσευχῶν μου· 17 ἵνα ὁ θεὸς τοῦ κυρίου

ἡμῶν Ἰησοῦ χριστοῦ, ὁ πατὴρ τῆς δόξης, δῶῃ ὑμῖν πνεῦμα

σοφίας καὶ ἀποκαλύψῃς ἐν ἐπιγνώσει αὐτοῦ, 18 φερω-

τισμένους τοὺς ὀφθαλμοὺς τῆς ᾠδαιολογίας ὑμῶν, εἰς τὸ εἰδέναι ὑμᾶς τίς ἐστιν ἡ ἐλπίς τῆς κλήσεως αὐτοῦ, καὶ τίς ὁ πλοῦ-

τος τῆς δόξης τῆς κληρονομίας αὐτοῦ ἐν τοῖς ἁγίοις, 19 καὶ

τί τὸ ὑπερβάλλον μέγεθος τῆς δυνάμεως αὐτοῦ εἰς ἡμᾶς

τοὺς πιστεύοντας κατὰ τὴν ἐνέργειαν τοῦ κράτους τῆς

ἰσχύος αὐτοῦ, 20 ἣν ἐνήργησεν ἐν τῷ χριστῷ ἰεγείρας

αὐτὸν ἐκ νεκρῶν, καὶ ἰεκάθισεν ἐν δεξιᾷ

αὐτοῦ ἐν τοῖς ἑξουρανίοις, 21 ὑπεράνω πάσης ἀρχῆς

καὶ ἐξουσίας καὶ δυνάμεως καὶ κυριότητος, καὶ παντὸς ὀνό-

ματος ὀνομαζομένου οὐ μόνον ἐν τῷ αἰῶνι τούτῳ, ἀλλὰ καὶ

ἐν τῷ μέλλοντι· 22 καὶ πάντα ὑπέταξεν ὑπὸ τοὺς πόδας

αὐτοῦ· καὶ αὐτὸν ἰδωκεν κεφαλὴν ὑπὲρ πάντα τῷ ἐκ-

κλησία, 23 ἣτις ἐστὶν τὸ σῶμα αὐτοῦ, τὸ πλήρωμα τοῦ

πνεύματος, ἐν ᾧ ὑμεῖς ὄντες νεκροὺς ἦσθε πάντα ἐν

πᾶσιν πληρουμένοι· 2 καὶ ὑμεῖς ὄντες νεκροὺς ἦσθε

πάντα ἐν πᾶσιν πληρουμένοι· 2 καὶ ὑμεῖς ὄντες νεκροὺς ἦσθε

πάντα ἐν πᾶσιν πληρουμένοι· 2 καὶ ὑμεῖς ὄντες νεκροὺς ἦσθε

πάντα ἐν πᾶσιν πληρουμένοι· 2 καὶ ὑμεῖς ὄντες νεκροὺς ἦσθε

ο — τὴν ἀγάπην [A]. ο — ὑμῶν LITRA. φ καρδίας heart GLTITAW. ι — καὶ LITRA.
 ἡ ἐνέργειαν he has wrought LITRA. ι + τῶν the w. ι καθίας having set LITRA.
 ι + αὐτὸν him T. ι ἐν τοῖς ἐξουρανίοις L. ι + τὰ w. ι + τὰ GLTITAW. ι + ὑμῶν
 (read your offences and sins) LIT[A].

καὶ ἡμεῖς^α ἔκτετα φύσει^β ὀργῆς, ὡς καὶ οἱ λοιποὶ^γ 4 ὁ δὲ θεός,
and were children, by nature, of wrath, as even the rest: but God,
πλούσιος ὢν ἐν ἰλέει, διὰ τὴν πολλὴν ἀγάπην αὐτοῦ^δ
rich being in mercy, because of great love his
ἣν ἡγάπησεν ἡμᾶς, 5 καὶ ὄντας ἡμᾶς νεκροὺς τοῖς^ε
wherewith he loved us, also being we dead
παραπτώμασιν, συνζωοποίησεν^ς τῷ χριστῷ^ζ χάριτι ἔστε
in offences, quickened (us) with the Christ, (by grace ye are
σεσωσμένοι^η 6 καὶ συνήγειρεν, καὶ συνεκάθισεν ἐν τοῖς
saved,) and raised (us) up together, and seated (us) together in the
ἐπουρανοῖς ἐν χριστῷ Ἰησοῦ 7 ἵνα ἐνδείξηται ἐν τοῖς
heavenlies in Christ Jesus, that he might shew in the
αἰῶσιν τοῖς ἐπερχομένοις ὅτι ἐπὶ ὑπερβάλλοντα πλοῦτον^θ
ages that (are) coming the surpassing riches
τῆς χάριτος αὐτοῦ ἐν χρηστότητι ἐφ' ἡμᾶς ἐν χριστῷ Ἰησοῦ^ι
of his grace in kindness toward us in Christ Jesus.
8 τῇ γὰρ χάριτι ἔστε σεσωσμένοι διὰ τῆς πίστεως^κ καὶ
For by grace ye are saved through faith; and
τοῦτο οὐκ ἐστὶ ἔργον, θεοῦ τὸ δῶρον^λ 9 οὐκ ἐξ ἔργων, ἵνα
this not of yourselves; (it is) God's gift: not of works, that
μὴ τις καυχῆσθαι. 10 αὐτοῦ γὰρ ἔσμεν ποίημα, κτισθέν^μ
not anyone might boast. For his we are workmanship, created
τῷ ἐν χριστῷ Ἰησοῦ ἐπὶ ἔργοις ἀγαθοῖς, οἷς προητοίμασεν ὁ^ν
in Christ Jesus for works good, which before prepared
θεὸς ἵνα ἐν αὐτοῖς περιπατήσωμεν.

^αGod that in them we should walk.

11 Διὸ μνημονεύετε ὅτι ἡμεῖς ποτε^α τὰ ἔθνη ἐν
Wherefore remember that ye once the nations in (the)
σαρκί, οἱ λεγόμενοι ἀκροβυστία ὑπὸ τῆς λεγομένης περιτο-
flesh, who are called uncircumcision by that called circum-
μῆς ἐν σαρκὶ χειροποιήτου, 12 ὅτι ἦτε ἐν^β τῷ καιρῷ^γ ἐκείνῳ
cision in (the) flesh made by hand—that ye were at that time
χωρὶς χριστοῦ, ἀπηλλοτριωμένοι τῆς πολιτείας τοῦ Ἰσραὴλ,
apart from Christ, alienated from the commonwealth of Israel;
καὶ ἔξοι τῶν διαθηκῶν τῆς ἐπαγγελίας, ἐλπίδα μὴ ἔχον-
and strangers from the covenants of promise—having no hope and
τες, καὶ ἄθεοι ἐν τῷ κόσμῳ 13 νυνὶ δὲ ἐν χριστῷ Ἰησοῦ,
leg, and without God in the world: but now in Christ Jesus,
ἡμεῖς οἱ ποτε ὄντες μακρὰν^δ ἡγγύς ἐγενήθητε^ε ἐν τῷ αἵματι
ye who once were afar off near are become by the blood
τοῦ χριστοῦ. 14 αὐτὸς γὰρ ἐστιν ἡ εἰρήνη ἡμῶν, ὁ ποιήσας
of the Christ. For he is our peace, who made
τὰ ἀμώτερα ἐν, καὶ τὸ μεσότοιχον τοῦ φραγμοῦ λύσας^ς,
both one, and the middle wall of the fence broke down,
15 τὴν ἐχθραν ἐν τῇ σαρκὶ αὐτοῦ, τὸν νόμον τῶν ἐντολῶν
the enmity in his flesh, the law of commandments
ἐν δόγματι καταργήσας^ζ ἵνα τοὺς δύο κτίσῃ ἐν ἑαυ-
in decrees having annulled, that the two he might create in him-
τῷ εἰς ἓνα καὶ ἓν ἄνθρωπον, ποιών εἰρήνην 16 καὶ ἑαυ-
self into one new man, making peace; and might
καταλλάξῃ τοὺς ἀμφοτέρους ἐν ἑνὶ σώματι τῷ θεῷ διὰ τοῦ
reconcile both in one body to God through the
σταυροῦ, ἀποκτείνων τὴν ἐχθραν ἐν αὐτῷ 17 καὶ ἰλθὼν
cross, having slain the enmity by it; and having come

and were by nature the children of wrath, just like the rest of them.

^αBut God, being rich in mercy, because of His great love with which He loved us

^β(even when we were dead in sins.) He made us alive together with Christ (by grace you are saved.)

^γand raised us up together and seated us together in the heavenlies in Christ Jesus—

^δso that in the ages to come He might show the exceeding riches of His grace in kindness toward us in Christ Jesus.

^εFor by grace you are saved, through faith, and this not of yourselves, it is the gift of God,

^ςnot of works, that not anyone could boast.

^ζFor we are His workmanship, created in Christ Jesus to good works that God prepared before that we should walk in them.

^αFor this reason remember that you were Gentiles in the flesh (who are called, Uncircumcision by those called Circumcision in the flesh made by hand.)

^βthat at that time you were without Christ, being separated from the commonwealth of Israel and strangers from the covenants of promise—having no hope and without God in the world.

^γBut now in Christ Jesus, you who were at one time far off are made near by the blood of Christ.

^δFor He is our peace, who has made us both one and who has broken down the middle wall of the partition between us

^ε(having in His flesh done away with the ill-will, the Law of commandments contained in ordinances,) so that He might in Himself make the two into one new man, making peace between them,

^ςand might reconcile both to God in one body through the cross, slaying the ill-will by it.

^ζAnd having come, He preached the

^α ἡμεῖς ΛΤΓΑ. ^β φύσει τέκνα Λ. ^γ + [ἐν] Λ. ^δ τὸ ὑπερβάλλον πλοῦτος ΛΤΓΑΥ.

^ε — τῆς ΙΤΤ[Α]. ^ς ποτὲ ἡμεῖς ΛΤΓΑ. ^ζ — ἐν (read τῷ κ. ἐρ. τῷ) ἑνὶ σώματι ΛΤΓΑΥ.

^η ἐγενήθητε ἐγγύς ΛΤΓΑ. ^ι αὐτῷ ΛΤΓΑ.

gospel of peace to you who were far off and to those near.

¹⁸For through Him we both have a way to come to the Father by one Spirit.

¹⁹So, then, you are no longer strangers and foreigners, but fellow-citizens of the saints and of the household of God.

²⁰For you have been built on the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone —

²¹in whom all the building fitted together grows into a holy temple in the Lord.

²²In whom also you are being built together into a dwelling-place of God in the Spirit.

CHAPTER 3

¹For this reason, I, Paul, am prisoner of Jesus Christ for you Gentiles.

²If indeed you have heard of the ministry of the grace of God which has been given to me towards you

³that by revelation He revealed to me the mystery (as I wrote before in a few words,

⁴by the reading of which you are able to understand my knowledge in the mystery of Christ.)

⁵which was not made known to the sons of men in other generations, as it now has been revealed to His holy apostles and prophets in the Spirit —

⁶that the Gentiles were to be heirs together and of the same body and sharers of His promise in Christ, through the gospel.

⁷Of which gospel I was made a minister, according to the gift of the grace of God given to me, according to the working of His divine power.

⁸This grace was given to me (who am less than the least of all the saints,) to preach the gospel of the unsearchable riches of Christ among the Gentiles.

εὐηγγελίσατο εἰρήνην ὑμῖν τοῖς μακρὰν καὶ τοῖς ἐγγύς, 18 διὰ αὐτοῦ ἔχομεν τὴν προσαγωγὴν οἱ τοῖς πλησίον. For through him we have access

ἀμφότεροι ἐν ἑνὶ πνεύματι πρὸς τὸν πατέρα. 19 ἄρα οὖν both by one Spirit to the Father. 19 So then

οὐκέτι ἐστέ ξένοι καὶ πάρεικοι, ἁλλὰ ὡς συμπολίται τῶν no longer are ye strangers and sojourners, but fellow-citizens of the

ἀγίων καὶ οἰκείου τοῦ θεοῦ, 20 ἐποικοδομηθέντες ἐπὶ τῷ saints and of the household of God, being built up on the

θεμελίῳ τῶν ἀποστόλων καὶ προφητῶν, ὧς ἀκρο- foundation of the apostles and prophets, being (the) corner-

γωνιαίου αὐτοῦ Ἰησοῦ χριστοῦ, 21 ἐν ᾧ πᾶσα ὡς οἰκοδομή stone himself Jesus Christ, in whom all the building

συναρμολογουμένη αὐξεῖ εἰς ναὸν ἅγιον ἐν κυρίῳ, 22 ἐν fitted together increases to a temple holy in (the) Lord, in

ᾧ καὶ ὑμεῖς συνοικοδομεῖσθε εἰς κατοικητήριον τοῦ θεοῦ whom also ye are being-built together for a habitation of God

ἐν πνεύματι. in (the) Spirit.

3 Τοῦτο χάριν ἐγὼ Παῦλος ὁ δέσμιος τοῦ χριστοῦ Ἰη- For this cause I, Paul prisoner of the Christ Je-

σοῦ ὑπὲρ ὑμῶν τῶν ἐθνῶν. 2 εἴγε ἠκούσατε τὴν οἰκονομίαν aus for you nations, if indeed ye heard of the administration

τῆς χάριτος τοῦ θεοῦ τῆς δοθείσης μοι εἰς ὑμᾶς, 3 ὅτι of the grace of God which was given to me towards you, that

κατὰ ἀποκάλυψιν ἑγγνώρισί μοι τὸ μυστήριον, καθὼς by revelation he made known to me the mystery, (according as

προείραξα ἐν ὀλίγῳ, 4 πρὸς ὃ δύνασθε ἀναγινώσκοντες I wrote before briefly, by which ye are able, reading (it),

νοῆσαι τὴν συνέσιν μου ἐν τῷ μυστηρίῳ τοῦ χριστοῦ. ὃ δὲ to perceive my understanding in the mystery of the Christ, which

ἐν ἑτέροις γενεαῖς οὐκ ἐγνωρίσθη τοῖς υἱοῖς τῶν ἀνθρώ- in other generations was not made known to the sons of men,

πων, ὡς νῦν ἀπεκαλύφθη τοῖς ἁγίοις ἀποστόλοις αὐτοῦ καὶ as now it was revealed to holy apostles his and

προφήταις ἐν πνεύματι. 6 εἶναι τὰ ἔθνη συγκαληρόνομα prophets in (the) Spirit, to be the nations joint-heirs

καὶ ὡς σῶμα καὶ ὡς μέτοχα τῆς ἐπαγγελίας αὐτοῦ ἐν and a joint-body and joint-partakers of his promise in

τῷ χριστῷ, διὰ τοῦ εὐαγγελίου, 7 ὃ ἐγενόμην διάκονος the Christ through the glad tidings, of which I became servant

κατὰ τὴν δωρεάν τῆς χάριτος τοῦ θεοῦ τῇ δοθείσῃ according to the gift of the grace of God given

μοι κατὰ τὴν ἐνέργειαν τῆς δυνάμεως αὐτοῦ. 8 ἐμοὶ to me, according to the working of his power. To me,

τῷ ἐλαχιστοτέρῳ πάντων τῶν ἁγίων ἐδόθη ἡ χάρις αὕτη, the less than the least of all the saints, was given this grace,

ὅς ἐν τοῖς ἔθνεσιν εὐαγγελίσασθαι ὅσον ἀνεύρετον among the nations to announce the glad tidings—the unsearchable

¹ + εἰρήνην peace LITTA.W. ¹ ἁλλ' L. ² + ἐστὶ γὰρ ἀρε LITTA. ³ συν- T.A. ⁴ χριστοῦ Ἰησοῦ LITTA. ⁵ — ἡ (read [the]) LITTA.W. ⁶ — Ἰησοῦ τ[ῆ]ς Α. ⁷ [ἐστὶ] L. ⁸ ἐγνωρίσθη was made known OLTITTA.W. ⁹ — ἐν (read ἐτέροις to other) OLTITTA.W. ¹⁰ συν- T. LITTA. ¹¹ — αὐτοῦ (read of the promise) LITTA. ¹² — τῷ LITTA. ¹³ + Ἰησοῦ Jesus LITTA. ¹⁴ ἐγενήθη LITTA.W. ¹⁵ τῆς δοθείσης OLTITTA. ¹⁶ — τῶν OLTITTA.W. ¹⁷ — ἐν (read τῷ the) LITTA. ¹⁸ τὸ LITTA.W.

you were called,

²with all humility, meekness and long-suffering, bearing with one another in love,

³being careful to keep the unity of the Spirit in the bond of peace.

⁴There is one body and one Spirit, as you also were called in one hope of your calling—

⁵one Lord, one faith, one baptism—

⁶one God and Father of all, who is above all and through all and in you all.

⁷But to each one of us grace was given according to the measure of the gift of Christ.

⁸So He says, "Having ascended on high, He led captivity captive and gave gifts to men."

⁹Now if He ascended, what is it but proof that He also first came down into the lower parts of the earth?

¹⁰He that came down is the same also who went up far above all the heavens, so that He might fill all things.

¹¹And He indeed gave some to be apostles and some prophets and some evangelists and some pastors and teachers,

¹²so as to perfect the saints for the work of the ministry, for edifying the body of Christ,

¹³until we all come to the unity of the faith and of the knowledge of the Son of God, to a full-grown man, to the measure of the stature of the fullness of Christ—

¹⁴so that we may no longer be infants, being tossed to and fro and carried about by every wind of doctrine, in the underhandedness of men, in skillful trickery, with a view to the establishing of error.

¹⁵But speaking the truth in love, we may grow up into Him in all things, who is the Head—Christ.

¹⁶From whom all the body, fitted and brought together by every assisting joint, according to the working of each part in its own measure, producing the growth of the

ἧς ἐκλήθητε, ²μετὰ πάσης ταπεινοφροσύνης καὶ ἡραρότητος," μετὰ μακροθυμίας, ἀνεχόμενοι ἀλλήλων ἐν ἀγάπῃ,

³σπουδάζοντες τηρεῖν τὴν ἐνότητα τοῦ πνεύματος ἐν τῷ

συνδίσμῳ τῆς εἰρήνης. ⁴"Ἐν σῶμα καὶ ἐν πνεύματι, καθὼς καὶ

ἐκλήθητε ἐν μιᾷ ἐλπίδι τῆς κλήσεως ὑμῶν· ⁵εἰς κύριος, μία

πίστις, ἐν βάπτισμα· ⁶εἰς θεὸς καὶ πατὴρ πάντων, ὁ

ἐπὶ πάντων, καὶ διὰ πάντων, καὶ ἐν πᾶσιν ὑμῖν· ⁷ἐν ᾧ δὲ ἐκάστω ἡμῶν ἐδόθη ἡ χάρις κατὰ τὸ μέτρον

τῆς δωρεᾶς τοῦ χριστοῦ. ⁸διὸ λέγει, Ἀναβάς εἰς

ὕψος ἤχμαλῶτευσεν αἰχμαλωσίαν, καὶ ἔδωκεν δόματα τοῖς

ἀνθρώποις. ⁹Τὸ δὲ ἀνίστη, τί ἐστιν εἰμὴ ὅτι κατέβη

πρῶτον· ¹⁰εἰς τὰ κατώτερα μέρη τῆς γῆς; ¹¹ὁ καταβάς

αὐτός ἐστιν καὶ ὁ ἀναβάς ὑπεράνω πάντων τῶν οὐρανῶν,

ἵνα πληρώσῃ τὰ πάντα. ¹²καὶ αὐτὸς ἔδωκεν τοὺς μέν ἀπο-

στόλους, τοὺς δὲ προφῆτας, τοὺς δὲ εὐαγγελιστάς, τοὺς δὲ

ποιμένας καὶ διδασκάλους, ¹³πρὸς τὴν καταρτισμὸν τῶν

ἀγίων, εἰς ἔργον διακονίας, εἰς οἰκοδομὴν τοῦ σώματος τοῦ

χριστοῦ· ¹⁴μέχρι κατανηλώμεν οἱ πάντες εἰς τὴν ἐνότητα

τῆς πίστεως καὶ τῆς ἐπιγνώσεως τοῦ υἱοῦ τοῦ θεοῦ, εἰς ἄνδρα

τὸ τέλειον, εἰς τὸ μέτρον ἡλικίας τοῦ πληρώματος τοῦ

χριστοῦ· ¹⁵ἵνα μηκέτι ὦμεν νήπιοι, κλυδωνιζόμενοι καὶ

περιφερόμενοι παντὶ ἀνέμῳ τῆς διδασκαλίας ἐν τῇ κενεῖᾳ

τῶν ἀνθρώπων, ἐν πανουργίᾳ πρὸς τὴν βεβηλοποιήσαν τῆς

πλάνης· ¹⁶ἀληθεύοντες δὲ ἐν ἀγάπῃ αὐξήσωμεν εἰς αὐτὸν

τὰ πάντα, ὅς ἐστιν ἡ κεφαλὴ, ὃς ὁ χριστός, ¹⁷ἐξ οὗ πᾶν

τὸ σῶμα συναρμολογούμενον καὶ ὁμοσυνεπαισθηόμενον διὰ πάσης

ἀφ᾽ ἧς ἐπιχορηγίας κατ' ἐνέργειαν ἐν μέτρῳ

¹ πρῶτοντος ΤΤ:Α.

² — ὑμῖν LTTA; ἡμῖν US OW.

³ — ἡ LTTA.

⁴ — καὶ LTW.

⁵ — πρῶτον ULTTA.W.

⁶ — ὁ LTTA.W.

⁷ συν. T.

⁸ — μέρη (read [parts]) W.

⁹ — κενεῖ T.

¹⁰ — βεβηλοποιήσαν T.

ἐνὸς ἐκάστου μέρους, τὴν αὐξησιν τοῦ σώματος ποιεῖται εἰς
of each one part, the increase of the body makes for itself to

οἰκοδομῆν ἑαυτοῦ¹ ἐν ἀγάπῃ.
[the] building up of itself in love.

17 Τοῦτο οὖν λέγω καὶ μαρτύρομαι ἐν κυρίῳ, μηκέτι
This therefore I say, and testify in [the] Lord, "no" longer

ὑμᾶς περιπατεῖν καθὼς καὶ τὰ ἔθνη²· ἔθνη περιπατεῖ ἐν
"that" ye walk even as also the rest, [the] nations, are walking in

ματαιότητι τοῦ νοῦς αὐτῶν, 18 ἑσκοτισμένοι³ τῇ δια-
[the] vanity of their mind, being darkened in the under-

νοίᾳ, ὄντες ἀπηλλοτριωμένοι τῆς ζωῆς τοῦ θεοῦ, διὰ
standing, being alienated from the life of God, on account of

τὴν ἀγνοίαν τὴν ὅσαν ἐν αὐτοῖς, διὰ τὴν πῶρωσιν
the ignorance which is in them, on account of the hardness

τῆς καρδίας αὐτῶν· 19 οἵτινες ἀπηληγκότες ἑαυτοῦς
of their heart, who having cast off all feeling, themselves

παρέδωκαν τῇ ἀσελγείᾳ εἰς ἔργασίαν ἀκαθαρσίας πάσης
gave up to licentiousness, for [the] working of "uncleanness" all

ἐν πλεονεξίᾳ· 20 ὑμεῖς δὲ οὐχ οὕτως ἐμάθετε τὸν χριστόν,
with craving. But ye "not" thus "learned" the Christ,

21 εἰς αὐτὸν ἤκούσατε καὶ ἐν αὐτῷ ἐδιδάχθητε, καθὼς
If indeed him ye heard and in him were taught, according as

ἐστὶν ἀλήθεια ἐν τῷ Ἰησοῦ· 22 ἀποθεσθαι ὑμᾶς κατὰ
[the] truth in Jesus; for you to have put off according to

τὴν προτέραν ἀναστροφὴν τὸν παλαιὸν ἄνθρωπον, τὸν
the former conduct the old man, which

φθειρόμενον κατὰ τὰς ἐπιθυμίας τῆς ἀπάτης· 23 ἀνα-
is corrupt according to the desires of deceit; "to" be "re-

νεοῦσθαι" ὅτι τῷ πνεύματι τοῦ νοῦς ὑμῶν· 24 καὶ ἐνδύσασθαι
newed "and in the spirit of your mind; and to have put on

τὸν καινὸν ἄνθρωπον, τὸν κατὰ θεὸν κτισθέντα ἐν δι-
the new man, which according to God was created in right-

καισύνῃ καὶ ὁσιότητι τῆς ἀληθείας· 25 Διὸ ἀποθέμενοι τὸ
eousness and holiness of truth. Wherefore having put off

ψεῦδος, λαλεῖτε ἀλήθειαν ἕκαστος μετὰ τοῦ πλησίον αὐτοῦ·
falsehood, speak truth each with his neighbour,

ὅτι ἐσμὲν ἀλλήλων μέλη· 26 Ὅργιζεσθε καὶ μὴ ἁμαρ-
because we are of one another members. Be angry, and "not" sin;

τάνετε· ὁ ἥλιος μὴ ἐπιδυνέτω ἐπὶ ἡμῖν⁴ παροργισμῷ ὑμῶν,
"the" sun "let" not set upon your provocation,

27 ἡμῆς⁵ δίδετε τόπον τῷ διαβόλῳ· 28 ὁ κλέπτων μηκέτι
neither give place to the devil. He that steals "no" more

κλεπτέτω, μᾶλλον δὲ κοπιᾷ τῷ ἐργαζόμενῳ ἢ τῷ ἀγαθῷ
"let" him "steal," but rather "let" him labour, working what [is] good

ταῖς χερσίν· ἵνα ἔχη μεταδιδόναι τῷ χρεῖαν ἔχοντι.
with [his] hands, that he may have to impart to him that "need" has.

29 πᾶς λόγος σαπρὸς ἐκ τοῦ στόματος ὑμῶν μὴ ἐκ-
"Any" word "corrupt" "out" of "your" mouth "not" let

πορευθῆσθαι, ἢ ἀλλ' ἢ εἰ τις ἀγαθὸς πρὸς οἰκοδομὴν τῆς χρείας,
"go" forth, but if any good for building up in respect of need,

ἵνα ἑμῷ χάριν τοῖς ἀκούουσιν· 30 καὶ μὴ λυπεῖτε τὸ
that it may give grace to them that hear. And grieve not the

πνεῦμα τὸ ἅγιον τοῦ θεοῦ, ἐν ᾧ ἐσφραγίσθητε εἰς ἡμέραν
Spirit the Holy of God, by which ye were sealed for [the] day

body to the building up of itself in love.

17 This I say, then, and testify in the Lord that you no longer walk even as also the rest of the Gentiles are walking, in the vanity of their mind,

18 being darkened in the understanding, being made strangers to the life of God because of the ignorance which is in them, because of the hardness of their heart.

19 For having thrown off all feeling, they gave themselves up to lust, for the working of all uncleanness with greediness.

20 But you have not so learned Christ —

21 if indeed you heard Him and were taught in Him, as the truth is in Jesus.

22 For you ought to have put off the old man (according to your way of living before) which is corrupt according to deceitful lusts, and to be renewed in the spirit of your mind,

23 and to have put on the new man (who in God's image was created in righteousness and true holiness).

25 Because of this, stop lying, let each speak truth with his neighbor, because we are members of one another.

26 Be angry, but do not sin, do not let the sun go down on your wrath,

27 nor give place to the devil.

28 Let the thieving one steal no more, but rather let him labor, working what is good with his hands, so that he may have something to give to him that has need.

29 Let no filthy word go out of your mouth — but if anything is said, for good use in building up one's needs, that it may give grace to those who hear.

30 And do not grieve the Holy Spirit of God, by whom you were sealed to the day of redemption.

* αὐτοῦ T. † — λοιπὰ LTTA. ‡ ἐσκοτωμένοι LTTA. † [δὲ] L. † — τῷ LTT[Δ]. † μηδὲ LTTA.W. † ταῖς ἰδίαις with his own (— ἰδίαις Δ) χερσίν τὸ ἀγαθὸν LTTA.W. † ἀλλὰ LTT.

³¹ Let all bitterness and wrath and anger and tumult and evil-speaking be put away from you, along with all evil-hearted feelings ³² — and be kind to one another, tender-hearted, forgiving each other, even as also God forgave you in Christ.

CHAPTER 5

¹ Then be mimics of God, as loved children, ² and walk in love, even as also Christ loved us and gave Himself for us an offering and a sacrifice to God for an odor of a sweet smell.

³ But as to fornication and all uncleanness or greediness, let it not be even named among you, as is becoming to saints — ⁴ let there be no filthiness or foolish talking or joking, which are not becoming, but rather thanksgiving.

⁵ For you know this, that no fornicator or unclean person or covetous one (who is an idolater) has any inheritance in the kingdom of Christ and of God.

⁶ Let no one deceive you with empty words — for the wrath of God comes on the sons of disobedience because of these things.

⁷ So do not be partners with them, ⁸ for you were once darkness, but now light in the Lord — walk as children of light.

⁹ For the fruit of the Spirit is in all goodness and righteousness and truth.

¹⁰ Be always proving what is the Lord's will and have no fellowship with the unfruitful works of darkness, but rather warn them.

¹² For it is shameful even to speak the things which are being done by them in secret.

¹³ But all of them, being exposed by the light, are clearly revealed — for that which clearly reveals everything is light.

¹⁴ So He says, "Wake up, sleeper, and rise up from the dead! And Christ will shine on you."

ἀπολυτρώσεως. ³¹ πᾶσα πικρία καὶ θυμὸς καὶ ὀργὴ καὶ κλαυγὴ καὶ βλασφημία ἀρθήτω ἀφ' ὑμῶν, σὺν πάσῃ κακίᾳ. ³² γίνεσθε ὅδε εἰς ἀλλήλους χρηστοί, εὐσπλαγχνοί, χαριζόμενοι ἑαυτοῖς, καθὼς καὶ ὁ θεὸς ἐν χριστῷ ἔχαριστο ὑμῖν. ⁵ Γίνεσθε οὖν μιμηταὶ τοῦ θεοῦ, ὡς τέκνα ἀγαπητά. ² καὶ περιπατεῖτε ἐν ἀγάπῃ, καθὼς καὶ ὁ χριστὸς ἀγαπήσεν ῥῆμάς, καὶ παρέδωκεν ἑαυτόν ὑπὲρ ἡμῶν προσφορὰν καὶ θυσίαν τῷ θεῷ εἰς ὁσμὴν εὐωδίας.

³ Πορνεία, δὲ καὶ πᾶσα ἀκαθαρσία ἢ πλεονεξία μὴ δὲ ὀνομαζέσθω ἐν ὑμῖν, καθὼς πρέπει ἁγίοις. ⁴ καὶ αἰσχρολογίας καὶ μωρολογία ἢ εὐτραπεία, τὰ οὐκ ἀνήκοντα, ἀλλὰ μᾶλλον εὐχαριστία. ⁵ τοῦτο γὰρ ἔστε γινώσκοντες ὅτι πᾶς πόρνος, ἢ ἀκάθαρτος, ἢ πλεονέκτης, ὅς ἐστιν εἰδωλόλατρη, οὐκ ἔχει κληρονομίαν ἐν τῇ βασιλείᾳ τοῦ χριστοῦ καὶ τοῦ θεοῦ. ⁶ μηδεὶς ὑμᾶς ἀπατάτω κενοῖς λόγοις διὰ ταῦτα γὰρ ἔρχεται ἡ ὀργὴ τοῦ θεοῦ ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας. ⁷ μὴ οὖν γίνεσθε συνμέτοχοι αὐτῶν. ⁸ ἦτε γὰρ ποτε σκότος, νῦν δὲ φῶς ἐν κυρίῳ ὡς τέκνα φωτός. ⁹ ὁ γὰρ καρπὸς τοῦ πνεύματος ἐν πάσῃ ἀγαθῶσύνῃ καὶ δικαιοσύνῃ καὶ ἀληθείᾳ. ¹⁰ δοκιμάζοντες τί ἐστιν εὐάρεστον τῷ κυρίῳ. ¹¹ καὶ μὴ συνκοινωνεῖτε τοῖς ἔργοις τοῖς ἀκαρπίοις τοῦ σκότους, μᾶλλον δὲ καὶ ἐλέγχετε. ¹² τὰ γὰρ κρυφὰ γινόμενα ὑπ' αὐτῶν αἰσχρόν ἐστιν καὶ λέγειν. ¹³ τὰ δὲ πάντα ἐλεγχόμενα ὑπὸ τοῦ φωτός φανεροῦνται. ¹⁴ διό ται· πᾶν γὰρ τὸ φανερούμενον φῶς ἐστίν. ¹⁴ διό ται· πᾶν γὰρ τὸ φανερούμενον φῶς ἐστίν. ¹⁴ διό ται· πᾶν γὰρ τὸ φανερούμενον φῶς ἐστίν.

— δὲ and L. ὅ μιν us L. ὅ μιν you TTa. ὅ μιν you L. ἀκαθαρσία
πᾶσα LTTA. ὅ or L. ὅ or LT. ὅ οὐκ ἀνήκον LTTA. ὅ οὐκ ἀνήκοντες
ye are aware of, knowing OLTAAW. ὅ δὲ that LTTA. ὅ συν- TA. ὅ φωτός lig'it
OΛTTAAW. ὅ συν- T. ὅ κρυφὰ L. ὅ ἐλεγεῖται OLTAAW.

F.

νεκρῶν, καὶ ἐπιφάσει σοὶ ὁ χριστός. 15 Βλέπετε οὖν
dead, and shall shine upon thee the Christ. Take heed therefore
ἄπως ἀκριβῶς περιπατεῖτε, μὴ ὡς ἀσοφοί, ἀλλ' ὡς σοφοί,
how accurately ye walk, not as unwise, but as wi-s, 16
16 ἐξαγοραζόμενοι τὸν καιρὸν, ὅτι αἱ ἡμέραι πονηραὶ εἰσιν.
ransom-ing the time, because the days 'evil 'are.
17 Ἐὰν τοῦτο μὴ γίνεσθε ἄφρονες, ἀλλὰ συνιέντες τί τὸ
On this account be not foolish, but understanding what the
θέλημα τοῦ κυρίου. 18 καὶ μὴ μεθύσκεσθε οἴνῳ, ἐν ᾧ
will of the Lord [is]. And be not drunk with wine, in which
ἐστὶν ἀσωτία· ἀλλὰ πληροῦσθε ἐν πνεύματι, 19 λα-
is dissoluteness; but be filled with [the] Spirit, speak-
λοῦντες ἑαυτοῖς ψαλμοῖς καὶ ὕμνοις καὶ ψαῖς πνευματι-
ing to each other in psalms and hymns and songs 'spiritual,
καῖς, ᾄδοντες καὶ ψάλλοντες ἑνὶ ᾠῇ καρδίᾳ ὑμῶν τῷ κυρίῳ,
singing and praising with 'heart 'your to the Lord;
20 εὐχαριστοῦντες πάντοτε ὑπὲρ πάντων ἐν ὀνόματι τοῦ
giving thanks at all times for all things in [the] name
κυρίου ἡμῶν Ἰησοῦ χριστοῦ τῷ θεῷ καὶ πατρί· 21 ὑπο-
of our Lord Jesus Christ to him who [is] God and Father, submit-
τασόμενοι ἀλλήλοις ἐν φόβῳ θεοῦ.
ting yourselves to one another in [the] fear of God.

22 Αἱ γυναῖκες, τοῖς ἰδίοις ἀνδράσιν ὑποτάσσεσθε, ὡς τῷ
Wives, to your own husbands submit yourselves, as to the
κυρίῳ. 23 ὅτι ὁ ἀνὴρ ἐστὶν κεφαλὴ τῆς γυναίκος, ὡς καὶ
Lord, for the husband is head of the wife, as also
ὁ χριστός κεφαλὴ τῆς ἐκκλησίας, καὶ αὐτός ὁ σῶτήρ
the Christ [is] head of the assembly, and he is Savior
τοῦ σώματος. 24 Ὡς πᾶν τὸ ἐκκλησία ὑποτάσσεται τῷ
of the body. But even as the assembly is subjected to the
χριστῷ, οὕτως καὶ αἱ γυναῖκες τοῖς ἰδίοις ἀνδράσιν ἐν παντί.
Christ, so also wives to their own husbands in everything.
25 Οἱ ἄνδρες, ἀγαπᾶτε τὰς γυναῖκας ὡς ἑαυτοὺς, καθὼς καὶ ὁ
Husbands, love your own wives, even as also the
χριστός ἡγάπησεν τὴν ἐκκλησίαν, καὶ ἑαυτὸν παρέδωκεν ὑπὲρ
Christ loved the assembly, and himself gave up for
αὐτῆς. 26 ἵνα αὐτὴν ἀγιάσῃ, καθάρισας τῷ λουτρῷ
it, that it he might sanctify, having cleansed [it] by the washing
τοῦ ὕδατος ἐν ῥήματι, 27 ἵνα παραστήσῃ αὐτὴν ἑαυτῷ
of water by [the] word, that he might present it to himself
ἐνδοξον τὴν ἐκκλησίαν μὴ ἔχουσαν σκῆλον ἢ ῥυτίδα ἢ τι
glorious 'the assembly, not having spot, or wrinkle, or any
τῶν τοιούτων, ἀλλ' ἵνα ἁγία καὶ ἄμωμος. 28 οὕτως
of such things; but that it might be holy and blameless. So
ὁ δέλουσιν οἱ ἄνδρες ἀγαπᾶν τὰς ἑαυτῶν γυναῖκας ὡς
ought husbands to love their own wives as
τὰ ἑαυτῶν σώματα· ὁ ἀγαπᾶν τὴν ἑαυτοῦ γυναῖκα ἑαυτὸν
their own bodies: he that loves his own wife himself
ἀγαπᾷ. 29 οὐδεὶς γὰρ ποτε τὴν ἑαυτοῦ σάρκα ἡμίσησεν,
loves. For no one at any time his own flesh hated,

15 Then be careful how you walk, not as unwise but as wise ones,

16 redeeming the time because the days are evil.

17 So do not be foolish, but understanding what the will of the Lord is.

18 And do not be drunk with wine, in which is debauchery, but be filled with the Spirit,

19 speaking to each other in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord,

20 giving thanks at all times for all things to Him who is God and Father, in the name of our Lord Jesus Christ,

21 submitting yourselves to one another in the fear of God.

22 Wives, submit yourselves to your own husbands as to the Lord.

23 For the husband is head of the wife, as Christ is Head of the church, and He is Savior of the body.

24 But as the church is subject to Christ, so also wives to their own husbands in everything.

25 Husbands, love your own wives, as Christ also loved the church and gave Himself for it so that He might set it apart, having cleansed it by the washing of water by the word — so that He might present it to Himself a glorious church, not having spot or wrinkle or any such thing, but that it might be holy and blameless.

28 So husbands ought to love their own wives as their own bodies. He that loves his own wife loves himself.

29 For no one ever yet hated his own flesh,

δ ἀκριβῶς πὸς τ. * συνιέντες understand LITTA. f + [in] LA. § [πνευματικαῖς] LA.
h — ἐν (read with your heart) TITTA. i ταῖς καρδίαις hearts L.
GLITTAU. i — ὑποτάσσεσθε τὰ; ὑποτάσσέσθωσαν (read to their own husbands let them
submit themselves) LIT. u — ο (read a husband) GLITTAU.
o — ἐστὶν LITTAU. p ἀλλὰ LITTA. q ὡς αὖ LITTA. r — ἰδιοῖς (read to the husbands)
LITTA. s — ἐαυτῶν (read the wives) LITTA. t αὐτὸς (read he might himself present)
GLITTAU. v καὶ (also) οἱ ἄνδρες οφείλουσιν LW. # + καὶ also TTA.

but nourishes and warmly cares for it, even as the Lord does the church.

³⁰For we are members of His body, of His flesh and of His bones.

³¹For this cause a man shall leave his father and mother and shall be joined to his wife — and the two shall be one flesh.

³²This is a great mystery, but I speak as to Christ and as to the church.

³³However, you also, every one of you, let each love his own wife as himself, and the wife that she fear her husband.

²⁹ἀλλ' ἡ ἐκτρέφει καὶ θάλπει αὐτήν, καθὼς καὶ ὁ ἰσχυρίσθ' τὴν
but nourishes and cherishes it, even as also the Lord the
ἐκκλησίαν. ³⁰ ὅτι μέλη ἐσμέν τοῦ σώματος αὐτοῦ, ἕκ τῆς
assembly: for members we are of his body, of
σαρκὸς αὐτοῦ, καὶ ἐκ τῶν ὀστέων αὐτοῦ. ³¹ Ἀντὶ τούτου
his flesh, and of his bones. Because of this
καταλείψει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα,
shall leave a man father his and mother,
καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ, καὶ ἑσονται
and shall be joined to wife his, and shall
ταὶ οἱ δύο εἰς σάρκα μίαν. ³² Τὸ μυστήριον τοῦτο μέγα ἐστίν·
'be the two for flesh one. This mystery great is,
ἐγὼ δὲ λέγω εἰς Χριστὸν καὶ εἰς τὴν ἐκκλησίαν. ³³ Πλὴν
but I speak as to Christ and as to the assembly. However
καὶ ὑμεῖς οἱ καθ' ἓνα, ἕκαστος τὴν ἑαυτοῦ γυναῖκα οὕτως ἀγα-
also ye everyone, each his own wife so let
πάτω ὡς ἑαυτόν· ἡ δὲ ὡς τὴν ἑαυτοῦ φοβήται τὸν ἄνδρα.
love as himself; and the wife that she may fear the husband.

CHAPTER 6

¹Children, obey your parents in the Lord, for that is right.

²Honor your father and mother, which is the first commandment with promise,

³so that it may be well with you and you may live long on the earth.

⁴And fathers, anger not your children, but rear them in the mind and fear of the Lord.

⁵Slaves, obey the masters according to the flesh, with fear and trembling, in purity of your heart, even as to Christ.

⁶Do not serve with eye-service, as men-pleasers, but as servants of Christ, doing the will of God from the heart.

⁷With good will do service to the Lord and not to men,

⁸knowing that whatever good each may have done, he shall receive this from the Lord, whether a slave or a freeman.

⁹And masters, do the same towards them, giving up threatening, knowing that also your own Master is in Heaven, and there is no respect of persons with Him.

⁶ Τὰ τέκνα, ὑπακούετε τοῖς γονεῦσιν ὑμῶν ἐν κυρίῳ·
Children, obey your parents in [the] Lord,
τοῦτο γὰρ ἐστὶν δίκαιον. ² Τίμα τὸν πατέρα σου καὶ τὴν
for this is just. Honour thy father and
μητέρα· ἧτις ἐστὶν ἐντολὴ πρώτη ἐν ἐπαγγελίᾳ· ³ ἵνα
mother, which is commandment the first with a promise, that
εὖ σοι γένηται, καὶ ἰσὺ μακροχρόνιος ἐπὶ τῆς γῆς.
well with thee it may be, and thou mayest be long-lived on the earth.
⁴ Καὶ οἱ πατέρες, μὴ παροργίζετε τὰ τέκνα ὑμῶν, ἀλλ' ἐκ-
And fathers, do not provoke your children, but bring
τρέφετε αὐτὰ ἐν παιδείᾳ καὶ νουθεσίᾳ κυρίου.
up them in [the] discipline and admonition of [the] Lord.
⁵ Οἱ δούλοι, ὑπακούετε τοῖς κυρίοις κατὰ σάρκα·
Bondsmen, obey [your] masters according to flesh
μετὰ φόβου καὶ τρόμου, ἐν ἀπλότητι τῆς καρδίας ὑμῶν, ὡς
with fear and trembling, in simplicity of your heart, as
τῷ Χριστῷ· ⁶ μὴ κατ' ὄφθαλμοδουλείαν ὡς ἀνθρωπάρεσκοι,
to the Christ; not with eye-service as men-pleasers;
ἀλλ' ὡς δοῦλοι τοῦ Χριστοῦ, ποιοῦντες τὸ θέλημα τοῦ Θεοῦ
but as bondmen of the Christ, doing the will of God
ἐκ ψυχῆς, ⁷ μετ' εὐνοίας δουλεύοντες τῷ κυρίῳ καὶ
from [the] soul, with good will doing service to the Lord and
οὐκ ἀνθρώποις· ⁸ εἰδότες ὅτι ὁ Θεὸς ἐκαστος ποιῇ
not to men; knowing that whatsoever each may have done
ἀγαθόν, τοῦτο ὁμοιωταί παρὰ τοῦ κυρίου, εἴτε δοῦλος
'good, this he shall receive from the Lord, whether bondman
εἴτε ἐλεύθερος. ⁹ Καὶ οἱ κύριοι, τὰ αὐτὰ ποιεῖτε πρὸς
or free. And masters, the same things do towards
αὐτοὺς, ἀνιέντες τὴν ἀπειλήν· εἰδότες ὅτι καὶ ὁ ἑαυτῶν
them, giving up threatening, knowing that also your own
ὁ κύριος ἐστὶν ἐν οὐρανοῖς, καὶ ὁ προσωποληψία οὐκ ἐστὶν
master is in [the] heavens, and respect of persons there is not
παρ' αὐτῷ.
with him.

¹ ἀλλὰ LITTAW. ² Χριστός Christ GLITTAW. ³ — ἐκ τῆς το end of verse LITTAW. ⁴ — τοῦ
LITTAW. ⁵ — αὐτοῦ LITTAW. ⁶ — τὴν LITTAW. ⁷ τῇ γυναίκα to the wife LITTAW. ⁸ — αὐτοῦ T.
⁹ [εἰς] LITTAW. ¹⁰ — ἐν κυρίῳ LITTAW. ¹¹ κατὰ σάρκα κυρίου LITTAW. ¹² — τῆς T. ¹³ ὄφθαλμο-
δουλίαν T. ¹⁴ — τοῦ τῆς LITTAW. ¹⁵ + ὡς as GLITTAW. ¹⁶ ἕκαστος δ (— δ read if any-
thing) TA) ἐάν (ἀν T) τι (— τι LITTAW. ¹⁷ κομιοῦται LITTAW. ¹⁸ — τοῦ (read [the])
GLITTAW. ¹⁹ αὐτῶν καὶ ὑμῶν ὁ of them and of you the LITTAW. ²⁰ προσωποληψία LITTAW.

10 Ἐν τῷ κράτει τῆς ἰσχύος αὐτοῦ. 11 ἐνδύσασθε τὴν πανοπλίαν τοῦ θεοῦ, πρὸς τὸ δύνασθαι ὑμᾶς στήναι πρὸς τὰς μεθοδείας τοῦ διαβόλου. 12 ὅτι οὐκ ἔστιν ἡμῖν ἡ πάλη πρὸς αἷμα καὶ σάρκα, ἀλλὰ πρὸς τὰς ἀρχάς, πρὸς τὰς ἐξουσίας, πρὸς τοὺς κοσμοκράτορας τοῦ σκότους τοῦ αἰῶνος, πρὸς τὰ πνευματικὰ τῆς πονηρίας ἐν τοῖς ἐπουρανίοις. 13 διὰ τοῦτο ἀναλάβετε τὴν πανοπλίαν τοῦ θεοῦ, ἵνα δυνηθῆτε ἀντιστῆναι ἐν τῇ ἡμέρᾳ τῇ πονηρᾷ, καὶ ὑμῶν καταργησάμενοι στήναι. 14 στήτε οὖν περιζωσάμενοι τὴν ὁσάννυμν ἐν ἀληθείᾳ, καὶ ἐνδυσάμενοι τὸν θώρακα τῆς δικαιοσύνης, 15 καὶ ὑποδησάμενοι τοὺς πόδας ἐν ἐτοιμασίᾳ τοῦ εὐαγγελίου τῆς εἰρήνης. 16 ἐπὶ πᾶσιν ἀναλαβόντες τὸν θυρεὸν τῆς πίστεως, ἐν ᾧ δυνήσεσθε πάντα, καὶ εἰς αὐτὸ τοῦτο ἀγρυπνοῦντες ἐν πάσῃ προσκαρτερήσεσθε καὶ δεήσεσθε περὶ πάντων τῶν ἁγίων, 19 καὶ ὑπὲρ ἐμοῦ ἵνα μοι δοθῇ λόγος ἐν ἀνοίξει τοῦ στόματός μου ἐν παρόρσει, γνωρίσαι τὸ μυστήριον τοῦ εὐαγγελίου, 20 ὑπὲρ ὃ προσβέβω ἐν αὐτῷ, ἵνα ἐν αὐτῷ παρόρσιάζωμαι ὡς δεῖ με λαλῆσαι.

21 Ἵνα δὲ εἰδῆτε καὶ ὑμεῖς τὰ κατ' ἐμὲ, τί πράσσω; πάντα γνωρίσειτε. Τυχικὸς ὁ ἀγαπητός ἐστίν μοι.

10 For the rest, my brethren, be powerful in the Lord, and in the might of His strength.

11 Put on all God's armor so you may be able to withstand the wiles of the devil.

12 For we wrestle not against flesh and blood, but against rulers and authorities and the rulers of this world's darkness, against spiritual powers of wickedness in the air.

13 Then take up all God's armor so that you may be able to stand in the evil day — and when you have done all, to stand.

14 Then stand firm, with the girdle of truth circling your loins, putting on the breastplate of righteousness,

15 and shoeing your feet with the readiness of the gospel of peace —

16 above all, taking up the shield of faith, with which you will be able to put out all the burning darts of the wicked one.

17 Also the helmet of salvation, and the Spirit's sword, which is God's word.

18 Be always praying with all prayer and humble looking to the Spirit, and watching to this very thing, with all steadfastness and humble seeking for all saints,

19 and pray for me that skill in speaking may be given me, in the opening of my mouth with boldness to make known the mystery of the gospel,

20 for which I am an ambassador in a chain, that I may be bold in it, as I ought to speak.

¹ τοῦ λοιποῦ LITTA.

² — ἀδελφοί μου LITTA.

³ μεθοδεῖας T.

⁴ ἡμῖν to you L.

⁵ — τοῦ αἰῶνος (read of this darkness) OLITTAW. ⁶ — τοῦ σκοτεινοῦ (read of darkness) W. ⁷ * ἐπὶ ἐν LITTA. ⁸ — τὰ ἐν LITTA. ⁹ — τοῦτο very thing LITTA. ¹⁰ δοθῇ OLITTAW. ¹¹ [τοῦ εὐαγγ.

γελίου] L.

¹² καὶ ὑμεῖς εἰδῆτε LITTA. ¹³ γνωρίσει ὑμῖν LITTA.

brother and faithful servant in the Lord will reveal all to you.

²²whom I sent to you for this very thing, that you might know our affairs, and that he might comfort your hearts.

²³Peace to the brothers and love with faith from God the Father and the Lord Jesus Christ.

²⁴Grace be with all those that love our Lord Jesus Christ in purity. Amen.

ἀδελφός καὶ πιστὸς διάκονος ἐν κυρίῳ· ²²ὃν ἐπεμψα brother and faithful servant in [the] Lord; whom I sent πρὸς ὑμᾶς εἰς αὐτὸ τοῦτο, ἵνα γνῶτε τὰ περὶ to you for this very thing, that ye might know the things concerning ἡμῶν καὶ παρακαλέσῃ τὰς καρδίας ὑμῶν. us and he might encourage your hearts.

²³Εἰρήνη τοῖς ἀδελφοῖς καὶ ἀγάπη μετὰ πίστεως ἀπὸ Peace to the brethren, and love with faith from θεοῦ πατρὸς καὶ κυρίου Ἰησοῦ χριστοῦ. ²⁴Ἡ χάρις μετὰ God [the] Father and Lord Jesus Christ. Grace with πάντων τῶν ἀγαπώντων τὸν κύριον ἡμῶν Ἰησοῦν χριστὸν all those that love our Lord Jesus Christ ἐν ἀφθαρσίᾳ. ἀμήν. in incorruption. Amen.

¹Πρὸς Ἐφεσίους ἐγράφη ἀπὸ Ῥώμης, διὰ Τυχικοῦ. To [the] Ephesians written from Rome, by Tychicus.

KING JAMES VERSION –
TWENTIETH CENTURY EDITION

Ἡ ΠΡΟΣ ΤΟΥΣ ΦΙΛΙΠΠΗΣΙΟΥΣ ΕΠΙΣΤΟΛΗ.¹
THE "TO" "PHILIPPIANS" "EPISTLE."

CHAPTER I

¹Paul and Timothy, servants of Jesus Christ, to all the saints in Christ Jesus who are in Philippi, with the overseers and deacons.

²Grace to you and peace from God our Father and the Lord Jesus Christ.

³I thank my God for all my remembrance of you.

⁴Always in my every prayer for you all, I make request with joy

⁵for your fellowship in the gospel, from the first day until now,

⁶being persuaded of this very thing, that He who began a good work in you will finish it until the day of Jesus Christ.

⁷Even as it is right for me to think this of you all, because you have me in your heart, both in my bonds and in the defense and confirmation of the gospel, you are all sharers of my grace.

⁸For God is my witness how I long for you

ΠΑΥΛΟΣ καὶ Τιμόθεος δούλοι Ἰησοῦ χριστοῦ, πᾶσιν τοῖς Paul and Timotheus, bondmen of Jesus Christ, to all the ἁγίοις ἐν χριστῷ Ἰησοῦ τοῖς ἁγίοις ἐν Φιλιππίοις, σὺν saints in Christ Jesus who are in Philippi, with [the] ἐπισκόποις καὶ διακόνοις· ²Χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ overseers and those who serve. Grace to you and peace from God πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ χριστοῦ. our Father and [the] Lord Jesus Christ.

³Εὐχαριστῶ τῷ θεῷ μου ἐπὶ πάσῃ τῇ μνηστῇ ὑμῶν, I thank my God on the whole remembrance of you,

⁴πάντοτε ἐν πάσῃ δεήσει μου ὑπὲρ πάντων ὑμῶν μετὰ always in every supplication my for all you with

χαρᾶς τὴν δέησιν ποιούμενος, ὅ ἐτι τῇ κοινωνίᾳ ὑμῶν εἰς joy "supplication" making, for your fellowship in

τὸ εὐαγγέλιον, ἀπὸ αἰ πρώτης ἡμέρας ἄχρι τοῦ νῦν· ⁶πέ- the glad tidings, from [the] first day until now, being

ποιθῶς αὐτὸ τοῦτο, ὅτι ὁ ἐναρξάμενος ἐν ὑμῖν ἔργον persuaded of this very thing, that he who began in you a work

ἀγαθὸν ἐπιτελεῖσει ὁ ἄχρις ἡμέρας Ἰησοῦ χριστοῦ. good will complete [it] until [the] day of Jesus Christ:

⁷καθὼς ἐστὶν δίκαιον ἐμοὶ τοῦτο φρονεῖν ὑπὲρ πάντων ὑμῶν, as it is righteous for me this to think as to all you,

διὰ τὸ ἔχειν με ἐν τῇ καρδίᾳ ὑμᾶς, ἐν τε τοῖς δεσμοῖς μου because "have" me in the heart ye, both in my bonds

καὶ ἐν τῇ ἀπολογία καὶ βεβαιώσει τοῦ εὐαγγελίου, συγ- and in the defence and confirmation of the glad tidings, fellow-

κοινωνοὺς μου τῆς χάριτος πάντας ὑμᾶς ὄντας. ⁸Μάρτυς γάρ partakers of my grace all ye are. For "witness"

¹ — ἀμήν OLTTA. ¹ — the subscription OLTW; Πρὸς Ἐφεσίους TTA.
² + Παύλου τοῦ Ἀποστόλου of Paul the Apostle E; + Παύλου σ; — τοὺς PH. Πρὸς
Φιλιππησίους LTTTAW. ³ χριστοῦ Ἰησοῦ LTTTAW. ⁴ χριστοῦ Ἰησοῦ W. — + τῇ
the LTTTA. ⁵ ἄχρι LTA. ⁶ + ἐν τῇ (read τῇ the) [L]TTTAW. ⁷ σὺν W.

I.

μου ἰστίην¹ ὁ θεός, ὡς ἐπιποθῶ πάντας ὑμᾶς ἐν ὀπλάγ-
 my 'is 'God, how I long after 'all 'you in [the] bowels
 χνοῖς² Ἰησοῦ χριστοῦ.³ 9 καὶ τοῦτο προσεύχομαι, ἵνα ἡ ἀγάπη
 of Jesus Christ. And this I pray, that 'love
 ὑμῶν ἐτι μᾶλλον καὶ μᾶλλον⁴ περισεύῃ⁵ ἐν ἐπιγνώσει καὶ
 'your yet more and more may abound in knowledge and
 πάσῃ αἰσθήσει, 10 εἰς τὸ δοκιμάζειν ὑμᾶς τὰ δια-
 all intelligence, for 'to approve 'you the things that are
 φέροντα, ἵνα ᾗτε εἰδικρινεῖς καὶ ἀπρόσκοποι εἰς ἡμέραν
 excellent, that ye may be pure and without offence for [the] day
 χριστοῦ, 11 πεπληρωμένοι καρπῶν⁶ δικαιοσύνης τῶν⁷
 of Christ, being filled with fruits of righteousness which [are]
 διὰ Ἰησοῦ χριστοῦ, εἰς δόξαν καὶ ἔπαινον θεοῦ.
 by Jesus Christ, to 'glory 'and 'praise 'God's.

12 Γινώσκειν δὲ ὑμᾶς βούλομαι, ἀδελφοί, ὅτι τὰ κατ'
 But 'to 'know 'you I 'wish, brethren, that the things concerning
 ἐμὲ μᾶλλον εἰς προκοπὴν τοῦ εὐαγγελίου ἐλήλυθεν.
 me rather to [the] advancement of the glad tidings have turned out,
 13 ὥστε τοὺς δεσμούς μου φανεροῦς ἐν χριστῷ γενέσθαι
 so as my bonds 'manifest 'in Christ 'to have 'become
 ἐν ὧν τῇ πραιτωρίῳ καὶ τοῖς λοιποῖς πᾶσιν⁸ 14 καὶ τοὺς
 in 'whole 'the pretorium and to 'the 'rest 'all; and the
 πλείονας τῶν ἀδελφῶν ἐν κυρίῳ πεποιθότας τοῖς δεσμοῖς
 most 'of the brethren 'in [the] 'Lord 'trusting 'the 'word 'to 'speak. Some
 μου περισσοτέρως τολμᾷ ἀφ' οὗτος τὸν λόγον⁹ λαλεῖν. 15 Τινὲς
 'my 'more 'abundantly 'dare 'fearlessly 'the 'word 'to 'speak. Some
 μιν καὶ διὰ θύονον καὶ ἔριν, τινὲς δὲ καὶ δι' εὐδοκίαν τὸν
 'them even from envy and strife, but some also from good-will the
 λυσιτὸν κηρύσσουσιν. 16 οἱ μὲν ἵξ ἐριθείας τὸν¹⁰ χριστὸν
 Christ are proclaiming. Those indeed out of contention the Christ
 καταγγέλλουσιν οὐκ ἀγνώως, οἰόμενοι θλίψιν ἐπιφέρειν¹¹
 are announcing, not purely, supposing tribulation to add
 τοῖς δεσμοῖς μου.¹² 17 οἱ δὲ ἵξ ἀγάπης, εἰδότες ὅτι εἰς ἀπο-
 to my bonds, but these out of love, knowing that for de-
 λογίαν τοῦ εὐαγγελίου κείμεν.¹³ 18 τί γάρ; πλὴν πάν-
 fence of the glad tidings I am set. What then? nevertheless in every
 τρόπῳ, εἴτε προφάσει εἴτε ἀληθείᾳ, χριστὸς καταγγέλλεται¹⁴
 way, whether in pretext or in truth, Christ is announced;
 καὶ ἐν τούτῳ χαίρω, ἀλλὰ καὶ χαρήσομαι. 19 οἶδα γάρ ὅτι
 and in this I rejoice, yea, also I will rejoice: for I know that
 τοῦτο μοι ἀποβήσεται εἰς σωτηρίαν διὰ τῆς ὑμῶν δεήσεως,
 this for me shall turn out to salvation through your supplication,
 καὶ ἐπιχαρῆσθαι τοῦ πνεύματος Ἰησοῦ χριστοῦ, 20 κατὰ
 and [the] supply of the Spirit of Jesus Christ: according to
 τὴν ἀποκαταδοκίαν καὶ ἐλπίδα μου, ὅτι ἐν οὐδενὶ αἰσχυνθή-
 'earnest' expectation and 'hope 'my, that in nothing I shall be
 σομαι, ἀλλ' ἐν πάσῃ παρρησίᾳ, ὡς πάντοτε, καὶ νῦν μεγα-
 ashamed, but in all boldness, as always, also now shall be
 λυνθήσεται χριστὸς ἐν τῷ σώματί μου εἴτε διὰ ζωῆς εἴτε διὰ
 magnified Christ in my body whether by life or by
 θανάτου. 21 Ἐμοὶ γὰρ τὸ ζῆν χριστός, καὶ τὸ ἀποθανεῖν
 death. For to me τὸ live [is] Christ, and τὸ die

all in the tender affections of Jesus Christ.

⁹ And this I pray, that your love may increase more and more in knowledge and all judgment,

¹⁰ so that you may discern the things that differ, that you may be pure and without blame to the day of Christ,

¹¹ being filled with the fruits of righteousness, which are by Jesus Christ, to the glory and praise of God.

¹² But I want you to know, brothers, that the things concerning me have turned out to the progress of the gospel,

¹³ so that inside the palace, and to all the rest, my bonds have become known to be in Christ.

¹⁴ And the most of the brothers in the Lord, being assured by my bonds, dare much more boldly to speak the word without fear.

¹⁵ Some indeed are preaching Christ even from envy and strife, but some also from good will.

¹⁶ The ones who are indeed preaching Christ in order to stir up trouble, not sincerely but thinking to add troubles to my bonds.

¹⁷ But the ones who do so out of love know that I am set for the defense of the gospel.

¹⁸ What then? Nevertheless, in every way, whether pretending or in truth, Christ is preached. And I rejoice in this. Yes, I will rejoice

¹⁹ because I know that this will turn out to be salvation for me, through your prayer and the supply of the Spirit of Jesus Christ.

²⁰ Even according to my hope and eager belief that I shall not be ashamed in anything, but in all boldness, as always, so now Christ shall be magnified in my body, whether by life or by death.

²¹ For me to live is Christ! And to die is gain!

¹ — ἰστίην (read [is]) L¹ T¹ A. * χριστοῦ Ἰησοῦ GLT¹ A W. * περισεύει L. * καρ-
 πὸν (with) fruit GLT¹ A W. * τὸν (read which [is]) O L¹ T¹ T¹ A W. * + τοῦ θεοῦ of God L¹ T¹ A.
² verses 16 and 17 transposed, except οἱ μὲν and οἱ δὲ GLT¹ A W. * [τὸν] L¹ T¹ A. * ἐγαίρειν
 to arouse L¹ T¹ A W. * + ὅτι that (read πλὴν except) L¹ T¹ A.

* περισεύει L. * καρ-
 * + τοῦ θεοῦ of God L¹ T¹ A.
 * [τὸν] L¹ T¹ A. * ἐγαίρειν

²² But if I live in the flesh, this is the fruit of my labor, yet what I shall choose I do not know.

²³ For I am pressed down by the two — having a desire to depart and to be with Christ (very much better) —

²⁴ but to stay here in the flesh is more needful for your sake.

²⁵ And being certain of this, I know that I shall stay and continue with you all, to your progress and joy in faith —

²⁶ so that your rejoicing may abound in Christ Jesus in me, through my being again with you.

²⁷ Only keep yourselves doing the things worthy of the gospel of Christ, so that whether I come and see you or am absent, I might hear about you, that you stand firm in one spirit, with one soul, working together for the faith of the gospel.

²⁸ And do not be frightened in anything by those who are against you, which is indeed a proof of loss to them, but of salvation to you — and this from God.

²⁹ Because it was given to you as a favor for Christ's sake, not only to believe on Him, but also to suffer for His sake,

³⁰ having the same struggle which you saw in me, and now hear to be in me.

CHAPTER 2

¹ Then if there is any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any tenderness and mercies,

² fill my joy, so that you may be of the same mind, having the same love, one in soul and counting the one thing important.

³ Let nothing be done according to a desire to quarrel or to glory in self. But in lowliness of mind let each think one another to be better than himself.

⁴ Do not let each one consider his own

κέρδος. ²² εἰ δὲ τὸ ζῆν ἐν σαρκί, τοῦτό μοι καρπὸς ἔργου· gain; but if^d to live in flesh, this for me [is] fruit of labour; και· τί αἰρήσομαι οὐ γνωρίζω· ²³ συνέχομαι γὰρ^a ἐκ τῶν and what I shall choose I know not. ^a I am 'pressed for' by the

δύο, τὴν ἐπιθυμίαν ἔχων εἰς τὸ ἀναλῦσαι, καὶ σὺν χριστῷ two, ^a the ^a desire ^a having for to depart, and with Christ εἶναι, ^a πολλῶν^d μᾶλλον κρείσσον· ²⁴ τὸ δὲ ἐπιμένειν^a ἐν^a to be, [for it is] very much better; but to remain in

τῇ σαρκί ἀναγκαϊότερον δι' ὑμᾶς· ²⁵ καὶ τοῦτο the flesh [is] more necessary for the sake of you; and this

πεποιθὼς οἶδα ὅτι μενῶ καὶ συμπαράμενόν^a πᾶσιν being persuaded of, I know that I shall abide and continue with ^a all ὑμῖν εἰς τὴν ὑμῶν προκοπὴν καὶ χαρὰν τῆς πίστεως, ²⁶ ἵνα you; for your advancement and joy of faith; that

τὸ καύχημα ὑμῶν περισσεῖν ἐν χριστῷ Ἰησοῦ ἐν ἐμοὶ διὰ your boasting may abound in Christ Jesus in me through

τῆς ἐμῆς παρουσίας ἐν πρὸς ὑμᾶς. ²⁷ Μόνον δέξις τοῦ my presence again with you. Only worthy of the

εὐαγγελίου τοῦ χριστοῦ πολιτεύεσθε, ἵνα εἴτε ἰδῶν καὶ glad tidings of the Christ conduct yourselves, that whether having come and ἰδὼν ὑμᾶς, εἴτε ἀπὸν ἔκούσω^a τὰ περὶ ὑμῶν, having seen you, or being absent I might hear the things concerning you,

ὅτι στήκετε ἐν ἐνὶ πνεύματι, μὴ ψυχῇ συναθρούντες that ye stand fast in one spirit, with one soul striving together

τῇ πίστει τοῦ εὐαγγελίου, ²⁸ καὶ μὴ πτερόμενοι ἐν μη- with the faith of the glad tidings; and being frightened in νο- δεῖν ὑπὸ τῶν ἀντικειμένων^a ἡτις αὐτοῖς μὲν ἐστιν^a ἐν- thing by those who oppose: which to them is a demon-

δειξις ἀπωλείας, ὑμῖν^a δὲ σωτηρίας, καὶ τοῦτο ἀπὸ θεοῦ· stration of de-struction, to you^a but of salvation, and this from God; ²⁹ ὅτι· ὑμῖν ἐχοσίσθη τὸ ὑπὲρ χριστοῦ, οὐ μόνον τὸ because to you it was granted concerning Christ, not only

εἰς αὐτὸν πιστεύειν, ἀλλὰ καὶ τὸ ὑπὲρ αὐτοῦ πάσχειν^a ^a on ^a him ^a to ^a believe, but also concerning him to suffer, ³⁰ τὸν αὐτὸν ἀγῶνα ἔχοντες ὅλον ἰδετέ^a ἐν ἐμοί, καὶ νῦν the same conflict having such as ye saw in me, and now

ἀκούετε ἐν ἐμοί. hear of in me.

² Εἴ τις οὖν παράκλησις ἐν χριστῷ, εἴ τι παρα- If any^a then encouragement [there be] in Christ, if any conso- μύθιον ἀγάπης, εἴ τις κοινωνία πνεύματος, εἴ τινα^a σπλά- lation of love, if any fellowship of [the] Spirit, if any words ληα καὶ οἰκτιρμοί, ² πληρώσατέ μου τὴν χαρὰν, ἵνα and compassions, fulfil my joy, that

τὸ αὐτὸ φρονήτε, τὴν αὐτὴν ἀγάπην ἔχοντες, ^a σὺμφυχοί^a ye may be of the same mind, the same love having, joined in soul,

τὸ ἐν φρονοῦντες· ³ μηδὲν κατὰ^a ἐριθείαν ὁ^a κeno- the one thing minding— nothing according to contention or vain- δοξίαν, ἀλλὰ τῇ ταπεινοφροσύνῃ ἀλλήλους ἡγούμενοι ὑπερ- glory, but in humility one another esteeming ^a ἔχοντας ἑαυτῶν. ⁴ μὴ τὰ ἑαυτῶν πρέσβους^a have themselves, ^a not ^a the ^a things ^a of ^a themselves ^a each

^a δὲ but GLTTRAW.

^d + γὰρ for ECLTTRAW.

^a — ἐν (read τῇ in the) T.

^a παρα-

μενῶ continue (read πᾶσιν with all) LTTTRAW.

^a ἀκούω LTTTRAW.

^a ἐστὶν αὐτοῖς GLTTRAW.

^a ὑμῶν (read but of your salvation) LTTTRAW.

^a εἰδετέ LTTTRAW.

^a τις GLTTRAW.

^a συν. T.

^a κατ' TTRAW.

^a μηδὲ κατὰ uor according to LTTTRAW.

^a πρέσβους LTTTRAW.

σκοπεῖτε,¹ ἀλλὰ καὶ τὰ ἑτέρων ἕκαστος.² 5 Τοῦτο
 'consider, but 'also 'the 'things 'of 'others 'each. 'This
 γὰρ φρονεῖσθω³ ἐν ὑμῖν ὁ καὶ ἐν χριστῷ Ἰησοῦ, 6 ὃς
 'for 'let mind be in you which also in Christ Jesus (was); who,
 ἐν μορφῇ θεοῦ ὑπάρχων, οὐχ ἄρπαγμον ἡγήσατο τὸ εἶναι
 in [the] form of God subsisting, 'not 'rapine 'esteemed 'it to be
 ἴσα⁴ θεῷ, 7 ἄλλ' ἑαυτὸν ἐκένωσεν, μορφὴν δούλου
 equal with God; but 'himself 'emptied, 'form 'a 'bondman's
 λαβών, ἐν ὁμοιώματι ἀνθρώπων γενόμενος· 8 καὶ σχή-
 'having 'taken, in [the] likeness of men having become; and in
 ματι εὐρέθει⁵ ὡς ἄνθρωπος, ἐταπείνωσεν ἑαυτόν, γενό-
 figure having been found as a man, he humbled h'mself, having
 μενος ὑπήκοος μέχρι θανάτου, θανάτου δὲ σταυροῦ. 9 διὸ
 becomes obedient unto death, even death of [the] cross. Wherefore
 καὶ ὁ θεὸς αὐτὸν ὑπερύψωσεν καὶ ἔχαριστο αὐτῷ ὄνομα
 also God him highly exalted and granted to him a name
 τὸ ὑπὲρ πάντων ὀνομάτων· 10 ἵνα ἐν τῷ ὀνόματι Ἰησοῦ πάν
 which [is] above every name, that at the name of Jesus every
 γόνα κάμψῃ ἰεσουσίων καὶ ἐπυγεῖν καὶ καταχθονίων·
 knee should bow of [beings] in heaven and on earth and under the earth,
 11 καὶ πᾶσα γλῶσσα ἔξομολογήσεται ὅτι κύριος Ἰησοῦς
 and every tongue should confess that [is] 'Lord 'Jesus
 χριστὸς εἰς δόξαν θεοῦ πατρὸς.
 'Christ to [the] glory of God [the] Father.

12 Ὡστε, ἀγαπητοί μου, καθὼς πάντοτε ὑπακούσατε, μὴ
 So that, my beloved, even as always ye obeyed, not
 ὡς ἐν τῇ παρουσίᾳ μου μόνον, ἀλλὰ νῦν πολλὰ μᾶλλον ἐν
 as in my presence only, but now much rather in
 τῇ ἀπουσίᾳ μου, μετὰ φόβου καὶ τρόμου τῇ ἑαυτῶν σωτηρίᾳ
 my absence, with fear and trembling your own salvation
 κατεργάζεσθε· 13 ὁ θεὸς γὰρ ἐστὶν ὁ ἐνεργῶν ἐν ὑμῖν καὶ τὸ
 work out, for God it is who works in you both
 θέλει καὶ τὸ ἐνεργεῖν ὑπὲρ τῆς εὐδοκίας. 14 πάντα
 to will and to work according to [his] good pleasure. 'All 'things
 ποιεῖτε χωρὶς γογγυσμῶν καὶ διαλογισμῶν, ἵνα ᾧ γέννησθε⁶
 'do apart from murmurings and reasonings, 'that ye may be,
 ἀμώμητοι καὶ ἀκέραιοι, τέκνα θεοῦ ἁμώμητα⁷ βὴν μέσῳ⁸
 faultless and simple, children of God unblemishable in [the] midst
 γενεᾶς σκολιᾶς καὶ διεστραμμένης, ἐν οἷς φαίνεσθε ὡς
 of a generation crooked and perverted; among whom ye appear as
 φωστῆρες ἐν κόσμῳ, 16 λόγον ζωῆς ἐπὶ χεῖρας, εἰς καύχημα
 luminaries in [the] world, [the] word of life holding forth, for a boast
 ἡμῶν εἰς ἡμέραν χριστοῦ, ὅτι οὐκ εἰς κενὸν ἔδραμον οὐδὲ εἰς
 to me in 'day 'Christ's, that not in vain I ran, nor in
 κενὸν ἐκοπίασα. 17 ἄλλ' εἰ καὶ σπένδομαι ἐπὶ τῇ θυσίᾳ καὶ
 vain laboured. But if also I am poured out on the sacrifice and
 λειτουργίᾳ τῆς πίστεως ὑμῶν, χαίρω καὶ συγχαίρω⁹ πάντων
 ministrations of your faith, I rejoice, and rejoice with all
 ὑμῶν 18 τὸ ὅτι αὐτὸ καὶ ὑμεῖς χαίρετε καὶ συγχαίρετέ μοι.
 you. And in the same also ye rejoice and rejoice with me.
 19 Ἐλπίζω δὲ ἐν κυρίῳ Ἰησοῦ Τιμόθεον ταχίως πέμψαι
 But I hope in [the] Lord Jesus 'Timotheus 'soon 'to 'send

things, but each one the things of others too.

⁵For let this mind be in you which was also in Christ Jesus,

⁶who, being in the form of God, thought it not robbery to be equal with God,

⁷but emptied Himself and took on Him the form of a servant and was made in the likeness of men.

⁸And being found in fashion as a man, He humbled Himself and became obedient to death, even the death of the cross.

⁹For this reason God also highly exalted Him and gave to Him a name which is above every other name —

¹⁰so that at the name of Jesus every knee should bow (of those in Heaven and on earth and under the earth.)

¹¹and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

¹²So, then, my beloved, even as you always obeyed, not in my presence only, but now much rather in my absence, work out your own salvation with fear and trembling.

¹³For it is God who works in you both to will and to do of His good pleasure.

¹⁴Do all things without complaints and questionings,

¹⁵so that you may be blameless and harmless, children of God, without spot in the midst of a generation which is crooked and perverted — among whom you shine as lights in the world,

¹⁶holding out the word of life, to my joy in the day of Christ, that I did not run without gain, nor labor in vain.

¹⁷But if I also am offered on the sacrifice and service of your faith, I rejoice. And I rejoice together with you all.

¹⁸And you also take joy in the same and rejoice with me.

¹⁹But I trust in the Lord Jesus to send

¹ σκοπεῖντες considering GLT:AW.

² ἕκαστος GLT:AW.

³ φρονεῖτε (omit for) LTT:A.

⁴ ἴσα LTT:AW.

⁵ ἄλλὰ LTT:AW.

⁶ * + τὸ the (name) LTT:(A)W.

⁷ ἐξομολογήσεται

shall confess TAW.

⁸ * — ο LTT:AW.

⁹ ἦτε L.

¹⁰ ἁμώμη LTT:A.

¹¹ μέσον [in the]

midst LTT:AW.

¹² ἄλλὰ LTT:AW.

¹³ συν- T.

¹⁴ δε TTT.

¹⁵ χριστῷ Christ L.

Timothy to you soon, so that I also may be encouraged when I know your affairs.

²⁰ For I have no one of the same mind who will genuinely care for your affairs.

²¹ For all are seeking their own things, not the things of Christ Jesus.

²² But you know the proof of him, that, as a child to a father, he served with me for the gospel.

²³ So I hope to send him at once whenever I have seen how things go with me.

²⁴ But I trust in the Lord that I also myself shall come shortly.

²⁵ Yet I thought it needful to send you E-paph-ro-di-tus, my brother and fellow-soldier and fellow-worker, but your messenger and minister to my need.

²⁶ He has been longing for you all and was full of heaviness because you had heard that he was sick.

²⁷ For indeed he was sick, even as if called to death, but God had mercy on him — and not on him only, but also on me, so that I might not have sorrow on top of sorrow.

²⁸ I sent him, then, the more carefully, that seeing him again you might rejoice and that I might be the less sorrowful.

²⁹ Then receive him in the Lord with all gladness and hold him in honor,

³⁰ because he went near death for the sake of the work of Christ, disregarding life so that he might fill up your failure toward me.

CHAPTER 3

¹ Finally, my brothers, rejoice in the Lord. To be writing the same things to you is not truly tiresome to me, but it is safe for you.

² Look out for dogs. Look out for evil workers. Look out for the concision party.

³ For we are the circumcision who serve God in spirit and rejoice in Christ Jesus and

ὕμιν, ἵνα κατὰ εὐψυχῶ, γινοῦς τὰ περὶ
to you, that I also may be of good courage, having known the things concerning
ὑμῶν· 20 οὐδένα γὰρ ἔχω ἰσόψυχον, ὅστις γενναίως τὰ
you. For no one have I like-minded, who genuinely the things
περὶ ὑμῶν μεριμνήσει· 21 οἱ πάντες γὰρ τὰ ἑαυτῶν
relative to you will care for. For all the things of themselves

ζητοῦσιν, οὐ τὰ τοῦ ἰησοῦ ἰησοῦ· 22 τὴν δὲ δοκιμὴν
are seeking, not the things of Christ Jesus. But the proof
αὐτοῦ γινώσκετε, ὅτι ὡς πατρὶ τέκνον, σὺν ἰμοὶ ἐδούλευσεν
of him ye know, that, as to a father a child, with me he served
εἰς τὸ εὐαγγέλιον. 23 τοῦτον μὲν οὖν ἐλπίζω πέμψαι ὡς
for the glad tidings. Him therefore I hope to send ἡλ-
ἀν ἁπίδω· τὰ περὶ ἐμέ, ἐξαιτίας· 24 πεί-
I shall have seen the things concerning me at once: I am

ποῖθα δὲ ἐν κυρίῳ ὅτι καὶ αὐτὸς ταχέως ἐλεύσεται.
persuaded but in [the] Lord that also myself soon I shall come:

25 Ἀναγκαῖον δὲ ἡγησάμην Ἐπαφρόδιτον τὸν ἀδελφόν καὶ
but necessary I esteemed [it] Euphroditus, brother and

συνεργόν καὶ συναποστολικόν μου, ὃν οὖν δὲ ἀπόστολον καὶ
fellow-worker and fellow-soldier my, but your messenger and

λειτουργόν τῆς χάριτος μου, πέμψαι πρὸς ὑμᾶς· 26 ἐπειδὴ
minister of my need, to send to you, since

ἐκποθῶν ἦν πάντας ὑμᾶς, καὶ ἀδμονῶν διότι
longing after he was all you, and [was] deeply depressed because

ἠκούσατε ὅτι ἠσθένησεν· 27 καὶ γὰρ ἠσθένησεν παραπλήσιον
ye heard that he was sick; for indeed he was sick like

θανάτῳ· ἄλλ' ὁ θεὸς αὐτὸν ἠλέησεν, οὐκ αὐτὸν δὲ μόνον,
to death, but God him had mercy on, and not him alone,

ἀλλὰ καὶ ἐμέ, ἵνα μὴ λύπη ἐπὶ λύπῃ· σὺν. 28 σπου-
but also me, that not sorrow upon sorrow I might have. The more

δαιστέως οὖν ἐπεμψα αὐτόν, ἵνα ἰδοῖτε αὐτὸν πάλιν
diligently therefore I sent him, that seeing him again

χαρίητε, κατὰ ἡλιπτότερον ὦ. 29 προσδέχεσθε οὖν
ye might rejoice, and I the less sorrowful might be. Receive therefore

αὐτὸν ἐν κυρίῳ μετὰ πάσης χαρᾶς, καὶ τοὺς τοιοῦτους
him in [the] Lord with all joy, and such

ἐντίμους ἔχετε· 30 ὅτι διὰ τὸ ἔργον τοῦτο ἰησοῦ
in honour hold; because for the sake of the work of the Christ

μέχρι θανάτου ἡγγισεν, παραβουλεύσάμενος τῇ ψυχῇ,
unto death he went near, having disregarded [his] life,

ἵνα ἀναπληρώσῃ τὸ ὑμῶν ὑστέρημα τῆς πρὸς με λειτουργίας.
that he might fill up your deficiency of the towards me ministration.

3 Τοῖσι λοιπόν, ἀδελφοί μου, χαίρετε ἐν κυρίῳ τὰ αὐτὰ
For the rest, my brethren, rejoice in [the] Lord the same things

γράφειν ὑμῖν, ἰμοὶ μὲν οὐκ ὀκνηρόν, ὑμῖν δὲ ἀσφαλές.
to write to you, to me [is] not irksome, and for you safe.

2 βλέπετε τοὺς κύνας, βλέπετε τοὺς κακοὺς ἐργάτας, βλέπετε
See to dogs, see to evil workers, see to

τὴν κατατομήν· 3 ἡμεῖς γὰρ ἴσμεν ἡ περιτομή, οἱ πνεύματι
the concision. For we are the circumcision, who in spirit

θεοῦ λατρεύοντες, καὶ καυχώμενοι ἐν ἰησοῦ ἰησοῦ, καὶ οὐκ
God serve in [the] Spirit of God Jesus, and not

h — τοῦ GLTTAW. i ἰησοῦ χριστοῦ GLTTAW. k ἀφ' ὧν LTTA. l σπουδ. LTTA.
m + [ἰδεῖν] to see L. n ἀλλὰ LTTAW. o ἡλέησεν αὐτόν LTTAW. p λύπη GLTTAW.
q — τοῦ the LTTA. r — χριστοῦ L. s παραβουλεύσάμενος having hazarded GLTTAW.
t θεοῦ (read serve in [the] Spirit of God) LTTAW.

ἐν σαρκὶ πεποιθότες.* 4 καίπερ ἐγὼ ἔχων πεποιθήσιν καὶ ἐν
in flesh trust. Though I have trust even in
σαρκί·[†] εἰ τις δοκεῖ ἄλλος πεποιθέναι ἐν σαρκί, ἐγὼ μᾶλλον·
flesh; if any 'thinks 'other to trust in flesh, I rather:

5 *περιτομή· ὁκταήμερος, ἐκ γένους Ἰσραήλ, φυλῆς
[as to] circumcision, on [the] eighth day; of [the] race of I-srael, of [the] tribe

*Βενιαμίν,[†] Ἑβραῖος ἐξ Ἑβραίων, κατὰ νόμον Φαρισαῖος,
of Benjamin, Hebrew of Hebrews; according to [the] law a Pharisee;

6 κατὰ Ἰηλὸν[†] ζωῶν τὴν ἐκκλησίαν, κατὰ δικαιοσύ-

νῆν τὴν ἐν νόμῳ γενόμενος ἀμemptος. 7 ἄλλα[†] ἵτινα

*ἦν μοι[†] κέρδη, ταῦτα ἡγήμαι ἐὰν τὸν χριστὸν
were to me gain, these I have esteemed, on account of Christ,

ζημίαν· 8 ἀλλὰ[†] ἡμενουυγέ[†] καὶ ἡγοῦμαι πάντα ζημίαν
loss. But yea rather, also I am esteeming all things loss

εἶνα διὰ τὸ ὑπερέχον τῆς γνώσεως[†] χριστοῦ[†] ἰησοῦ
to be on account of the excellency of the knowledge of Christ Jesus

τοῦ κυρίου μου, δι' ὃν τὰ πάντα ἡζημιώθην, καὶ ἡγοῦ-

μαι σκύβαλα[†] εἶναι,[†] ὥσα χριστὸν κερδέσω, 9 καὶ εὐρεθῶ
[them] refuse to be, that Christ I may gain; and be found

ἐν αὐτῷ, μὴ ἔχων ἐμὴν δικαιοσύνην τὴν ἐκ νόμου, ἀλλὰ
in him, not having my righteousness which [is] of law, but

τὴν διὰ πίστεως χριστοῦ, τὴν ἐκ θεοῦ δικαιοσύνην ἐπὶ
that which by faith of Christ [is], the of God righteousness on

τῇ πίστει, 10 τοῦ γινῶσκει αὐτὸν καὶ τὴν δύναμιν τῆς ἀνα-

στάσεως αὐτοῦ, καὶ *τὴν[†] κοινωνίαν[†] τῶν[†] παθημάτων αὐτοῦ,
rection 'his, and the fellowship of his sufferings,

ἵνα συμμορφωθῶ[†] τῷ θανάτῳ αὐτοῦ, 11 εἴπως καταντήσω
being conformed to his death, if by any means I may arrive

εἰς τὴν ἐξανάστασιν τῶν[†] νεκρῶν. 12 οὐχ ὅτι ἤδη ἔλαβον,
at the resurrection of the dead. Not that 'already I received,

ἢ ἤδη τετελείωμαι·[†] ζωῶν δὲ εἰ[†] ἵκαν[†] καταλάβω
or 'already have been perfected; but I am pursuing, if also I may lay hold,

ἐφ' ᾧ καὶ *κατελήφθην[†] ὑπὸ τοῦ χριστοῦ[†] ἰησοῦ.[†] 13 ἵδελ-
for that also I was laid hold of by the Christ Jesus.

φοί, ἐγὼ ἔμαυτον[†] οὐ[†] λογιζομαι κατελήφειν[†] ἐν δέ,
dure, I myself 'not 'do reckon to have laid hold; but one thing—

τὰ μὲν ὀπίσω ἐπιλανθάνομενος, τοῖς δὲ ἔμπροσθεν
the things behind forgetting, and to the things before

ἐπεκτεινόμενος, 14 κατὰ σκοπὸν ζωῶν[†] ἐπὶ τὸ βραβεῖον
stretching out, towards [the] goal I pursue for the prize

ἧς ἂν κλήσῃς τοῦ θεοῦ ἐν χριστῷ[†] ἰησοῦ. 15 Ὅσοι
of the 'on 'high 'calling of God in Christ Jesus. As many as

οὖν τέλειοι τοῦτο φρονῶμεν[†] καὶ εἰ[†] τι ἑτέρως
therefore [are] perfect should be of this mind; and if [in] anything differently

φρονεῖτε, καὶ τοῦτο ὁ θεὸς ὑμῖν ἀποκαλύψει. 16 πλὴν εἰς ὃ
ye are minded, 'also 'this God to you will reveal. But whereto

do not trust in the flesh.

⁴ Though I too might trust in the flesh, for if any other thinks to trust in the flesh, I more,

⁵ being circumcised the eighth day, of the race of Israel, of the tribe of Benjamin — a Hebrew of the Hebrews. According to the Law, a Pharisee,

⁶ according to zeal, persecuting the church. According to righteousness which is in the Law, I had become blameless.

⁷ But all things which were gain to me, these I have counted loss for Christ.

⁸ But no, rather, I also count all things to be but loss because of the excellency of the knowledge of Christ Jesus my Lord — for whose sake I have suffered the loss of all things and count them but refuse in order that I might gain Christ,

⁹ and to be found in Him, not having my own righteousness (which is of the Law,) but that which is through the faith of Christ — the righteousness of God which is by faith,

¹⁰ that I may know Him and the power of His resurrection, and the fellowship of His sufferings, being conformed to His death:

¹¹ if by any means I may attain to the resurrection of the dead.

¹² Not as though I already had received or already have been perfected, but I am pressing on if perhaps I may also obtain that for which I also was taken hold of by Christ Jesus.

¹³ Brothers, I do not count myself to have taken possession, but one thing I do, forgetting those things which are behind and reaching out to those things which are before,

¹⁴ I press toward the mark for the prize of the high calling of God in Christ Jesus.

¹⁵ So, as many as are perfect should be of this mind. And if you think differently in anything, God will reveal this to you also.

* To read as pointed in the Greek join though I have &c. to what precedes, commencing a sentence at εἰ τις. * περιτομή GLT.A.W. † Βενιαμίν LTT. † Ἰησοῦ GLT.A.W. † ἀλλὰ [1:17:14]; — ἀλλ' L. † μοι ἦν L. † μὲν οὖν then indeed GLT.A.W. † τοῦ (read of the Christ) L. † εἶναι LTT. † — τὴν LTT. † — τὸν TTT. † συμμορφώζομενος (syn-τ) LTT.A.W. † τὴν ἐκ from among [the] LTT.A.W. † καὶ T. † κατελήφθην LTT.A. † — τοῦ GLT.T.A.W. † — ἰησοῦ GLT.A.W. † οὕτως not yet T. † εἰς LTT.A.

¹⁶But as to that we have attained, let us walk by the same rule, to be of the same mind.

¹⁷Be imitators of me, brothers, and consider those walking this way, for you have for a pattern.

¹⁸For many are walking (of whom I often told you and now even weeping I tell you) as enemies of the cross of Christ —

¹⁹whose end is destruction, whose god is the belly, whose glory is in their shame, who mind earthly things.

²⁰For our citizenship is in Heaven, from which we also are looking for the Lord Jesus Christ as Savior,

²¹who will completely transform our body of humiliation, for it to be made like His glorious body — according to the almighty working of His power, even to put all things under Himself.

ἐφθάσαμεν, τῷ αὐτῷ στοιχεῖν ῥακόνι, ἐδ. αὐτὸ φρονεῖν.¹
we attained, by the same ^{to} walk ^{rule}, to be of the same mind.

¹⁷ ὁ συμμιμηταὶ² μου γίνεσθε, ἀδελφοί, καὶ σκοπεῖτε τοὺς οὕτως περιπατοῦντας καθὼς ἔχετε τὸν ὁμοῦς. ¹⁸ πολλοὶ γὰρ περιπατοῦσιν οὕς πολλάκις ἔλεγον ὑμῖν, νῦν δὲ

thus walking as ye have [for] a pattern ^{many} are walking [of] whom often I told you, and now

καὶ κλαίων λέγω, τοὺς ἐχθροὺς τοῦ σταυροῦ τοῦ χριστοῦ. ¹⁹ ὃν τὸ τέλος ἀπώλεια, ὃν ὁ θεὸς ἡ κοιλία, καὶ ἡ δόξα ἐν τῇ αἰσχύνῃ αὐτῶν, οἱ τὰ ἐπίγεια φρονούντες.

and the glory in their shame, who earthly things mind: ²⁰ ἡμῶν γὰρ τὸ πολίτευμα ἐν οὐρανοῖς ὑπάρχει, ἐξ ὧν

also [as] Saviour we are awaiting [the] Lord Jesus Christ, who even weeping I tell [you, they are] the enemies of the cross of Christ: whose end [is] destruction, whose God [is] the belly, and [in] destruction, whose God [is] the belly,

καὶ ἡ δόξα ἐν τῇ αἰσχύνῃ αὐτῶν, οἱ τὰ ἐπίγεια φρονούντες. ²¹ ὃν τὸ τέλος ἀπώλεια, ὃν ὁ θεὸς ἡ κοιλία, καὶ ἡ δόξα ἐν τῇ αἰσχύνῃ αὐτῶν, οἱ τὰ ἐπίγεια φρονούντες.

will transform ^{body} of humiliation our, for ^{to} become ^{it} conformed to ^{body} of his glory, according to the working of his power even to subdue to himself

τὰ πάντα. ⁴ Ὡστε, ἀδελφοί μου ἀγαπητοὶ καὶ ἐπιπόθητοι, χαρὰ καὶ

So that, my brethren beloved and longed for, joy and στεφανός μου, οὕτως στήκετε ἐν κυρίῳ, ἀγαπητοὶ. ² Εὐ-

δὴν³ παρακαλῶ, καὶ συντύχην παρακαλῶ, τὸ αὐτὸ φρονεῖν δια⁴ I exhort, and Syntyche I exhort, to be of the same mind ἐν κυρίῳ. ³ Καὶ ἱρωτῶ καὶ σε, ὡς ζυγε γήσις, ⁴ συλ-

in [the] Lord. I ask also thee, yoke-fellow I pray, λαμβάνου⁵ αὐταῖς, αἵτινες ἐν τῇ εὐαγγελίῳ συνήθησαν

with me; with also Clement, and the rest of my fellow-workers, ὧν τὰ ὀνόματα ἐν βιβλῳ ζωῆς.

whose names [are] in [the] book of life. ⁴ Χαίρετε ἐν κυρίῳ πάντοτε· πάλιν ἱρῶ, χαίρετε.

Rejoice in [the] Lord always: again I will say, rejoice. ⁵ τὸ ἐπιεικὲς ὑμῶν γνωστὸν πᾶσιν ἀνθρώποις. ὁ κύριος

Your gentleness let be known to all men. The Lord [is] ἐγγὺς. ⁶ Μηδὲν μεριμνᾶτε, ἀλλ' ἐν παντὶ τῇ προσευχῇ

near. Nothing be careful about, but in everything by prayer καὶ τῇ δέήσει μετὰ ἐχαριστίας τὰ αἰτήματα ὑμῶν γνωρι-

and by supplication with thanksgiving your requests let be made ζήσθε πρὸς τὸν θεόν⁷ καὶ ἡ εἰρήνη τοῦ θεοῦ ἡ ὑπερέχουσα

known to God; and the peace of God which surpasses πάντα νοῦν φρουρήσῃ τὰς καρδίας ὑμῶν καὶ τὰ νοήματα

every understanding shall guard your hearts and thoughts ὑμῶν ἐν χριστῷ Ἰησοῦ. ⁸ Τὸ λοιπόν, ἀδελφοί, ὅσα

your in Christ Jesus. For the rest, brethren, whatsoever [things]

¹ ρ — κανόνι, τὸ αὐτὸ φρονεῖν GLITTA.

² αὐτῷ LITTA.

³ συν- TITTA.

⁴ Eubodien GLITTAW.

⁵ συν. T.

⁶ καὶ JCS GLITTAW.

⁷ — εἰς τὸ γενέσθαι αὐτὸ GLITTAW.

⁸ γήσις σύνζυγε LITTA.

CHAPTER 4

¹So, then, my brothers, ones loved and longed for, my crown and joy, stand firm in this way in the Lord, dearly beloved.

²I call on Eu-od-i-a and on Syn-ty-che to be of one mind in the Lord.

³And I ask you also, true friend, help these who labored with me in the gospel, and with Clement and the rest of my fellow-workers, whose names are in the Book of Life.

⁴Rejoice in the Lord always. Again I say, Rejoice!

⁵Let your sweet reasonableness be known to all men. The Lord is near.

⁶Do not be anxious about anything, but in everything, by prayer and by request, with gratitude, let your desires be known to God.

⁷And the peace of God which passes all understanding shall keep your hearts and minds through Christ Jesus.

⁸Finally, brothers, whatever things are true

ἐστὶν ἀληθῆς, ὅσα σεμνά, ὅσα δίκαια, ὅσα ἀγνά,
are true, whatsoever venerable, whatsoever just, whatsoever pure,

ὅσα προσφιλή, ὅσα εὐφήμα, εἴ τις ἀρετὴ καὶ εἴ τις
whosoever lovely, whatsoever of good report; if any virtue and if any
ἔπαινος, ταῦτα λογίζεσθε· ὃ δὲ καὶ ἐμάθετε καὶ παρελάβετε
praise, these things consider. What also ye learned and received

καὶ ἠκούσατε καὶ εἶδετε ἐν ἐμοί, ταῦτα πράσσετε· καὶ ὁ θεὸς
and heard and saw in me, these things do; and the God

τῆς εἰρήνης ἔσται μεθ' ὑμῶν. 10 Ἐχάρην δὲ ἐν κυρίῳ
of peace shall be with you. But I rejoiced in [the] Lord

μεγάλως, ὅτι ἤδη ποτὶ ἀνεθάλετε τὸ ὑπὲρ ἐμοῦ φρονεῖν;
greatly, that now at length ye revived [your] "of" me "thinking";

ἐφ' ᾧ καὶ ἔφρονεῖτε, ἡ κατερίσθη δὲ. 11 οὐχ ὅτι
although also ye were thinking, but ye were lacking opportunity. Not that

καθ' ὑστερίσιν λέγω· ἐγὼ γὰρ ἔμαθον ἐν οἷς εἰμι,
as to destitution I speak; for I learned in what [circumstances] I am,

αὐτάρκης εἶναι. 12 οἶδα, ὅτι ταπεινούσθαι, οἶδα καὶ
content to be. And I know [how] to be brought low, and I know [how]

περισσεύειν· ἐν παντί καὶ ἐν πᾶσιν μεμύημαι καὶ χορτά-
to abound. In everything and in all things I am initiated both to be

ζῆσθαι καὶ πεινᾶν, καὶ περισσεύειν καὶ ὑστερεῖσθαι· 13 πάντα
full and to hunger, both to abound and to be deficient. "All" things

ἰσχύω ἐν τῷ ἐνδυναμοῦντί με· χριστῷ. 14 πλὴν
"I" am strong "for in the" who "empowers" me "Christ."

ἐκλήθη ἐποιήσατε, "συγκοινωνήσαντές" μου τῇ θλίψει. 15 οἶδατε
well ye did, "having fellowship in my tribulation." Know

δὲ καὶ ὑμεῖς, Φιλιππίσιοι, ὅτι ἐν ἀρχῇ τοῦ εὐαγγελίου,
and also ye, O Philippians, that in [the] beginning of the glad tidings,

ὅτε ἐξῆλθον ἀπὸ Μακεδονίας, οὐδεμία μοι ἐκκλησία ἐκοι-
when I came out from Macedonia, not any "with" me "assembly" had

νώνησεν εἰς λόγον δόσεως καὶ ἑλπίσεως, ἐμὴ ὑμεῖς
"fellowship with regard to an account of giving and receiving, except ye

μόνοι· 16 ὅτι καὶ ἐν Θεσσαλονικῇ καὶ ἅπασι καὶ δις· εἰς τὴν
alone; because also in Thessalonica both once and twice for

χρείαν μοι ἐπέμψατε. 17 οὐχ ὅτι ἐπιζητῶ τὸ δόμα, ἀλλ'
my need ye sent. Not that I seek after gift, but

ἐπιζητῶ τὸν καρπὸν τὸν πλεονάζοντα εἰς λόγον ὑμῶν·
I seek after fruit that abounds to your account.

18 ἀτίχω δὲ πάντα καὶ περισσεύω· πεπλήρωμαι, δεξιμένος
But I have all things and abound; I am full, having received

παρὰ Ἐπαφροδίτου τὰ παρ' ὑμῶν, ὁσμὴν εὐωδίας,
from Ephroditus the things from you, an odour of a sweet smell,

θυσιαν δεκτὴν, εὐάρεστον τῷ θεῷ. 19 ὁ δὲ θεὸς μου πληρώσει
a sacrifice acceptable, well-pleasing to God. But my God will fill up

πᾶσαν χρείαν ὑμῶν κατὰ τὸν πλοῦτον αὐτοῦ ἐν δόξῃ ἐν
all your need according to his riches in glory in

χριστῷ Ἰησοῦ. 20 τῷ δὲ θεῷ καὶ πατρὶ ἡμῶν ἡ δόξα εἰς
Christ Jesus. But to the God and Father of us [be] glory to

τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.
the ages of the ages. Amen.

21 Ἀσπάσαθε πάντα ὕμιν ἐν χριστῷ Ἰησοῦ. ἀσπάζον-
Salute every saint in Christ Jesus. "Sa-

ται ὑμᾶς οἱ σὺν ἐμοὶ ἀδελφοί. 22 ἀσπάζονται ὑμᾶς πάν-
into "you" "the" "with" me "brethren." "Salute" "you" "all"

— whatever is honorable — whatever is right — whatever is pure — whatever is lovely — whatever is of good report — if there is any virtue and if there is any praise, think on these things.

⁹Do those things which you also learned, received and heard and saw in me. And the God of peace shall be with you.

¹⁰But I rejoiced in the Lord greatly, that now at last your care of me has come alive again. Although you also cared, but you did not have opportunity.

¹¹Not that I speak as to need, for I have learned to be content in whatever state I am.

¹²I know both how to be humbled and I know how to abound. In everything and in all things, I have been taught how to be both full and hungry — both to have plenty and to have less than enough.

¹³I can do all things through Christ who strengthens me.

¹⁴But you did well, having fellowship with me in my troubles.

¹⁵And you know, too, O Philippians, that in the beginning of the gospel (when I came out of Mac-e-do-ni-a) no church shared with me as to giving and receiving, but you only.

¹⁶Because even in Thess-a-lo-ni-ca you sent both once and again for my need.

¹⁷Not that I look for a gift, but I look for fruit that multiplies to your account.

¹⁸But I have all things, and more than enough. I am full, receiving from E-paph-ro-di-tus the things from you, an odor of a sweet smell, an acceptable sacrifice, well-pleasing to God.

¹⁹But my God will fill up all your need according to His riches in glory in Christ Jesus.

²⁰Now may glory be to God and our Father forever and ever. Amen.

²¹Greet every saint in Christ Jesus. The brothers with me greet you.

²²All the saints greet you, and especially

⁹ καὶ OLITTAW. ¹⁰ — χριστῷ (read τῷ him) OLITTAW. ¹¹ σὺν. T. ¹² ἀσπάζονται LITTAW.

¹³ εἰς L. ¹⁴ ἀλλὰ LITTAW. ¹⁵ τὸ πλοῦτος LITTAW.

those of the household of Caesar.

²³The grace of our Lord Jesus Christ be with you all.
Amen.

ΠΡΟΣ ΚΟΛΑΣΣΑΕΙΣ.

L

τες οἱ ἅγιοι, ¹μάλιστα δὲ οἱ ἐκ τῆς Καίσαρος οἰκίας. ²³Ἡ
^{the} ^{saints}, and especially those of the ^{of} ^{Caesar} ^{'household}. The
χάρις τοῦ κυρίου ἡμῶν ¹Ἰησοῦ ^{Christ} μετὰ πάντων
^{grace} of our Lord Jesus Christ [be] with ^{'all}
ὑμῶν. ¹ἀμήν.
^{'you}. Amen.

Ἰπρὸς Φιλιππησίους ἐγράφη ἀπὸ Ῥώμης, δι' Ἐπα-
To [the] Philippians written from Rome, by Ἐπα-
φροδίτου.
phroditus.

KING JAMES VERSION —
TWENTIETH CENTURY EDITION

Ἡ ΠΡΟΣ ΚΟΛΑΣΣΑΕΙΣ ΕΠΙΣΤΟΛΗ ΠΑΥΛΟΥ.
THE "TO" [THE] "COLOSSIANS" "EPISTLE" "OF" PAUL.

CHAPTER I

¹Paul, an apostle of Jesus Christ by the will of God, and Timothy our brother,

²to the saints and faithful brothers in Christ in Co-loss-e. Grace and peace to you from God the Father and the Lord Jesus Christ.

³We give thanks to the God and Father of our Lord Jesus Christ, praying always for you,

⁴hearing of your faith in Christ Jesus and the love which you have toward all the saints,

⁵through the hope which is laid up for you in Heaven. Which you heard of before in the word of the truth of the gospel

⁶which has come to you, even as also into all the world, and has been bringing forth fruit, even as among you also, from the day in which you heard and knew the grace of God in truth.

⁷Even as you learned from Ep-a-phras our beloved fellow-servant, who is a faithful minister of Christ for you.

⁸who also declared to us your love in the Spirit.

ΠΑΥΛΟΣ ἀπόστολος Ἰησοῦ ¹χριστοῦ διὰ θελήματος θεοῦ, καὶ
Paul apostle of Jesus Christ by ^{will} ^{'God's}, and
Τιμόθεος ὁ ἀδελφός, ²τοῖς ἐν ⁱⁿ ^{"Colosso} ^{'saints} καὶ πισ-
Timotheus the brother, to the ^{"Colosso} ^{'saints} and faith-
τοῖς ἀδελφοῖς ἐν ⁱⁿ ^{Christ}. χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ
ful ^{brethren} ⁱⁿ ^{Christ}. Grace to you and peace from God
πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ ^{Christ}.
our Father and [the] Lord Jesus Christ.

³Εὐχαριστοῦμεν τῷ θεῷ ¹καὶ πατρὶ τοῦ κυρίου ἡμῶν Ἰη-
We give thanks to the God and Father of our Lord Je-
σοῦ ^{Christ}, πάντοτε ¹ὑπὲρ ^{for} ὑμῶν ^{praying}, προσευχόμενοι ⁴ἀκού-
sus Christ, continually ^{for} ^{'you} ^{praying}, having
σαντες τὴν πίστιν ὑμῶν ἐν ⁱⁿ ^{Christ} Ἰησοῦ, καὶ τὴν ἀγάπην
heard of your faith in Christ Jesus, and the love

⁵τῆς εἰς πάντας τοὺς ἁγίους, ⁵διὰ τὴν ἐλπίδα
which [ye have] towards all the saints, on account of the hope
τὴν ἀποκειμένην ὑμῖν ἐν τοῖς οὐρανοῖς, ἣν προηκούσατε
which [is] laid up for you in the heavens; which ye heard of before

ἐν τῷ λόγῳ τῆς ἀληθείας τοῦ εὐαγγελίου, ⁶τοῦ παρόντος εἰς
in the word of the truth of the glad tidings, which are come to
ὑμᾶς, καθὼς καὶ ἐν παντὶ τῷ κόσμῳ, ⁶καὶ ἐστὶν καρποφοροῦ-
you, even as also in all the world, and are bringing forth
μενον, καθὼς καὶ ἐν ὑμῖν, ἀφ' ἧς ἡμέρας ἠκούσατε καὶ
fruit, even as also among you, from the day in which ye heard and

ἐπίγνωτε τὴν χάριν τοῦ θεοῦ ἐν ἀλήθειᾳ. ⁷καθὼς ⁸καὶ
knew the grace of God in truth: even as also

ἐμάθετε ἀπὸ Ἐπαφρᾶ τοῦ ἀγαπητοῦ συνδούλου ἡμῶν, ὃς
ye learned from Epaphras beloved ^{fellow-servant} ^{our}, who

ἐστὶν πιστὸς ὑπὲρ ὑμῶν ¹δίακονος τοῦ ^{Christ}, ⁸ὃ καὶ
is ^{faithful} ^{for} ^{'you} ^a ^{'servant} of ^{Christ}, who also
δηλώσας ἡμῖν τὴν ὑμῶν ἀγάπην ἐν πνεύματι.
signified to us your love in [the] Spirit.

¹ — ἡμῶν (read of the Lord) LITRAW. ⁸ τοῦ πνεύματος ὑμῶν your spirit LITRAW.
¹ — ἀμήν [LITRA]. ¹ — the subscription LITW; Πρὸς Φιλιππησίους τῶν.
² + τοῦ Ἀποστόλου of the Apostle E; Πρὸς Κολασσαεῖς ET; Παῦλον ἐπιστολὴ πρὸς
Κολασσαεῖς O; Πρὸς Κολασσαεῖς LITAW. ¹ χριστοῦ Ἰησοῦ LITRAW. ¹ Κολασσαεῖς
ECLW. ² + Ἰησοῦ Jesus L. ³ — καὶ κυρίου Ἰησοῦ χριστοῦ O[LITRAW]. ⁴ — καὶ [read
to God] [the] Father] LA. ⁴ ὑπὲρ LIT. ⁵ ἣν ἔχετε which ye have LITRAW. ⁶ — καὶ
LITRAW. ⁷ + καὶ αὐξανόμενον and growing O[LITRAW]. ⁸ — καὶ LITRAW. ⁹ ἡμῶν
US LITAW.

9 Διὰ τοῦτο καὶ ἡμεῖς ἀπ' ἧς ἡμέρας ἠκούσαμεν,
On account of this also we from the day in which we heard [of it],
οὐ πανόμεια ὑπὲρ ὑμῶν προσευχόμενοι καὶ αἰτούμενοι ἵνα
do not cease ^{for} you ^{praying} and asking that
πληρωθῇτε τὴν ἐπίγνωσιν τοῦ θελήματος αὐτοῦ ἐν πάσῃ
ye may be filled with the knowledge of his will in all
σοφίᾳ καὶ συνέσει πνευματικῇ, 10 περιπατῆσαι ὑμᾶς⁹
wisdom and ^{understanding} ^{spiritual}, ^{to} walk ^(for) you
ἀξίως τοῦ κυρίου εἰς πᾶσαν ἀρέσκειαν¹⁰ ἐν παντί ἔργῳ ἀγαθῷ
worthily of the Lord to all ^{pleasing}, in every ^{work} ^{good}
καρποφοροῦντες καὶ αὐξανόμενοι ^{σε} τὴν ἐπίγνωσιν¹¹ τοῦ
bringing forth fruit and growing into the knowledge

θεοῦ· 11 ἐν πάσῃ δυνάμει δυναμούμενοι κατὰ τὸ κράτος
of God; with all power being strengthened according to the might
τῆς δόξης αὐτοῦ εἰς πᾶσαν ὑπομονὴν καὶ μακροθυμίαν μετὰ
of his glory to all endurance and long-suffering with

χαρᾶς· 12 εὐχαριστοῦντες τῷ πατρὶ, τῷ ἱκανώσαντι ἡμᾶς¹²
joy; giving thanks to the Father, who made ^{competent} ^{us}

εἰς τὴν μερίδα τοῦ κλήρου τῶν ἁγίων ἐν τῷ φωτί, 13 ὃς
for the share of the inheritance of the saints in the light, 13 who

ἠῤῥύσατο ἡμᾶς ἐκ τῆς ἐξουσίας τοῦ σκότους, καὶ μετέστη-
delivered us from the authority of darkness, and trans-

σεν¹⁴ εἰς τὴν βασιλείαν τοῦ υἱοῦ τῆς ἀγάπης αὐτοῦ, 14 ἐν
laid [us] into the kingdom of the Son of his love: in

ᾧ ἔχομεν τὴν ἀπολύτρωσιν ἑατὰ τοῦ αἵματος αὐτοῦ, τὴν
whom we have redemption through his blood, the

ἀφεσιν τῶν ἁμαρτιῶν· 15 ὃς ἐστιν εἰκὼν τοῦ θεοῦ τοῦ
of sins; who is [the] image of God the

ἀόρατου, πρωτότοκος πάσης κτίσεως· 16 ὅτι ἐν αὐτῷ ἑ-
invisible, firstborn of all creation; because by him were

κτισθῇ τὰ πάντα, ἃ τὰ ἐν τοῖς οὐρανοῖς καὶ ἃ τὰ ἐπὶ τῆς
created all things, the things in the heavens and the things upon the

γῆς, τὰ ὁρατὰ καὶ τὰ ἀόρατα, εἴτε θρόνοι εἴτε κυριότητες
earth, the visible and the invisible, whether thrones, or lordships,

εἴτε ἀρχαὶ εἴτε ἐξουσίαι· τὰ πάντα δι' αὐτοῦ καὶ εἰς αὐτὸν
or principalities, or authorities: all things by him and for him

ἔκτισται· 17 καὶ αὐτός ἐστιν πρὸ πάντων, καὶ τὰ πάντα
have been created. And he is before all, and all things

ἐν αὐτῷ συνέστηκεν· 18 καὶ αὐτός ἐστιν ἡ κεφαλὴ τοῦ σώμα-
in him subsist. And he is the head of the body,

τος τῆς ἐκκλησίας· ὃς ἐστιν ἀρχή, πρωτότοκος ἐκ
the assembly; who is [the] beginning, firstborn from among

τῶν νεκρῶν, ἵνα γένηται ἐν πᾶσιν αὐτὸς πρωτεύων·
the dead, that ^{might} ^{be} ⁱⁿ ^{all} ^{things} ^{he} holding the first place;

19 ὅτι ἐν αὐτῷ εὐδόκησεν πᾶν τὸ πλήρωμα κατοικῆσαι,
because in him ^{was} ^{pleased} ^{all} ^{the} ^{fullness} to dwell,

20 καὶ δι' αὐτοῦ ἀποκαταλλάξαι τὰ πάντα εἰς αὐτόν, εἰρη-
and by him to reconcile all things to itself, having

νοποιῆσαι διὰ τοῦ αἵματος τοῦ σταυροῦ αὐτοῦ, ἰδί' αὐτοῦ,²⁰
made peace by the blood of his cross, by him,

εἴτε τὰ ἐπὶ τῆς γῆς, εἴτε τὰ ἐν τοῖς οὐρανοῖς. 21 καὶ
whether the things on the earth, or the things in the heavens. And

ὑμᾶς ποτε ὄντας ἀπηλλοτριωμένους καὶ ἐχθροὺς τῇ διανοίᾳ
you once being alienated and enemies in mind

⁹For this cause, too, since the day we heard we do not stop praying for you and asking that you may be filled with the knowledge of His will in all wisdom and spiritual understanding,

¹⁰and for you to walk worthily of the Lord to all pleasing, bearing fruit in every good work and growing into the knowledge of God —

¹¹that you may be strengthened with all power, according to the might of His glory, to all patience and long-suffering with joy —

¹²giving thanks to the Father, who has made us fit for a share of the inheritance of the saints in light,

¹³who has delivered us from the power of darkness and has translated us into the kingdom of His dearly beloved Son.

¹⁴In Him, we have redemption through His blood, the forgiveness of sins,

¹⁵He who is the image of the God who cannot be seen, the first-born of all creation.

¹⁶Because all things were created by Him, the things in Heaven and the things on the earth — that which can be seen and that which cannot be seen, whether thrones or lordships or chief rulers or authorities — all things have been created by Him and for Him.

¹⁷And He is before all things, and all things are held together in Him.

¹⁸And He is the Head of the body, the church, who is the beginning, the first-born from among the dead, that He might have the pre-eminence in all things,

¹⁹because the Father made all fullness pleased to dwell in Him,

²⁰and through Him, making peace by the blood of His cross, to reconcile all things to Himself — through Him, whether the things on earth or the things in Heaven.

²¹And you, who were once alienated and enemies in your mind by wicked works, yet

⁹ — ὑμᾶς GLT¹⁷ A.

¹⁰ ἀρέσκῃαν T.

¹¹ τῇ ἐπίγνωσει by the knowledge GLT¹⁷ A W.

¹² + καλεῖσθαι καὶ καλεῖσθαι L. ¹³ ὑμᾶς you T.

¹⁴ ἐρύσατο T¹⁷. ¹⁵ — διὰ τοῦ αἵματος αὐτοῦ GLT¹⁷ A W.

¹⁶ — τὰ LIT¹⁷.

¹⁷ — τὰ [LIT¹⁷].

¹⁸ — δι' αὐτοῦ LIT¹⁷.

now He has reconciled

²²in the body of His flesh, through death, to present you holy and without blame and without charge before Him

²³if you continue in the faith grounded and settled and are not moved away from the hope of the gospel which you heard, which was preached in all the creation that is under the heavens, of which I, Paul became a minister.

ἐν τοῖς ἔργοις τοῖς πονηροῖς. νυνὶ δὲ ἁποκατήλλαξεν· 22 ἐν τῷ σώματι τῆς σαρκὸς αὐτοῦ διὰ τοῦ θανάτου^h, παραστήσαι ὑμᾶς ἁγίους καὶ ἀμώμους καὶ ἀνεγκλήτους κατενώπιον αὐτοῦ· 23 εἴγε ἐπιμένετε τῇ πίστει τεθεμελιωμένοι καὶ ἑσθῆτοι, καὶ μὴ μετακινούμενοι ἀπὸ τῆς ἐλπίδος τοῦ εὐαγγελίου ὃ ἠκούσατε, τοῦ κηρυχθέντος ἐν πάσῃ τῇ κτίσει τῇ ὑπὸ τὸν οὐρανόν, - ὃ ἐγενόμην ἐγὼ Παῦλος διάκονος.

24 Νῦν χαίρω ἐν τοῖς παθήμασιν.^h μου^h ὑπὲρ ὑμῶν, καὶ ἀνταναπληρῶ τὰ ὑστερήματα τῶν θλίψεων τοῦ χριστοῦ ἐν τῇ σαρκί μου ὑπὲρ τοῦ σώματος αὐτοῦ, ὃ ἐστίν ἡ ἐκκλησία· 25 ἧς ἐγενόμην ἐγὼ διάκονος· κατὰ τὴν οἰκονομίαν τοῦ θεοῦ τὴν δοθεῖσάν μοι εἰς ὑμᾶς πληρῶσαι τὸν λόγον τοῦ θεοῦ, 26 τὸ μυστήριον τὸ ἀποκεκρυμμένον ἀπὸ τῶν αἰώνων καὶ ἀπὸ τῶν γενεῶν, νυνὶ δὲ ἐφανέρωθη τοῖς ἁγίοις αὐτοῦ· 27 οἷς ἠθέλησεν ὁ θεὸς γνωρίσαι ὃς πλοῦτος τῆς δόξης τοῦ μυστηρίου τούτου ἐν τοῖς ἔθνεσιν, ὅς ἐστιν χριστὸς ἐν ὑμῖν ὃ ἐλπίζετε τῆς δόξης· 28 ὃν ἡμεῖς καταγγέλλομεν, νουθετοῦντες πάντα ἄνθρωπον, καὶ διδάσκοντες πάντα ἄνθρωπον ἐν πάσῃ σοφίᾳ, ἵνα παραστήσωμεν πάντα ἄνθρωπον τέλειον ἐν χριστῷ Ἰησοῦ.^h 29 εἰς ὃ καὶ κοπιῶ, ἀγωνιζόμενος κατὰ τὴν ἐνέργειαν αὐτοῦ τὴν ἐνεργουμένην ἐν ἐμοὶ ἐν δυνάμει.^h 2 Θέλω γὰρ ὑμᾶς εἰδέναι ἡλίκον ἀγῶνα ἔχω ὑπὲρ ὑμῶν καὶ τῶν ἐν Λαοδικείᾳ, καὶ ὅσοι οὐχ ἑωράκασι^h τὸ πρόσωπον μου ἐν σαρκί, 2 ἵνα παρακληθῶσιν αἰ. καρδίας αὐτῶν, πόν μου ἐν σαρκί; that may be encouraged their hearts,

CHAPTER 2

¹For I want you to know how great a struggle I am having for your sake, and for those in Laodicea, and as many as have not seen my face in the flesh,

²so that their hearts may be comforted,

ἡ ἀποκατήλλαξεν were ye reconciled L. h + [αὐτοῦ] (read his death) L. 1 — τῇ
 ΛΤΤΑ W. h — μου (read the sufferings) GLTTA W. 1 νῦν ΛΤΤΑ. w τί το ΛΤΤΑ W.
 ὃ ΛΤΤΑ. o — Ἰησοῦ GLTTA W. p ὑπὲρ ΛΤΤΑ. q ἀποκαίει τ. 2 ἑωράκασι ΛΤΤΑ W;
 ἀόρακα τ.

ἑσθύνοντες¹ ἐν ἀγάπῃ, καὶ εἰς ἅπαντα πλοῦτον² τῆς
being knit together in love, and to all riches of the
πληροφορίας τῆς συνένσεως³· εἰς ἐπίγνωσιν τοῦ μυστηρίου
full assurance of understanding; to [the] knowledge of the mystery
τοῦ θεοῦ καὶ πατρὸς καὶ τοῦ⁴ ἡριστοῦ,⁵ ὃ ἐν ᾧ εἰσιν
of God and of [the] Father and of the Christ; in which are
πάντες οἱ θησαυροὶ τῆς σοφίας καὶ τῆς⁶ γνώσεως ἀπόκρυ-
all the treasures of wisdom and of knowledge hid-
φοι. 4 τοῦτο⁷ λέγω, ἵνα ἡ τις⁸ ὑμᾶς παραλογίζηται ἐν
And this I say, that not anyone you may beguile by
πιθανολογίᾳ· 5 εἰ γὰρ καὶ τῇ σαρκὶ ἀπείμι, ἀλλὰ τῷ
persuasive speech, For if indeed in the flesh I am absent, yet
πνεύματι σὺν ὑμῖν εἰμί, χαίρων καὶ βλέπων ὑμῶν τὴν τάξιν,
in spirit with you I am, rejoicing and seeing your order,
καὶ τὸ στερέωμα τῆς εἰς χριστὸν πίστεως ὑμῶν. 6 ὥς οὖν
and the firmness ⁱⁿ Christ ^{of} your faith. As therefore
παρελάβετε τὸν χριστὸν Ἰησοῦν τὸν κύριον, ἐν αὐτῷ περιπα-
ye received the Christ, Jesus the Lord, in him walk,
τεῖτε, 7 ῥιζικωμένοι καὶ ἐποικοδομοῦμενοι ἐν αὐτῷ, καὶ
having been rooted and being built up in him, and
βεβαιούμενοι ἐν τῇ πίστει, καθὼς ἐδιδάχθητε, περισσεύοντες
being confirmed in the faith, even as ye were taught, abounding
ἐν αὐτῇ ἐν εὐχαριστίᾳ.
in it with thanksgiving.

8 Βλέπετε μή τις ὑμᾶς ἔσται⁹ ὁ συλαγωγῶν
Take heed lest anyone ^{you} there shall be who ^{makes} a prey ^{of}
διὰ τῆς φιλοσοφίας καὶ κενῆς ἀπάτης, κατὰ τὴν παρά-
through philosophy and empty deceit, according to the tra-
δITION τῶν ἀνθρώπων, κατὰ τὰ στοιχεῖα τοῦ κόσμου, καὶ
dition of men, according to the elements of the world, and
οὐ κατὰ χριστόν· 9 ὅτι ἐν αὐτῷ κατοικεῖ πᾶν τὸ πλήρωμα
not according to Christ. For in him dwells all the fullness
τῆς θεότητος σωματικῶς, 10 καὶ ἔστε ἐν αὐτῷ πεπληρωμένοι¹⁰
of the Godhead bodily; and ye are in him complete,
ὅς ἐστιν ἡ κεφαλὴ πάσης ἀρχῆς καὶ ἐξουσίας· 11 ἐν ᾧ
who is the head of all principality and authority, in whom
καὶ περιετμήθητε περιτομῇ ἀχειροποιήτῃ, ἐν τῇ ἀπ-
also ye were circumcised with circumcision not made by hand, in the put-
εκδύσει τοῦ σώματος τῶν ἁμαρτιῶν¹¹ τῆς σαρκός, ἐν τῇ περι-
ting off of the body of the sins of the flesh, in the circumci-
τομῇ τοῦ χριστοῦ, 12 συνταφέντες αὐτῷ ἐν τῷ βαπτίσματι¹²
cision of the Christ; having been buried with him in baptism,
ἐν ᾧ καὶ συνηγέρθητε διὰ τῆς πίστεως τῆς ἐνερ-
in which also ye were raised with him through the faith of the work-
γίας τοῦ θεοῦ τοῦ ἰεργάντος αὐτὸν ἐκ τῶν νεκρῶν.
ing of God who raised him from among the dead.
13 καὶ ὑμᾶς νεκροὺς ὄντας ἐν¹³ τοῖς παραπτώμασιν καὶ τῇ
And you, ^{dead} being in offences and in the
ἀκροβυστίᾳ τῆς σαρκὸς ὑμῶν, συνεζωποίησεν¹⁴ σὺν αὐτῷ,
unbelief of your flesh, he quickened together with him,

being knit together in love, and to all riches of the full assurance of understanding, to the knowledge of the mystery of God and of the Father and of Christ,

³in whom are all the treasures of wisdom and of knowledge hidden.

⁴And I say this so that no one may bewitch you by winning words.

⁵For though I am indeed absent in the flesh, yet I am with you in spirit, rejoicing and beholding your order and the firmness of your faith in Christ.

⁶Then, as you received Christ Jesus the Lord, walk in Him —

⁷being rooted and built up in Him, and being established in the faith, even as you were taught, increasing in it with gratitude.

⁸Be careful that there may not be anyone who captures you by means of philosophy and empty deceit, according to the teaching of men, according to the rules of the world and not according to Christ.

⁹For in Him dwells all the fullness of the Godhead bodily.

¹⁰And you are complete in Him, who is the Head of all rule and authority.

¹¹And you were circumcised in Him with circumcision not done by hand, in the putting off of the body of the sins of the flesh, in the circumcision of Christ,

¹²being buried with Him in baptism, in which you were also raised with Him through the faith of the almighty working of God, who raised Him from among the dead.

¹³And you, being dead in your sins and the uncircumcision of your flesh, He has made alive together with Him, forgiving you all your sins,

¹ συμβιβασθέντες ΟΛΤΙΤΑ W. ² πᾶν (+ τὸ θεοῦ τῆς πλοῦτος) ΟΛΤΙΤΑ W. ³ — καὶ πατρὸς καὶ τοῦ (read [even] Christ) ΟΛΤΙΤΑ W. ⁴ — χριστοῦ ΟΛ. ⁵ — τῆς ΛΤΤΑ. ⁶ — ἐν αὐτῇ ΤΤΙ(Α). ⁷ — ἐν αὐτῇ ΤΤΙ(Α). ⁸ — μή τις ΟΛΤΙΤΑ W. ⁹ — ἐν (read τῇ in the) ΛΤΤΙ(Α). ¹⁰ — ἐν αὐτῇ ΤΤΙ(Α). ¹¹ — τῶν ἁμαρτιῶν ΟΛΤΙΤΑ W. ¹² — βαπτισμῷ ΤΤΑ. ¹³ — τῶν (read [the]) ΟΛΤΙ(Α) W. ¹⁴ — ἐν (read παραπ. in offences) ΠΤ. ¹⁵ συνεζωοποίησεν ΟΛΤΙΤΑ W. ¹⁶ + ὑμᾶς you ΟΛΤΙΤΑ W.

¹⁴ blotting out the handwriting in the decrees against us, which stood out against us, and He has taken it out of the way, nailing it to the cross.

¹⁵ Stripping the rulers and the authorities, He made a show of them publicly, triumphing over them in it.

¹⁶ So, do not let anyone judge you in meat or in drink or in respect of a feast or the new moon or sabbaths —

¹⁷ which are a shadow of things to come, but the body is of Christ.

¹⁸ Let no one cheat you of your reward, doing his own will in lowliness and worship of angels, pushing into things which he has not seen, without a cause puffed up by his fleshly mind.

¹⁹ And not holding fast the Head, from whom all the body, by the joints and bands which are given and knit together, increases with the increase of God.

²⁰ If, then, you died with Christ from the principles of the world, why do you put yourself under its ordinances, as if you were living in the world?

²¹ You may not handle — you may not taste — you may not touch —

²² which things are all to vanish away in the using — these are according to the commandments and teachings of men

²³ which indeed have an appearance of wisdom in will worship and lowliness and harsh treatment of the body — not in any honor for the satisfying of the flesh.

CHAPTER 3

¹ If, then, you were raised with Christ, pursue those things which are above, where Christ is sitting at the right hand of God.

² Set your mind on the things above, not on the things on the earth.

χαρισάμενος ἡμῖν πάντα τὰ παραπτώματα¹ ¹⁴ ἐξαλείψας
having forgiven us all the offences; having blotted out
τὸ καθ' ἡμῶν χειρόγραφον τοῖς δόγμασιν, ὃ ἦν ὑπεναν-
the against us handwriting in the decrees, which was adverse
τίον ἡμῖν, καὶ αὐτὸ ἔρκεν ἐκ τοῦ μέσου, προσηλώσας
to us, also it he has taken out of the midst, having nailed
αὐτὸ τῷ σταυρῷ, ¹⁵ ἀπεκδυσάμενος τὰς ἀρχὰς καὶ τὰς
it to the cross; having stripped the principalities and the
ἐξουσίας ἐδειγμάτισεν ἐν παρόρσει, θριαμβεύσας
authorities, he made a show [of them] publicly, leading in triumph
αὐτοὺς ἐν αὐτῷ.
them in it.

¹⁶ Μὴ οὖν τις ὑμᾶς κρινέτω ἐν βρώσει ἢ ἐν πόσει,
Not therefore anyone you let judge in meat or in drink,
ἢ ἐν μέρει ἑορτῆς ἢ νουσηνίας² ἢ σαββάτων³ ¹⁷ ὅα⁴ ἐστὶν
or in respect of feast, or new moon, or sabbaths, which are
σκιά τῶν μελλόντων, τὸ δὲ σῶμα⁵ ¹⁸ τοῦ⁶ χριστοῦ. ¹⁸ μὴ⁷
a shadow of things to come; but the body [is] of the Christ. No
δεῖς ὑμᾶς καταβραβεῖν⁸ ἐν ταπεινοφροσύνῃ καὶ
one you let defraud of the prize, doing [this] will in humility and
ὀρησκειᾷ⁹ τῶν ἀγγέλων, ἃ¹⁰ ἡμῶν ἐώρακεν¹¹ ἐμβατεύων,
worship of the angels, things which not he has been intruding into,
εἰκὴ φυσιοῦμενος ὑπὸ τοῦ νοῦς τῆς σαρκὸς αὐτοῦ, ¹⁹ καὶ οὐ
vainly puffed up by the mind of his flesh,
κρατῶν τὴν κεφαλὴν, ἐξ ὃς πᾶν τὸ σῶμα διὰ τῶν ὀφῶν
holding fast the head, from whom all the body, by the joints
καὶ συνδύσμων ἐπιχορηγούμενον καὶ συμβιβαζόμενον,¹² αὖξει
and bands being supplied and knit together, increases
τὴν αὐξησιν τοῦ θεοῦ.

[with] the increase of God.
²⁰ Εἰ οὖν¹³ ἀπεθάνετε σὺν τῷ¹⁴ χριστῷ ἀπὸ τῶν στοιχείων
If then ye died with the Christ from the elements
τοῦ κόσμου, τί ὥς ζῶντες ἐν κόσμῳ¹⁵ δογματί-
of the world, why as if alive in [the] world do ye subject yourselves
ζεσθε;¹⁶ ²¹ Μὴ ἄν¹⁷ μὴ δὲ γεύσῃ, μὴ δὲ θίγῃ;¹⁸
do decree? Thou mayest not handle, Thou mayest not taste, Thou mayest not touch,

²² ἃ¹⁹ ἐστὶν πάντα εἰς φθορὰν τῇ ἀποχρήσει²⁰ κατὰ
(which things are all unto corruption in the using,) according to
τὰ ἐντάλματα καὶ διδασκαλίας τῶν ἀνθρώπων²¹ ²³ ἧτινά²²
the injunctions and teachings of men, which
ἐστὶν λόγον μὲν ἔχοντα σοφίας ἐν ἱελοθρησκείᾳ²³
are an appearance indeed having of wisdom in voluntary worship
καὶ ταπεινοφροσύνῃ καὶ ἀφειδίᾳ²⁴ σώματος, οὐκ ἐν
and humility and unsparing treatment of [the] body, not in

τιμῇ²⁵ τινὶ πρὸς πλησμονὴν τῆς σαρκός.²⁶

honour a certain for satisfaction of the flesh.
³ Εἰ οὖν²⁷ συνηγέρθητε τῷ²⁸ χριστῷ, τὰ²⁹ ἄνω ζητεῖτε,³⁰

If therefore ye were raised with Christ, the things above seek,
ὅς³¹ ὁ³² χριστός³³ ἐστὶν ἐν δεξιᾷ³⁴ τοῦ θεοῦ καθημένος³⁵

where the Christ is at [the] right hand of God sitting;
² τὰ³⁶ ἄνω φρονεῖτε, μὴ³⁷ τὰ ἐπὶ τῆς γῆς. ³ ἀπεθάνετε³⁸

the things above mind, not the things on the earth; ye died

¹ ἡμῖν you B. ² καὶ and A. ³ νουσηνίας Lr. ⁴ ὅ A. ⁵ τοῦ (read of Christ) Gw. ⁶ τοῦ (read of Christ) Gw. ⁷ μη (read ἐμβ. 'standing' on) [L]Tr. ⁸ ἐώρακεν T. ⁹ συν. T. ¹⁰ οὐκ οὐκ LTr. ¹¹ τῷ Gw. ¹² Continue question to end of verse 21 on; to end of verse 22 Lr; to end of verse 23 A. ¹³ ἱελοθρησκεία T. ¹⁴ [καὶ] L. ¹⁵ ἀφειδίαι L.

γάρ, καὶ ἡ ζωὴ ὑμῶν κέκρυπται σὺν τῷ Χριστῷ ἐν τῷ θεῷ.³

³For you died and your life has been hidden with Christ in God.

ὅταν ὁ Χριστὸς φανερωθῇ ἡ ζωὴ ὑμῶν, τότε καὶ ὑμεῖς σὺν αὐτῷ φανερωθήσεσθε ἐν δόξῃ.⁴

⁴When Christ, our life, shall appear, then you also shall appear with Him in glory.

ὅταν ὁ Χριστὸς φανερωθῇ ἡ ζωὴ ὑμῶν, τότε καὶ ὑμεῖς σὺν αὐτῷ φανερωθήσεσθε ἐν δόξῃ.⁵

⁵So put to death your members which are on the earth: fornication, uncleanness, passion, evil lust and covetousness (which is idolatry).

ὁ Νεκρώσατε οὖν τὰ μέλη ὑμῶν ἃ ἐπὶ τῆς γῆς, πορνείαν, ἀκαθαρσίαν, πάθος, ἐπιθυμίαν κακὴν, καὶ τὴν πλεονεξίαν, ἥτις ἐστὶν εἰδωλολατρεία, ὅ δὲ ἡ

on the earth: fornication, uncleanness, passion, evil lust and covetousness (which is idolatry).

ἐρχεται ἡ ὀργὴ τοῦ θεοῦ ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας.⁶

⁶Which things are the reason the wrath of God comes on the sons of disobedience.

ἐν οἷς καὶ ὑμεῖς περιπατήσατέ ποτε ὅτε ἐζήτε ἐν αὐτοῖς.⁷

⁷Among whom you also walked at one time, when you were living in these things.

ἄρτι, καὶ ὑμεῖς περιπατήσατέ ποτε ὅτε ἐζήτε ἐν αὐτοῖς.⁸

⁸But now, you must also put off these things — wrath, anger, evil-hearted feelings, blasphemy, filthy language out of your mouth.

ἄρτι, καὶ ὑμεῖς περιπατήσατέ ποτε ὅτε ἐζήτε ἐν αὐτοῖς.⁹

⁹Do not lie to one another, for you have put off the old man with his works

ἄρτι, καὶ ὑμεῖς περιπατήσατέ ποτε ὅτε ἐζήτε ἐν αὐτοῖς.¹⁰

¹⁰and have put on the new man that is being renewed in knowledge according to the image of Him who created him,

ἄρτι, καὶ ὑμεῖς περιπατήσατέ ποτε ὅτε ἐζήτε ἐν αὐτοῖς.¹¹

¹¹where there is neither Greek nor Jew, circumcision or uncircumcision, barbarian, Scythian, slave or freeman—but Christ is all things and in all.

ἄρτι, καὶ ὑμεῖς περιπατήσατέ ποτε ὅτε ἐζήτε ἐν αὐτοῖς.¹²

¹²Then put on as the elect of God, holy and beloved, tender feelings of mercy, kindness, humility, meekness, long-suffering —

ἄρτι, καὶ ὑμεῖς περιπατήσατέ ποτε ὅτε ἐζήτε ἐν αὐτοῖς.¹³

¹³bearing with one another and forgiving each other, if anyone should have a complaint against any. Even as Christ forgave you, you also do the same.

ἄρτι, καὶ ὑμεῖς περιπατήσατέ ποτε ὅτε ἐζήτε ἐν αὐτοῖς.¹⁴

¹⁴And to all these things, add on love, which is the bond of perfectness.

ἄρτι, καὶ ὑμεῖς περιπατήσατέ ποτε ὅτε ἐζήτε ἐν αὐτοῖς.¹⁵

¹⁵And let the peace of God rule in your hearts, to which you also were called in one body and be thankful.

ἄρτι, καὶ ὑμεῖς περιπατήσατέ ποτε ὅτε ἐζήτε ἐν αὐτοῖς.¹⁶

¹⁶Let the word of Christ live in you richly.

ἄρτι, καὶ ὑμεῖς περιπατήσατέ ποτε ὅτε ἐζήτε ἐν αὐτοῖς.¹⁷

¹⁷Let the word of Christ live in you richly.

ἄρτι, καὶ ὑμεῖς περιπατήσατέ ποτε ὅτε ἐζήτε ἐν αὐτοῖς.¹⁸

¹⁸Let the word of Christ live in you richly.

ἄρτι, καὶ ὑμεῖς περιπατήσατέ ποτε ὅτε ἐζήτε ἐν αὐτοῖς.¹⁹

¹⁹Let the word of Christ live in you richly.

ἄρτι, καὶ ὑμεῖς περιπατήσατέ ποτε ὅτε ἐζήτε ἐν αὐτοῖς.²⁰

²⁰Let the word of Christ live in you richly.

ἄρτι, καὶ ὑμεῖς περιπατήσατέ ποτε ὅτε ἐζήτε ἐν αὐτοῖς.²¹

²¹Let the word of Christ live in you richly.

ἄρτι, καὶ ὑμεῖς περιπατήσατέ ποτε ὅτε ἐζήτε ἐν αὐτοῖς.²²

²²Let the word of Christ live in you richly.

ἄρτι, καὶ ὑμεῖς περιπατήσατέ ποτε ὅτε ἐζήτε ἐν αὐτοῖς.²³

²³Let the word of Christ live in you richly.

ἄρτι, καὶ ὑμεῖς περιπατήσατέ ποτε ὅτε ἐζήτε ἐν αὐτοῖς.²⁴

²⁴Let the word of Christ live in you richly.

ἄρτι, καὶ ὑμεῖς περιπατήσατέ ποτε ὅτε ἐζήτε ἐν αὐτοῖς.²⁵

²⁵Let the word of Christ live in you richly.

ἄρτι, καὶ ὑμεῖς περιπατήσατέ ποτε ὅτε ἐζήτε ἐν αὐτοῖς.²⁶

²⁶Let the word of Christ live in you richly.

ἄρτι, καὶ ὑμεῖς περιπατήσατέ ποτε ὅτε ἐζήτε ἐν αὐτοῖς.²⁷

²⁷Let the word of Christ live in you richly.

ἄρτι, καὶ ὑμεῖς περιπατήσατέ ποτε ὅτε ἐζήτε ἐν αὐτοῖς.²⁸

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ἄρτι, καὶ ὑμεῖς περιπατήσατέ ποτε ὅτε ἐζήτε ἐν αὐτοῖς.²⁹

²⁹Let the word of Christ live in you richly.

ἄρτι, καὶ ὑμεῖς περιπατήσατέ ποτε ὅτε ἐζήτε ἐν αὐτοῖς.³⁰

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³⁵Let the word of Christ live in you richly.

ἄρτι, καὶ ὑμεῖς περιπατήσατέ ποτε ὅτε ἐζήτε ἐν αὐτοῖς.³⁶

³⁶Let the word of Christ live in you richly.

³ ἡ ζωὴ (read your life) ττ.

⁴ — ὑμῶν (read the members) ττ.

⁵ ὅ which A.

⁶ (ἡ) L. — ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας (read ἐν οἷς ἐν which things) [L] ττ.

⁷ τοὺς LITTAW. — καὶ καὶ L. — τὰ τ. — τοῦ L.

⁸ τοῦ- LITTAW. — πρὸς τὴν LITTAW. — κυρίου Lord LITTAW. — οὐ τοῦ LITTAW. — τοῦ Χριστοῦ

of the Christ LITTAW.

— κυρίου Lord LITTAW.

— οὐ τοῦ LITTAW.

— τοῦ Χριστοῦ

in all wisdom, teaching and urging one another in psalms, hymns and spiritual songs, singing with grace in your heart to the Lord.

¹⁷ And whatever you do in word or in deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him.

¹⁸ Wives, be subject to your own husbands, as is becoming in the Lord.

¹⁹ Husbands, love your wives and do not be bitter against them.

²⁰ Children, obey your parents in all things, for this is well-pleasing to the Lord.

²¹ Fathers, do not anger your children so that they may not be discouraged.

²² Slaves, obey your masters in all things as to the flesh — not with eye-service, as men-pleasers, but in pureness of heart, fearing God.

²³ And whatever you do, work heartily, as to the Lord and not to men,

²⁴ knowing that you shall receive the reward of the inheritance from the Lord, for you serve the Lord Christ.

²⁵ But he that does wrong shall receive for what he did wrong. And there is no respect of persons.

CHAPTER 4

¹ Masters, give that which is right and that which is equal to slaves, knowing that you have a Master in Heaven.

² Continue in prayer, watching in it with thanksgiving.

³ Praying at the same time for us also, that God may open to us a door of the word, that we may speak the mystery of Christ (for which reason I also have been imprisoned.)

⁴ so that I may make it clear, as I ought to speak.

ἐν ἡμῖν πλουσίως, ἐν πάσῃ σοφίᾳ διδάσκοντες καὶ νοουθε-
in you richly, in all wisdom; teaching and admon-
τοῦντες ἑαυτοὺς ψαλμοῖς καὶ ὕμνοις καὶ ᾠδαῖς πνευματι-
ishing each other in psalms and hymns and songs spiritual
καὶς ἐν χάριτι ᾄδοντες ἐν τῇ καρδίᾳ ὑμῶν κυρίῳ
with grace singing in heart your to the Lord

17 καὶ πᾶν ὅ, τι ᾠν ποιῆτε ἐν λόγῳ ἢ ἐν ἔργῳ, πάντα
And everything, whatsoever ye may do in word or in work, [do] all
ἐν ὀνόματι κυρίου Ἰησοῦ, εὐχαριστοῦντες τῷ θεῷ καὶ
in [the] name of [the] Lord Jesus, giving thanks to God and
πατρὶ δι' αὐτοῦ.
[the] Father by him.

18 Αἱ γυναῖκες, ὑποτάσσεσθε τοῖς ἰδίοις ἀνδράσιν, ὡς
Wives, subject yourselves to your own husbands, as
ἀνῆκεν ἐν κυρίῳ. 19 Οἱ ἄνδρες, ἀγαπάτε τὰς γυναῖκας
is becoming in [the] Lord. Husbands, love the wives,
καὶ μὴ πικραίνεσθε πρὸς αὐτάς. 20 Τὰ τέκνα, ὑπακούετε
and do not bitter against them. Children, obey
τοῖς γονεῦσιν κατὰ πάντα τοῦτο γὰρ βέλτιον ἐστὶν ἀρεστον ἢ τῷ
the parents in all things; for this is well-pleasing to the
κυρίῳ. 21 Οἱ πατέρες, μὴ ἐρεθίζετε τὰ τέκνα ὑμῶν, ἵνα μὴ
Lord. Fathers, do not provoke your children, that not
ἀθυμῶσιν. 22 Οἱ δούλοι, ὑπακούετε κατὰ πάντα τοῖς
they be disheartened. Bondsmen, obey in all things τοῖς
κατὰ σάρκα κυρίοις, μὴ ἐν ὀφθαλμοδουλείᾳς ὡς ἀν-
according to flesh masters, not with eye-services, as
θρωπάρεσκοι, ἀλλ' ἐν ἀπλότῃ καρδίᾳ, φοβούμενοι τὸν
men-pleasers, but in simplicity of heart, fearing
θεόν. 23 καὶ πᾶν ὅ, τι ἐάν ποιῆτε, ἐκ θυμῆς ἐργάζεσθε, ὡς
God. And whatsoever ye may do, heartily work, as

τῷ κυρίῳ καὶ οὐκ ἀνθρώποις. 24 εἰδότες ὅτι ἀπὸ κυρίου
to the Lord and not to men; knowing that from [the] Lord
ἡ ἀπολήψεσθε τὴν ἀνταπόδοσιν τῆς κληρονομίας τῇ γὰρ
ye shall receive the recompense of the inheritance, for the
κυρίῳ χριστῷ δουλεύετε. 25 ὁ δὲ ἀδικῶν κόμειται
Lord Christ ye serve. But he that does wrong shall receive [for]
ὃ ἡδίκησεν, καὶ οὐκ ἔστιν προσωποληψία. 4 Οἱ κύριοι,
what he did wrong, and there is no respect of persons. Masters,
τὸ δίκαιον καὶ τὴν ἰσότητα τοῖς δούλοις
that which [is] just and that which [is] equal to bondmen
παρίχετε, εἰδότες ὅτι καὶ ὑμεῖς ἔχετε κύριον ἐν οὐρανοῖς.
give, knowing that also ye have a Master in [the] heaven.

2 Τῇ προσεισχῇ προσκαρτερεῖτε, γρηγοροῦντες ἐν αὐτῇ ἐν
in prayer steadfastly continue, watching in it with
εὐχαριστίᾳ. 3 προσευχόμενοι ἅμα καὶ περὶ ἡμῶν, ἵνα ὁ θεὸς
thanksgiving; praying withal also for us, that God
ανοίξῃ ἡμῖν θύραν τοῦ λόγου λαλήσαι τὸ μυστήριον τοῦ
may open to us a door of the word to speak the mystery of the
χριστοῦ, δι' ᾧ καὶ δεδέμαι, 4 ἵνα φανε-
Christ, on account of which also I have been bound, that I may make

^a — καὶ LITTA.W.

^b — καὶ LITTA.W.

^c — καὶ LITTA.W.

^d — καὶ LITTA.W.

^e — καὶ LITTA.W.

^f — καὶ LITTA.W.

^g — καὶ LITTA.W.

^h — καὶ LITTA.W.

ⁱ — καὶ LITTA.W.

^j — καὶ LITTA.W.

^k — καὶ LITTA.W.

^l — καὶ LITTA.W.

^m — καὶ LITTA.W.

ⁿ — καὶ LITTA.W.

^o — καὶ LITTA.W.

^p — καὶ LITTA.W.

^q — καὶ LITTA.W.

^r — καὶ LITTA.W.

^s — καὶ LITTA.W.

^t — καὶ LITTA.W.

^u — καὶ LITTA.W.

^v — καὶ LITTA.W.

^w — καὶ LITTA.W.

^x — καὶ LITTA.W.

^a — καὶ LITTA.W.

^b — καὶ LITTA.W.

^c — καὶ LITTA.W.

^d — καὶ LITTA.W.

^e — καὶ LITTA.W.

^f — καὶ LITTA.W.

^g — καὶ LITTA.W.

^h — καὶ LITTA.W.

ⁱ — καὶ LITTA.W.

^j — καὶ LITTA.W.

^k — καὶ LITTA.W.

^l — καὶ LITTA.W.

^m — καὶ LITTA.W.

ⁿ — καὶ LITTA.W.

^o — καὶ LITTA.W.

^p — καὶ LITTA.W.

^q — καὶ LITTA.W.

^r — καὶ LITTA.W.

^s — καὶ LITTA.W.

^t — καὶ LITTA.W.

^u — καὶ LITTA.W.

^v — καὶ LITTA.W.

^w — καὶ LITTA.W.

^x — καὶ LITTA.W.

ρῶσω αὐτὸ ὡς δεῖ με λαλῆσαι. 5 Ἐν σοφίᾳ περιπατεῖτε
manifest it as it behoves me to speak. In wisdom walk
πρὸς τοὺς ἔξω, τὸν καιρὸν ἑξαγοραζόμενοι. 6 ὁ λόγος
towards those without, the time ransoming. [Let] word
ὑμῶν πάντοτε ἐν χάριτι, ἁλατι ἡρτυμένος, εἰδέναι πῶς
'your [be] always with grace, with salt seasoned, to know how
δεῖ ὑμᾶς ἐνὶ ἐκάστῳ ἀποκρίνεσθαι.
it behoves you each one to answer.

7 Τὰ κατ' ἐμὲ πάντα γνωρίσει ὑμῖν Τυχικός
The things concerning me all will make known to you Tychicus
ὁ ἀγαπητὸς ἀδελφὸς καὶ πιστὸς διάκονος καὶ σύνδουλος
the beloved brother and faithful servant and fellow-bondman
ἐν κυρίῳ, 8 ὃν ἐπεμψα πρὸς ὑμᾶς εἰς αὐτὸ τοῦτο, ἵνα
in [the] Lord; whom I sent to you for this very thing, that
ἔγνῃ¹ τὰ περὶ ὑμῶν² καὶ παρακαλέσῃ τὰς
he might know the things concerning you, and might encourage
καρδίας ὑμῶν, 9 σὺν Ὀνησίμῳ, τῷ πιστῷ καὶ ἀγαπητῷ
your hearts; with Onesimus, the faithful and beloved
ἀδελφῷ, ὃς ἐστὶν ἐξ ὑμῶν πάντα ὑμῖν γνωριοῦσιν³
brother, who is of you. All things to you they will make known
τὰ ὡδε.
here.

10 Ἀσπάζεταιται ὑμᾶς Ἀριστάρχος ὁ συναιχμαλωτὸς μου, καὶ
Salutes you Aristarchus my fellow-prisoner, and
Μάρκος ὁ ἀνεψιὸς Βαρνάβα, περὶ οὗ ἐλάβετε ἐντολὰς
Mark, the cousin of Barnabas, concerning whom ye received orders,
ἐάν ἔλθῃ πρὸς ὑμᾶς, δεῖξατε αὐτόν. 11 καὶ Ἰησοῦς ὁ λεγόμενος
if he come to you, receive him. and Jesus called
μενὸς Ἰουστὸς, οἱ ὄντες ἐκ περιτομῆς· οὗτοι μόνον
Justus, who are of [the] circumcision. These [are the] only

συνεργοὶ εἰς τὴν βασιλείαν τοῦ θεοῦ, οἵτινες ἐγενήθησαν
fellow-workers for the kingdom of God, who were
μοι παραγορία. 12 Ἀσπάζεταιται ὑμᾶς Ἐπαφρᾶς ὁ ἐξ ὑμῶν
to me a consolation. Salutes you Epaphras who [is] of you,

δοῦλος χριστοῦ, πάντοτε ἀγωνιζόμενος ὑπὲρ ὑμῶν ἐν ταῖς
a bondman of Christ, always striving for you in
προσευχαῖς, ἵνα ἴσθιτε⁴ τέλειοι καὶ ὡς πεπληρωμένοι⁵ ἐν
prayers, that ye may stand perfect and complete in

παντὶ θελήματι τοῦ θεοῦ. 13 μαρτυρῶ γὰρ αὐτῷ ὅτι ἔχει
every of God. For I bear witness to him that he has
ἐξήλθον πολὺν⁶ ὑπὲρ ὑμῶν καὶ τῶν ἐν Λαοδικείᾳ⁷ καὶ τῶν
real much for you and them in Laodicea and them
ἐν Ἱερραπόλει. 14 Ἀσπάζεταιται ὑμᾶς Λουκᾶς ὁ ἱατρός ὁ ἀγα-
in Hierapolis. Salutes you Luke the physician do-

πητρός, καὶ Δημᾶς. 15 Ἀσπάσασθε τοὺς ἐν Λαοδικείᾳ⁸ ἀδελ-
loved, and Demas. Salute the in Laodicea brethren,
φοὺς, καὶ Νυμφᾶν⁹ καὶ τὴν κατ' οἶκον αὐτοῦ¹⁰ ἐκκλησίαν¹¹
ren, and Nymphas, and the in this house assembly.

16 καὶ ὅταν ἀναγνωσθῇ παρ' ὑμῖν ἡ ἐπιστολή, ποιήσατε
And when may be read among you the epistle, cause
ἵνα καὶ ἐν τῇ Λαοδικείᾳ ἐκκλησίᾳ ἀναγνωσθῇ, καὶ
that also in the of [the] Laodiceans assembly it may be read, and

⁵ Walk in wisdom toward those who are on the outside, redeeming the time.

⁶ Let your speech be always with grace, seasoned with salt, to know how you ought to answer each one.

⁷ Tych-i-cus, the beloved brother and faithful minister and fellow-servant in the Lord, will make known to you all the things about me.

⁸ I sent him to you for this very thing, so that he might know the things concerning you and might comfort your hearts,

⁹ along with O-nes-i-mus, a faithful and much loved brother, who is one of you. They will make known to you all things here.

¹⁰ Ar-is-tar-chus my fellow-prisoner greets you, and Mark the cousin of Barnabas, about whom you received orders (if he comes to you, receive him),

¹¹ and Jesus who is called Justus, who are of the circumcision. These are the only fellow-workers for the kingdom of God who were a comfort to me.

¹² Ep-a-ph-ras greets you, who is one of you, a servant of Christ, always laboring for you in prayers, that you may stand perfect and complete in all the will of God.

¹³ For I bear witness to him that he has much feeling for you and for those in La-od-i-ce-a and for those in Hi-er-a-po-lis.

¹⁴ Luke the beloved physician greets you, and Demas.

¹⁵ Greet the brothers in La-od-i-ce-a and Nym-phas and the church in his house.

¹⁶ And when this letter is read among you, cause that it be read also in the church of the La-od-i-ce-ans — and that you may also

¹ γνῶτε ye might know L.T.T. ² ὑμῶν us L.T.T. ³ γνωρίσουσιν L. ⁴ Punctuate so as to read These only who are of the circumcision [are the] etc. L.T.A. ⁵ + Ἰησοῦ Jesus L.T.T.A. ⁶ σταθῆτε T.T.T. ⁷ πεπληρωμένοι fully assured L.T.T.A.W. ⁸ πολὺν much labour GL.T.T.A.: πόρον πολὺν W. ⁹ Λαοδικείᾳ T. ¹⁰ Νυμφᾶν Nympha L. ¹¹ αὐτῆς (read her house) L. ¹² αὐτῶν (read their house) T.T.A.

read *the one* from La-od-i-ce-a.

¹⁷And say to Ar-*chip*-pus, Take heed to the ministry which you received in the Lord, that you fulfill it.

¹⁸The signature of Paul, by my own hand. Remember my bonds. Grace be with you. Amen.

τὴν ἐκ ^bΛαοδικείας^c ἵνα καὶ ὑμεῖς ἀναγνῶτε^d 17 καὶ εἶπατε
that from Laodicea that also ye may read. And say
Ἀρχίππῳ, Βλέπε τὴν διακονίαν ἣν παρέλαβες ἐν
to Archippus, Take heed to the service which thou didst receive in [the]
κυρίῳ, ἵνα αὐτὴν πληροῖς. 18 Ὁ ἀσπασμὸς τῆ ἐμῆ χειρὶ
Lord, that it thou fulfil. The salutation by my [own] hand
Παύλου. μνημονεύετε μου τῶν δεσμῶν. ἡ χάρις μεθ'
'of Paul. Remember my bonds. Grace [be] with
ὑμῶν. ἀμήν.^e
you. Amen.

^dΠρὸς Κολασσαεῖς ἐγράφη ἀπὸ Ῥώμης, διὰ Τυχικοῦ καὶ
To [the] Colossians written from Rome, by Tychicus and
Ὀνησίμου.^f
Onesimus.

•H ΠΡΟΣ

THE "TO [THE]

ΘΕΣΣΑΛΟΝΙΚΕΙΣ

"THESSALONIANS

ΕΠΙΣΤΟΛΗ ΠΑΥΛΟΥ

"EPISTLE "OF PAUL

KING JAMES VERSION -

TWENTIETH CENTURY EDITION

ΠΡΩΤΗ.^g

"FIRST.

CHAPTER I

¹Paul and Silvanus and Timothy to the church of the Thess-a-lo-ni-ans, in God the Father and the Lord Jesus Christ. Grace to you and peace from God our Father and the Lord Jesus Christ.

²We give thanks to God always for you all, making mention of you in our prayers.

³We never stop remembering your work of faith and labor of love and patience of hope. — which is of our Lord Jesus Christ, in the sight of our God and Father —

⁴knowing, beloved brothers, your election by our God.

⁵For our gospel did not come to you in word only, but also in power and in the Holy Spirit and in much assurance — you know what kind of men we were among you, for your sake.

⁶And you have made imitators of us and of

ΠΑΥΛΟΣ καὶ Σιλβανὸς καὶ Τιμόθεος, τῇ ἐκκλησίᾳ Θεο-
Paul and Silvanus and Timotheus, to the assembly of The-
σσαλονικέων ἐν θεῷ πατρὶ καὶ κυρίῳ Ἰησοῦ χριστῷ.
salonians in God [the] Father and [the] Lord Jesus Christ.
χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου
Grace to you and peace from God our Father and [the] Lord
Ἰησοῦ χριστοῦ.^h
Jesus Christ.

2 Εὐχαριστοῦμεν τῷ θεῷ πάντοτε περὶ πάντων ὑμῶν,
We give thanks to God always concerning all you,
μνησθὲν ὑμῶνⁱ ποιοῦμενοι ἐπὶ τῶν προσευχῶν ἡμῶν, 3 ἀδια-
mention 'of you 'making at our prayers, un-
λείπτως μνημονεύοντες ὑμῶν τοῦ ἔργου τῆς πίστεως καὶ τοῦ
ceasingly remembering your work of faith and
κόπου τῆς ἀγάπης καὶ τῆς ὑπομονῆς τῆς ἐλπίδος τοῦ κυρίου
labour of love and endurance of hope of Lord
ἡμῶν Ἰησοῦ χριστοῦ, ἐμπροσθεν τοῦ θεοῦ καὶ πατρὸς ἡμῶν.
'our Jesus Christ, before God and 'Father 'our;
4 εἰδότες, ἀδελφοί ἡγαπημένοι ὑπὸ ^bθεοῦ, τὴν ἐκλογὴν ὑμῶν^j
knowing, brethren beloved by God, your election.
5 ὅτι τὸ εὐαγγέλιον ἡμῶν οὐκ ἐγενήθη^k ἐῖς^l ὑμᾶς ἐν λόγῳ
Because our glad tidings came not to you in word
μόνον, ἀλλὰ καὶ ἐν δυνάμει καὶ ἐν πνεύματι ἁγίῳ, καὶ ἐν^m
only, but also in power and in [the] Spirit Holy, and in
πληροφορίᾳ πολλῇ, καθὼς οἴδατε οἳ ἐγενήθημενⁿ
full assurance much, even as ye know what we were among
ὑμῖν δι' ὑμᾶς. 6 καὶ ὑμεῖς μιμηταὶ ἡμῶν ἐγενήθητε
you for the sake of you: and ye imitators of us became

^b Λαοδικείας T. ^c — ἀμήν OLTITAW. ^d Πρὸς Κολοσσαεῖς & C. E; — the subscription
OLTW; Πρὸς Κολοσσαεῖς GA.
^e + τοῦ Ἀποστόλου the apostle E; Πρὸς Θεσσαλονικεῖς α' LITTAW. ^f — ἀπὸ θεοῦ to end
of verse [LITTAW. ^g — ὑμῶν LITIT[A]. ^h + τοῦ X. ⁱ πρὸς L. ^j — ἐν [TIT].
[LIT] Tt.

καὶ τοῦ κυρίου, δεξάμενοι τὸν λόγον ἐν θλίψει πολλῇ
and of the Lord, having accepted the word in tribulation much
μετὰ χαρᾶς πνεύματος ἁγίου, ὥστε γενέσθαι ὑμᾶς ὑποτύπους
with joy of [the] Spirit Holy, so that became ye patterns
πᾶσιν τοῖς πιστεύουσιν ἐν τῇ Μακεδονίᾳ καὶ τῇ Ἀχαΐᾳ.
to all those believing in Macedonia and Achaia:
8 ἀφ' ὑμῶν γὰρ ἐξήχηται ὁ λόγος τοῦ κυρίου οὐ μόνον ἐν
for from you has sounded out the word of the Lord not only in
τῇ Μακεδονίᾳ καὶ ὁ Ἀχαΐα, ἀλλὰ καὶ ἐν παντὶ τόπῳ ἢ
Macedonia and Achaia, but also in every place
πίστις ὑμῶν ἢ πρὸς τὸν θεὸν ἐξεληλυθεν, ὥστε μὴ
your faith which [is] towards God has gone abroad, so that no
χρεῖαν ἡμῶν ἔχειν λαλεῖν τι. 9 αὐτοὶ γὰρ περὶ
need for us to have to say anything; for themselves concerning
ἡμῶν ἀπαγγέλλουσιν ὅποιαν εἰσοδὸν ἔχομεν πρὸς ὑμᾶς,
us relate what entrance in we have to you,
καὶ πῶς ἐπιστρέψατε πρὸς τὸν θεὸν ἀπὸ τῶν εἰδώλων, δού-
and how ye turned to God from idols, to
λεύειν θεῷ ζῶντι καὶ ἀληθινῷ, 10 καὶ ἀναμένειν τὸν υἱὸν
serve a God living and true, and to await
αὐτοῦ ἐκ τῶν οὐρανῶν, ὃν ἤγειρεν ἐκ νεκρῶν, ἰη-
his from the heavens, whom he raised from among [the] dead— Je-
σοῦν τὸν ῥυόμενον ἡμᾶς ἀπὸ τῆς ὀργῆς τῆς ἐρχομένης.
sus, who delivers us from the wrath coming.

2 Αὐτοὶ γὰρ οἰδατε, ἀδελφοί, τὴν εἰσοδὸν ἡμῶν τὴν
For yourselves ye know, brethren, our entrance in which [we had]
πρὸς ὑμᾶς, ὅτι οὐ κενὴ γέγονεν. 2 ἀλλὰ καὶ προπαθόν-
to you, that not void it has been; but also having before suf-
τες καὶ ὑβρισθέντες, καθὼς οἰδατε, ἐν Φιλιππίοις, ἐπαρ-
fered and having been insulted, even as ye know, at Philippi, we
ρησιασάμεθα ἐν τῷ θεῷ ἡμῶν λαλῆσαι πρὸς ὑμᾶς τὸ εὐαγγέλιον
were bold in our God to speak to you the glad tidings
τοῦ θεοῦ ἐν πολλῇ ἀγῶνι. 3 Ἡ γὰρ παράκλησις ἡμῶν οὐκ
of God in much conflict. For exhortation our [was] not
ἐκ πλάνης, οὐδὲ ἐξ ἀκαθαρσίας, οὐτε ἐν δόλῳ, 4 ἀλλὰ καθὼς
of error, nor of uncleanness, nor in guile; but even as
δεδοκίμασμεθα ὑπὸ τοῦ θεοῦ πιστευθῆναι τὸ εὐαγγέλιον,
we have been approved by God to be entrusted with the glad tidings,
οὕτως λαλοῦμεν, οὐχ ὡς ἀνθρώποις ἀρίσκοντες, ἀλλὰ τῷ
so we speak; not as men pleasing, but
θεῷ, τῷ δοκιμάζοντι τὰς καρδίας ἡμῶν. 5 Οὔτε γὰρ ποτε
God, who proves the hearts of us. For neither at any time
ἐν λόγῳ κολακείας ἔγεινῃθιμεν, καθὼς οἰδατε, οὔτε
with word of flattery were we [with you], even as ye know, nor
ἐν προφάσει πλεονεξίας, θεὸς μάρτυρ, 6 οὔτε ζητούντες
with a pretext of covetousness, God [is] witness; nor seeking
ἐξ ἀνθρώπων δόξαν, οὔτε ἀφ' ὑμῶν οὔτε ἀπ' ἄλλων,
from men glory, neither from you nor from others, [though]
δυνάμενοι ἐν βλάβει εἶναι ὡς χριστοῦ ἀποστόλοι; 7 ἀλλὰ
having power burdensome to be as Christ's apostles; but
ἐγενήθημεν ἥπιοι ἐν μέσῳ ὑμῶν, ὡς ἂν τροφὸς θάλπη
we were gentle in your midst, as a nurse would cherish

the Lord, after you had graciously embraced the word, in much affliction and with much joy in the Holy Spirit.

So much so that you became examples to all those who believe in Mac-e-do-ni-a and A-chai-a.

For the word of the Lord sounded out from you, not only in Mac-e-do-ni-a and A-chai-a, but also in every place your faith (which is towards God) has gone abroad, so that there is no need for us to say anything.

For they themselves witness what kind of entrance we had to you, even how you turned from idols to God in order to serve the living and true God —

and to wait for His Son from Heaven (whom He raised from the dead — Jesus) who delivers us from the wrath to come.

CHAPTER 2

For, brothers, you yourselves know our coming to you, that it was not fruitless.

But even after we had been shamefully treated and had suffered before (even as you know, at Philippi,) we were bold in our God to preach the gospel of God to you in much agony.

For our call to you was not misleading, nor of uncleanness, nor of trickery.

But even as we have been approved by God to be trusted with the gospel, so we speak — not so as to please men, but God, who tests our hearts.

For at no time were we flattering in words — as you know, nor with an excuse for covetousness — God is our witness.

Nor were we seeking glory from men (not from you nor from others) — as the apostles of Christ we had power to be burdensome,

but we were gentle in your midst, even as a nurse warmly loves her own children.

α — καὶ LITTAW. β — ἐν LITTAW. γ — ἐν (in) τῇ LITTAW. δ — καὶ τῶν the
οὐ LITTAW. ε — ἐκ out of TIT. ζ — καὶ GLITTAW. η — οὐδὲ LITTAW. θ — τῷ [LITTAW.
ὑμῶν of you W. α — κολακείας T. β — ἀλλὰ TIT. γ — ἥπιος simple L. δ — ἐάν LITTAW.

⁸ Longing over you in this way, we were pleased to have given you not only the gospel of God, but our own souls also, because you have become dear to us.

⁹ For, brothers, you remember our labor and hard work. For working day and night, so as not to weigh anyone of you down, we preached the gospel of God to you.

¹⁰ You and God are witnesses how holily and righteously and blamelessly we behaved ourselves among you that believe.

¹¹ Even as you know how we were as a father to his own children to each of you, appealing and encouraging and urging you

¹² to walk so as to be worthy of God, who calls you to His own kingdom and glory.

¹³ For this reason also we give thanks to God without stopping, that when you had received the word of God, hearing it by us, you did not take it as the word of men, but as the word of God, as it truly is — which also works in you who believe.

¹⁴ For, brothers, you became imitators of the churches of God in Judea, which are in Christ Jesus, because you also suffered the same things from your own countrymen, even as they from the Jews,

¹⁵ who both killed the Lord Jesus and their own prophets, and have persecuted us, and do not please God and are contrary to all men.

¹⁶ In order to fill up their sins over and over, they are telling us not to preach to the Gentiles so that they may be saved. But the wrath of God has come on them to the uttermost.

¹⁷ But, brothers, when we were taken away from you for an hour's time (in presence,

τὰ ἑαυτῆς τέκνα. ⁸ οὕτως ἐμερόμενοι ὑμῶν, εὐδοκοῦμεν μεταδοῦναι ὑμῖν οὐ μόνον τὸ εὐαγγέλιον τοῦ θεοῦ, ἀλλὰ καὶ τὰς ἑαυτῶν ψυχάς, διότι ἀγαπητοὶ ἡμῖν ἔγενήθητε. ⁹ μνημονεύετε γάρ, ἀδελφοί, τὸν κόπον ἡμῶν καὶ τὸν μόχθον·

For ye remember, brethren, our labour and the toil, unceasingly for night and day working, for not to burden anyone of you, we proclaimed to you the glad tidings of God.

¹⁰ ὑμεῖς μάρτυρες καὶ ὁ θεός, ὡς ὁσίως καὶ δικαίως καὶ ἀμείπτως ὑμῖν τοῖς πιστεύουσιν ἐγενήθημεν, ¹¹ καθάπερ

blamelessly with you that believe we were: even as ye know, how each one of you, as a father children his own, ex-

καλοῦντες ὑμᾶς καὶ παραμυθούμενοι ¹² καὶ μαρτυρούμενοι, ¹³ εἰς τὸ ἡμεῖς ἐπαινοῦμεν ὑμᾶς ἀξίως τοῦ θεοῦ τοῦ καλοῦντος

for to have walked you worthily of God, who calls ὑμᾶς εἰς τὴν ἑαυτοῦ βασιλείαν καὶ δόξαν. ¹³ διὰ τοῦτο

also we give thanks to God unceasingly, that, having received [the] word of [the] report by us of God, ye accepted not

λόγον ἀνθρώπων, ἀλλὰ καθὼς ἐστιν ἀληθῶς, λόγον θεοῦ, ὅς καὶ ἐνεργεῖται ἐν ὑμῖν τοῖς πιστεύουσιν. ¹⁴ ὑμεῖς γάρ μιμηταὶ

also works in you who believe. For ye imitators ἐγενήθητε, ἀδελφοί, τῶν ἐκκλησιῶν τοῦ θεοῦ τῶν οὐσῶν ἐν τῇ

became, brethren, of the assemblies of God which are in Ἰουδαίᾳ ἐν χριστῷ Ἰησοῦ, ὅτι ταῦτά ἐπάθετε καὶ ὑμεῖς

Judea in Christ Jesus; because the same things suffered also ye ὑπὸ τῶν ἰδίων συμφυλετῶν καθὼς καὶ αὐτοὶ ὑπὸ τῶν Ἰου-

from your own countrymen as also they from the Jews, δαίων, ¹⁵ τῶν καὶ τὸν κύριον ἀποκτεινάντων Ἰησοῦν καὶ

who both the Lord killed Jesus and τοὺς ἰδίους προφῆτας, καὶ ὑμᾶς ἐκδιωξάντων, καὶ θεῷ

their own prophets, and you drove out, and God μὴ ἀρεσκόντων, καὶ πᾶσι ἀνθρώποις ἐναντίων, ¹⁶ κω-

'do not please, and all to men contrary, for- λυνόντων ἡμᾶς τοῖς ἔθνεσιν λαλῆσαι ἵνα σωθῶσιν, εἰς

bidding us to the nations to speak that they may be saved, for τὸ ἀναπληρῶσαι αὐτῶν τὰς ἀμαρτίας πάντοτε ὁφθασιν, ¹⁷ δὲ

to fill up their sins always: but is come ἐπ' αὐτοὺς ἡ ὀργὴ εἰς τέλος. upon them the wrath to the uttermost.

¹⁷ Ἡμεῖς δέ, ἀδελφοί, ἀπορραπισθέντες ἀφ' ὑμῶν πρὸς But we, brethren, having been bereaved of you for

* ἐμερόμενοι GLTTAW

† ἐγενήθητε ye became GLTTAW.

‡ γὰρ for GLTTAW.

‡ μαρτυρούμενοι ITTAW.

† περιπατεῖν to walk GLTTAW.

‡ καὶ and GLTTAW.

αὐτὰ GLTTAW.

‡ ἰδίων (read the prophets) GLTTAW

‡ ἡμᾶς us GLTTAW.

* ὁφθασιν has come L.

καιρὸν ὥρας προσώπῳ οὐ καρδίᾳ, περισσotέρω^ς ἐσπου-
time of an hour in face, not in heart, more abundantly were
δάσαμεν τὸ πρόσωπον ὑμῶν ἰδεῖν ἐν πολλῇ ἐπιθυμίᾳ¹ 18 ἡδιό²
diligent your face to see with much desire; wherefore
ἠθέλησαμεν ἐλθεῖν πρὸς ὑμᾶς, ἐγὼ μὲν Παῦλος καὶ Ἀπα³
we wished to come to you, I indeed Paul, both once
καὶ δις, καὶ ἐνέκοψεν ἡμᾶς ὁ σατανᾶς. 19 τίς γάρ ἡμῶν
and twice, and hindered us Satan; for what [is] our
ἐλπίς ἢ χαρὰ ἢ στίφανος καυχήσεως; ἢ οὐχὶ καὶ ὑμεῖς
hope or joy or crown of boasting? or [are] not even ye
ἐμπροσθεν τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ⁴ ἐν τῇ αὐτοῦ
before our Lord Jesus Christ at his
παρουσίᾳ; 20 ὑμεῖς γάρ ἐστε ἡ δόξα ἡμῶν καὶ ἡ χαρὰ.
coming! for ye are our glory and joy.

3 Διό μῆκειτι στέγοντες, ἐνδοκῆσαμεν⁵ καταλειφθῆναι
Wherefore no longer enduring, we thought good to be left
ἐν Ἀθήναις μόνοι, 2 καὶ ἐπέψαμεν Τιμόθεον τὸν ἀδελφὸν
in Athens alone, and sent Timothy brother
ἡμῶν καὶ διάκονον⁶ τοῦ θεοῦ καὶ συνεργὸν ἡμῶν⁷ ἐν τῇ
our and servant of God and fellow-worker our in the
εὐαγγελίῳ τοῦ χριστοῦ, εἰς τὸ στήριξαι ὑμᾶς καὶ παρακαλεῖσαι
glad tidings of the Christ, for to establish you and to encourage
ὑμᾶς⁸ περὶ⁹ τῆς πίστεως ὑμῶν 3 Ἦτις¹⁰ μὴδένα σαίνεσθαι¹¹
you concerning your faith that no one be moved
ἐν ταῖς θλίψεσιν ταύταις· αὐτοὶ γὰρ οἶδατε ὅτι εἰς τοῦτο
by these tribulations. (For yourselves know that for this
κειμεθα¹² 4 καὶ γὰρ ὅτε πρὸς ὑμᾶς ἦμεν, προελέγομεν ὑμῖν
we are set; for also, when with you we were, we told beforehand you
ὅτι μέλλομεν θλιβεσθαι, καθὼς καὶ ἐγένετο καὶ οἶ-
we are about to suffer tribulation, even as also it came to pass and ye
δατε¹³. 5 διὰ τοῦτο κἀγὼ μῆκειτι στέγων, ἐπεμψα εἰς τὸ
know.) Because of this I also no longer enduring, sent for
γνώσκει τὴν πίστιν ὑμῶν, μὴπως ἐπειρασεν ὑμᾶς ὁ
to know your faith, lest perhaps did tempt you he who
πειράζων, καὶ εἰς κενὸν γένηται ὁ κόπος ἡμῶν. 6 Ἄρτι δὲ
tempter, and told should become our labour. But now
ἐλθὼντος Τιμοθέου πρὸς ἡμᾶς ἀπ' ὑμῶν, καὶ εὐαγγελισα-
having come Timothy to us from you, and having announced
μένου ἡμῖν τὴν πίστιν καὶ τὴν ἀγάπην ὑμῶν, καὶ ὅτι
glad tidings to us [of] faith and love your, and that
ἔχετε μνησίαν ἡμῶν ἀπαθὴν πάντοτε, ἐπιποθοῦντες ἡμᾶς¹⁴
ye have remembrance of us good always, longing us
ἰδεῖν. καθάπερ καὶ ἡμεῖς ὑμᾶς, 7 διὰ τοῦτο παρεκλή-
to see, even as also we you: because of this we were encour-
θημεν, ἀδελφοί, ἐφ' ὑμῖν, ἐπὶ πάσῃ τῇ θλίψει καὶ ἀνάγκῃ¹⁵
raged, brethren, as to you, in all tribulation and necessity
ἡμῶν, διὰ τῆς ὑμῶν πίστεως. 8 ὅτι νῦν ζῶμεν ἐὰν ὑμεῖς
our, through your faith, because now we live if ye
στήκητε¹⁶ ἐν κυρίῳ. 9 τίνα γὰρ εὐχαριστίαν δυνάμεθα
should stand fast in [the] Lord. For what thanksgiving are we able
τῷ θεῷ ἀναποδοῦναι περὶ ὑμῶν, ἐπὶ πάσῃ τῇ χαρᾷ¹⁷
to God to render concerning you, for all the joy

not in heart,) we were more eagerly trying to see your face with much longing.

¹⁸ So again and again we wished to come to you (even I, Paul,) but Satan held us back.

¹⁹ For what is our hope or joy or crown of rejoicing — or are you not also to be in the presence of our Lord Jesus Christ at His coming.

²⁰ For you are our glory and joy.

CHAPTER 3.

¹ So when we could no longer bear it, we decided to be left alone in Athens

² and sent Timothy our brother and minister of God, and our fellow-worker in the gospel of Christ, in order to establish you and encourage you as to your faith —

³ so that no one should be troubled by these afflictions. For you know that we are appointed for this.

⁴ For even when we were with you, we told you beforehand that we were going to suffer affliction (as it also happened, and you know).

⁵ Because of this also, I could not bear it any longer and sent to know your faith, for fear that perhaps the tempter should tempt you and make our labor to no avail.

⁶ But now Timothy has come to us from you and has told us good news as to your faith and love (and that you always have a good remembrance of us, longing to see us, even as we also you).

⁷ So we were comforted over you, through your faith, brothers, in all our affliction and need —

⁸ because now we live, if you stand firm in the Lord.

⁹ For what thanks can we return to God as to you, for all the joy which we rejoice

¹ διότι because LITTAW. ⁷ — χριστοῦ LITTAW.

⁵ ἠδοκῆσαμεν TIT.

⁶ συνεργὸν

fellow-worker (read τὸ θεοῦ under God) GLAW.

⁷ — καὶ συνεργὸν ἡμῶν GLITTAW.

⁸ — ὑμᾶς LITTAW.

⁹ ὑπὲρ GLITTAW.

¹⁰ τὸ LITTAW.

¹¹ μὴδεν (nothing) [ye] ἀσάινου-

θαί L.

¹² ἀνάγκη καὶ θλίψις LITTAW.

¹³ στήκητε stand fast TITTAW.

before our God on account of you —

¹⁰Night and day, praying to see your face and perfect the things lacking in your faith?

¹¹But may our God and Father Himself and our Lord Jesus Christ direct our way to you.

¹²And may the Lord make you increase and multiply in love toward one another and toward all, as we also do toward you,

¹³so that your hearts may be established blameless in holiness before our God and Father at the coming of our Lord Jesus Christ with all His saints.

ᾧ χαίρομεν δι' ὑμᾶς ἔμπροσθεν τοῦ θεοῦ ἡμῶν,^ο
 wherewith we rejoice on account of you before our God,
 10 νυκτὸς καὶ ἡμέρας ὑπερῷως ἐκπερισσοῦ¹ δεόμενοι εἰς τὸ ἰδεῖν
 night and day exceedingly beseeching for to see
 ὑμῶν τὸ πρόσωπον, καὶ καταρτίσαι τὰ ὑστερήματα τῆς πίστεως
 your face, and to perfect the things lacking in faith
 ὑμῶν; 11 Αὐτὸς δὲ ὁ θεὸς καὶ πατὴρ ἡμῶν καὶ ὁ κύριος ἡμῶν
 'your? But 'himself 'God 'and 'our 'Father 'and 'our 'Lord
 Ἰησοῦς ὁ χριστός² κατευθύναι τὴν ὁδὸν ἡμῶν πρὸς ὑμᾶς.
 'Jesus 'Christ 'may direct our way to you,
 12 ὑμᾶς δὲ ὁ κύριος πλεονάσαι καὶ περισσεύσαι τῇ
 But 'you 'the 'Lord 'may 'make to exceed and to abound
 ἀγάπῃ εἰς ἀλλήλους καὶ εἰς πάντας, καθάπερ καὶ ἡμεῖς
 in love toward one another and toward all, even as also we
 εἰς ὑμᾶς, 13 εἰς τὸ στήριξαι ὑμῶν τὰς καρδίας ἀμειψτούς
 toward you, for to establish your hearts blameless
 ἐν ἀγιωσύνῃ ἔμπροσθεν τοῦ θεοῦ καὶ πατρὸς ἡμῶν, ἐν τῇ
 in holiness before 'God 'and 'Father 'our, at the
 παρουσίᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ τοῦ χριστοῦ³ μετὰ πάντων τῶν
 coming of our Lord Jesus Christ with all
 ἀγίων αὐτοῦ.⁴
 his saints.

CHAPTER 4.

¹For the rest, then, brothers, we beg you and encourage you in the Lord Jesus that as you received from us how you ought to walk and please God, that you should do far more

²— for you know what commandments we gave you through the Lord Jesus.

³For this is God's will, your sanctification, for you to keep away from fornication,

⁴so that each of you may know how to possess his own vessel in purity and honor

⁵(not in passions of lust, even as the Gentiles also, who do not know God)

⁶not overreaching and cheating his brother in the matter, because the Lord is the avenger in these things, even as we also told you before and fully declared to you.

⁷For God did not call us to uncleanness, but to holiness.

⁸So then he that despises does not despise man but God, who also gave His Holy Spirit to us.

4¹ Τὸ λοιπὸν οὖν, ἀδελφοί, ἐρωτῶμεν ὑμᾶς καὶ παρα-
 For the rest then, brethren, we beseech you and we
 καλοῦμεν ἐν κυρίῳ Ἰησοῦ,¹ καθὼς παρελάβετε παρ' ἡμῶν
 exhort in [the] Lord Jesus, even as ye received from us
 τὸ πῶς δεῖ ὑμᾶς περιπατεῖν καὶ ἀρεσκεῖν θεῷ,² ἵνα περισ-
 how it behoves you to walk and please God, that ye should
 σένητε μᾶλλον. 2 οἴδατε γὰρ τίνας παραγγελίας ἐδώκαμεν
 abound more. For ye know what injunctions we gave
 ὑμῖν διὰ τοῦ κυρίου Ἰησοῦ. 3 τοῦτο γὰρ ἐστίν³ θέλημα τοῦ
 you through the Lord Jesus. For this is 'will
 θεοῦ, ὁ ἁγιασμός ὑμῶν, ἀπέχεσθαι ὑμᾶς ἀπὸ τῆς πορνείας,
 'God's, your sanctification, 'to 'abstain ['for] you from fornication,
 4 εἰδέναι ἕκαστον ὑμῶν τὸ ἐαυτοῦ σκευὸς κτᾶσθαι ἐν
 'to 'know 'each 'of 'you [how] 'his 'own 'vessel 'to 'possess in
 ἁγιασμῷ καὶ τιμῇ. 5 μὴ ἐν πάθει ἐπιθυμίας καθάπερ καὶ
 sanctification and honour, (not in passion of lust even as also
 τὰ ἔθνη τὰ μὴ εἰδὸτα τὸν θεόν· 6 τὸ μὴ ὑπερβαίνειν καὶ
 the nations who know not God,) not to go beyond and
 πλεονεκτεῖν ἐν τῷ πράγματι τὸν ἀδελφὸν αὐτοῦ, διότι ἐκ-
 to overreach in the matter his brother; because [the] A-
 δικὸς ὁ κύριος περὶ πάντων τούτων, καθὼς καὶ
 venger [is] the Lord concerning all these things, even as also
 προείπαμεν⁴ ὑμῖν καὶ διεμαρτυράμεθα. 7 οὐ γὰρ ἐκάλεσεν
 we told 'before 'you and fully testified. For 'not 'called
 ἡμᾶς ὁ θεὸς ἐπὶ ἀκαθαρσίᾳ,⁵ ἀλλ' ἐν ἁγιασμῷ. 8 τοιγαυτοῦν
 'us 'God to uncleanness, but in sanctification. So then
 ὁ ἀθετῶν, οὐκ ἀνθρώπων ἀθετεῖ, ἀλλὰ τὸν θεόν, τὸν
 he that sets aside, 'not 'man 'sets aside, but God, who
 παραδίδωκεν⁶ τὸ πνεῦμα αὐτοῦ⁷ τὸ ἅγιον εἰς ἡμᾶς.⁸
 also gave his 'Spirit 'Holy to us.

^ο; (ending the question at ἡμῶν) αλ. ¹ ὑπερῷως ἐκπερισσοῦ GLTTAW. ² — χριστὸς LTTA.
³ — χριστὸς LTTAW. ⁴ + ἀμὴν Amen [L.T.]. ⁵ — Τὸ GLTTAW. ⁶ + ἵνα that LTTA.
⁷ + καθὼς καὶ περιπατεῖτε even as also ye are walking LTTAW. ⁸ + [τὸ] (read the will
of God) L. ⁹ — ὁ (read [the]) LTTA. ¹⁰ προείπαμεν G. ¹¹ ἀλλὰ TTY. ¹² — καὶ LTTA.
¹³ εἰδέναι gives LTTA. ¹⁴ αὐτοῦ τὸ πνεῦμα L. ¹⁵ ὑμᾶς you LTTAW.

9 Περὶ δὲ τῆς φιλαδελφίας οὐ χρεῖαν ἔχετε¹ γρά-
 Now concerning brotherly love "no" "need" 'ye' have [for me] to
 φειν ὑμῖν, αὐτοὶ γὰρ ὑμεῖς θεοδιδάκτοι ἐστε εἰς τὸ ἀγαπᾶν
 write to you, for 'yourselves' 'ye' 'taught' of God 'are' for to love
 ἀλλήλους.² 10 καὶ γὰρ ποιεῖτε αὐτὸ εἰς πάντας τοὺς ἀδελ-
 For also ye do this towards all the bre-
 φούς³ τοὺς⁴ ἐν ὅλῃ τῇ Μακεδονίᾳ. παρακαλοῦμεν δὲ ὑμᾶς,
 thren who [are] in the whole of Macedonia; but we exhort you,
 ἀδελφοί, περισσεύειν μᾶλλον, 11 καὶ φιλοτιμεῖσθαι ἡσυχάζειν
 brethren, to abound more, and endeavour earnestly to be quiet
 καὶ πράσσειν τὰ ἴδια, καὶ ἐργάζεσθαι ταῖς ἰδίαις⁵ χερσὶν
 and to do your own things, and to work with 'own' hands
 ὑμῶν, καθὼς ὑμῖν παρηγγείλαμεν, 12 ἵνα περιπατῇτε εὐ-
 your, even as you we enjoined, that ye may walk be-
 σχημόνως πρὸς τοὺς ἑξω, καὶ μηδενὸς χρεῖαν ἔχητε.
 oomingly towards those without, and of no one "need" "may" have.

13 Οὐ⁶ θέλω⁷ δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοί, περὶ
 "Not" "I" do "wish" "but" you "to be ignorant, brethren, concerning
 τῶν ἡκεκοιμημένων, ἵνα μὴ λυπηθῆτε, καθὼς καὶ οἱ λοιποὶ
 those who have fallen asleep, that ye be not grieved, even as also the rest
 οἱ μὴ ἔχοντες ἐλπίδα. 14 εἰ γὰρ πιστεύομεν ὅτι Ἰησοῦς ἀπέ-
 who have no hope. For if we believe that Jesus died
 θανεν καὶ ἀνίστη, οὕτως καὶ ὁ θεὸς τοὺς κοιμηθέντας⁸
 and rose again, so also God those who are fallen asleep
 διὰ τοῦ Ἰησοῦ ἀξει σὺν αὐτῷ. 15 τοῦτο γὰρ ὑμῖν λέ-
 through Jesus will bring with him. For this to you we
 γομεν ἐν λόγῳ κυρίου, ὅτι ἡμεῖς οἱ ζῶντες, οἱ περι-
 say in [the] word of [the] Lord, that we the living who re-
 λειπόμενοι εἰς τὴν παρουσίαν τοῦ κυρίου, οὐ μὴ φθάσωμεν
 main to the coming of the Lord, in no wise may anticipate
 τοὺς κοιμηθέντας⁹ 16 ὅτι αὐτὸς ὁ κύριος ἐν. κελεύσ-
 those who are fallen asleep; because 'himself' 'the' 'Lord' with a shout of com-
 ματι, ἐν φωνῇ ἀρχαγγέλων καὶ ἐν σάλπιγγι θεοῦ κατα-
 mand, with 'voice' 'archangel's' and with trumpet of God shall
 βήσεται ἀπ' οὐρανοῦ, καὶ οἱ νεκροὶ ἐν χριστῷ ἀναστήσονται
 descend from heaven, and the dead in Christ shall rise
 πρῶτον¹⁰ 17 ἔπειτα ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι, ἅμα
 first; then we the living who remain, together
 σὺν αὐτοῖς ἀρπαγσόμεθα ἐν νεφέλῃς εἰς ἀπάντησιν
 with them shall be caught away in [the] clouds for [the] meeting.
 τοῦ κυρίου εἰς αἶρα, καὶ οὕτως πάντοτε σὺν κυρίῳ ἰσό-
 of the Lord in [the] air; and thus always with [the] Lord we shall
 μεθα. 18 ὥστε παρακαλεῖτε ἀλλήλους ἐν τοῖς λόγοις τούτοις.
 So encourage one another with these words.

5 Περὶ δὲ τῶν χρόνων καὶ τῶν καιρῶν, ἀδελφοί, οὐ χρεῖαν
 But concerning the times and the seasons, brethren, "no" "need"
 ἔχετε ὑμῖν γράφεσθαι. 2 αὐτοὶ γὰρ ἀκριβῶς οἴδατε ὅτι
 'ye' have for you to be written [to], for 'yourselves' accurately 'ye' know that
 τῇ¹ ἡμέρᾳ κυρίου ὡς κλέπτῃς ἐν νυκτὶ οὕτως ἔρχεται²
 the day of [the] Lord as a thief by night so comes.
 3 ὅταν γὰρ³ λέγωσιν, Εἰρήνη καὶ ἀσφάλεια, τότε αἰφνί-
 For when they may say, Peace and security, then sud-
 διος αὐτοῖς ἐφίσταται⁴ ὁλεθρὸς, ὥστε⁵ ἡ ὥδιν τῇ⁶
 den upon 'them' comes destruction, as travail to her

⁹ Now as to brotherly love, you have no need for me to write to you, for you yourselves are taught by God to love each other.

¹⁰ For you also do this toward all the brothers who are in all Mac-e-do-ni-a. But, brothers, we call on you to grow more and more.

¹¹ And try earnestly to be quiet and to mind your own business, and to work with your own hands, as we commanded you,

¹² that you may walk decently towards the ones on the outside and that you may have need of no one.

¹³ But I do not want you to be ignorant, brothers, about those who have died (so that you may not be sorrowful, even as also the rest who have no hope).

¹⁴ For if we believe that Jesus died and rose again, even so God will also bring with Him all those who have died in Jesus.

¹⁵ For we say this to you in the Lord's word that we who are alive and left to the coming of the Lord may not in any way go before those who are dead.

¹⁶ Because the Lord Himself will come down from Heaven with a shout, with the voice of the archangel and with the trumpet of God. And the dead in Christ shall rise first,

¹⁷ then those who are left alive shall be caught up together with those in the clouds to meet the Lord in the air. And so we shall always be with the Lord.

¹⁸ So comfort each other with these words.

CHAPTER 5

¹ But as to the times and the seasons, brothers, you do not need me to write to you.

² For you yourselves know perfectly well that the day of the Lord comes as a thief in the night.

³ For when they say, Peace and safety! — then sudden death comes on them as labor

¹ ἔχοντες we have L. — τοὺς LIT. T. — — ἰδίαις OWN LIT. T. W. — θέλομεν "we
 do" wish GLIT. T. W. — κοιμημένων are falling asleep LIT. T. — — ἡ (read [the]) LIT. T. W.
 — γὰρ for GTT. T. [δὲ] but L. — ἐφίσταται T. T.

pains on her that is with child. And they shall in no way escape.

⁴ But you, brothers, are not in darkness, that the Day should overtake you as a thief.

⁵ You are all sons of light and sons of day.

We are not sons of night or of darkness.

⁶ So then we should not sleep as the rest do — but we should watch and be sober.

⁷ For the sleepers sleep by night and the drunken get drunk by night,

⁸ but we who are of the day should be full of self-control and put on the breastplate of faith and love, and the hope of salvation as a helmet.

⁹ For God has not appointed us to wrath, but to the getting of salvation through our Lord Jesus Christ,

¹⁰ who died for us so that if we watch or sleep, we may live together with Him.

¹¹ Then encourage one another and build up one another, even as you also are doing.

¹² But, brothers, we beg you to recognize those who labor among you and who are taking the lead of you and warning you.

¹³ And esteem them very highly in love because of their work. Be at peace among yourselves also.

¹⁴ But, brothers, we call on you to warn the unruly ones, comfort the faint-hearted, hold up the weak and be patient towards all.

¹⁵ See that no one gives evil for evil to anyone, but always follow that which is good, both towards one another and towards all.

¹⁶ Rejoice evermore.

¹⁷ Pray without ceasing.

¹⁸ In everything give thanks, for this is the will of God in Christ Jesus towards you.

¹⁹ Do not quench the Spirit.

²⁰ Do not despise prophecies.

²¹ Test all things, hold to what is right.

ἐν γαστρὶ ἐχούσῃ, καὶ οὐ μὴ ἐκφύγῳσιν. 4 ὑμεῖς δὲ, ἀδελφοί, οὐκ ἐστὲ ἐν σκότει, ἵνα ὡς ἡμέρα ὑμᾶς ὥς κλέπτῃς

thren, are not in darkness, that the day you as a thief should overtake: all ye sons of light are and sons of day;

οὐκ ἐσμὲν νυκτὸς οὐδὲ σκότους. 6 ἄρα οὖν μὴ καθεύδωμεν ὡς καὶ οἱ λοιποὶ, ἀλλὰ γρηγορῶμεν καὶ νήφωμεν.

as also the rest, but we should watch and we should be sober; 7 οἱ γὰρ καθεύδοντες νυκτὸς καθεύδουσιν, καὶ οἱ μεθυ- for they that sleep by night sleep, and they that are

σκορμένοι νυκτὸς μεθύουσιν. 8 ἡμεῖς δὲ ἡμέρας ὄντες νήφω- drunken by night get drunk; but we of day being should be

μεν, ἐνδυσάμενοι θώρακα πίστεως καὶ ἀγάπης, καὶ περικεφαλαίαν ἑλπίδα σωτηρίας. 9 ὅτι οὐκ ἔθετο ἡμᾶς

helmet hope salvation's; because not has set us ὁ θεὸς εἰς ὀργήν, ἀλλ' εἰς περισποίησιν σωτηρίας διὰ τοῦ

God for wrath, but for obtaining salvation through κυρίου ἡμῶν Ἰησοῦ χριστοῦ, 10 τοῦ ἀποθανόντος ὑπὲρ ἡμῶν,

our Lord Jesus Christ, who died for us, ἵνα εἴτε γρηγορῶμεν εἴτε καθεύδωμεν, ἡμᾶς σὺν αὐτῷ

that whether we may watch or we may sleep, together with him ζήσωμεν. 11 διὸ παρακαλεῖτε ἀλλήλους, καὶ οἰκοδομεῖτε εἰς

we may live. Wherefore encourage one another, and build up one τὸν ἑνα, καθὼς καὶ ποιεῖτε.

the other, even as also ye are doing. 12 Ἐρωτῶμεν δὲ ὑμᾶς, ἀδελφοί, εἰδέναι τοὺς κοπιῶντας

But we beseech you, brethren, to know those who labour ἐν ὑμῖν, καὶ προΐσταμεν ὑμῶν ἐν κυρίῳ, καὶ νουθε- among you, and take the lead of you in [the] Lord, and admo-

τοντας ὑμᾶς, 13 καὶ ἡγείσθαι αὐτοὺς ὑπὲρ ἑκπερισσοῦ ἐν ἀγάπῃ διὰ τὸ ἔργον αὐτῶν. εἰρηνεύετε ἐν ἑαυτοῖς.

love on account of their work. Be at peace among yourselves. 14 παρακαλοῦμεν δὲ ὑμᾶς, ἀδελφοί, νουθετεῖτε τοὺς ἀτάκτους,

But we exhort you, brethren, admonish the disorderly, παραμυθεῖσθε τοὺς ὀλιγοψύχους, ἀντήχεσθε τῶν ἀσθενῶν, μα-

console the faint-hearted, sustain the weak, be κροθυμεῖτε πρὸς πάντας. 15 ὁρᾶτε μὴ τις κακὸν ἀντὶ κακοῦ

patient towards all. See that not anyone evil for evil τινὶ ἀποδῷ, ἀλλὰ πάντοτε τὸ ἀγαθὸν διώκετε καὶ εἰς

to anyone render, but always the good pursue both towards ἀλλήλους καὶ εἰς πάντας. 16 πάντοτε χαίρετε. 17 ἀδια-

one another and towards all; always rejoice; unceas- λείπτως προσεύχεσθε. 18 ἐν παντὶ εὐχαριστεῖτε τοῦτο γὰρ

ingly pray; in everything give thanks, for this θέλημα θεοῦ ἐν χριστῷ Ἰησοῦ εἰς ὑμᾶς. 19 τὸ πνεῦμα

[in the] will of God in Christ Jesus towards you; the Spirit μὴ ὁσβεννυτε. 20 προφητείας μὴ ἐξουθενεῖτε. 21 πάντα

do not quench; prophecies do not set at naught; all things

* ὡς ἡμέρα LW.

* κλέπτῃς thieves L.

* + γὰρ for (all) GLT:AW.

f — καὶ

LIT(A).

* ἀλλὰ TTA.

* περὶ TTT.

* ὑπερεκπερισσοῦς LIT(A); ὑπερεκπερισσοῦ GW.

* αὐτοὺς (read with them) TTT.

* ἀποδοῖ T.

* — καὶ LIT.

* + ἐστὶν in L.

* ζῆν-
νυτε Z.

* + δὲ but (all things) GLT:AW.

δοκιμάζετε· τὸ καλὸν κατέχετε. 22 ἀπὸ παντὸς εἶδους πονη-
 prove, the right hold fast; from every form of wicked-
 ροῦ ἀπέχεσθε. 23 Αὐτὸς δὲ ὁ θεὸς τῆς εἰρήνης ἁγιάσαι
 ness abstain. Now 'himself 'the 'God 'of 'peace 'may sanctify
 ὑμᾶς ὁλοτελεῖς· καὶ ὁλόκληρον ὑμῶν τὸ πνεῦμα καὶ ἡ ψυχὴ
 you wholly; and 'entire 'your 'spirit 'and 'soul
 καὶ τὸ σῶμα ἀμείπτως ἐν τῇ παρουσίᾳ τοῦ κυρίου ἡμῶν
 'and 'body 'blameless 'at 'the 'coming 'of 'our 'Lord
 Ἰησοῦ χριστοῦ τηρηθεῖ. 24 πιστὸς ὁ καλῶν ὑμᾶς,
 'Jesus 'Christ 'may 'be 'preserved. (He is) faithful who calls you,
 ὃς καὶ ποιήσει. 25 Ἀδελφοί, προσεύχεσθε ᾧ περὶ ἡμῶν.
 who also will perform [it]. Brethren, pray for us.
 26 ἀσπάσασθε τοὺς ἀδελφούς πάντας ἐν φιλήματι ἁγίῳ.
 Salute 'the 'brethren 'all with a 'kiss 'holy.
 27 ὁρκίζω ὑμᾶς τὸν κύριον ἀναγνώσθηνα τὴν ἐπιστο-
 I adjure you [by] the Lord [that] be read the epistle
 λην πᾶσιν τοῖς ἁγίοις ἀδελφοίς. 28 ἡ χάρις τοῦ κυρίου ἡμῶν
 to all the holy brethren. The grace of our Lord
 Ἰησοῦ χριστοῦ μεθ' ὑμῶν. Ἀμήν.
 Jesus Christ [be] with you. Amen.
 Ὡς πρὸς Θεσσαλονικεῖς πρώτη ἐγράφη ἀπὸ Ἀθηνῶν.
 'To [the] 'Thessalonians first written from Athens.

22 Keep back from every form of evil.

23 And may the God of Peace Himself fully sanctify you, and may your whole spirit and soul and body be kept blameless at the coming of our Lord Jesus Christ —

24 He who calls you is faithful, who also will do it.

25 Brothers, pray for us.

26 Greet all the brothers with a holy kiss.

27 I charge you by the Lord that this letter be read to all the holy brothers.

28 The grace of our Lord Jesus Christ be with you. Amen.

KING JAMES VERSION —
 TWENTIETH CENTURY EDITION

Ἡ ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ ΕΠΙΣΤΟΛΗ ΔΕΥΤΕΡΑ.¹
 THE 'TO [THE] 'THESSALONIANS 'EPISTLE 'SECOND.

CHAPTER 1

ΠΑΥΛΟΣ καὶ Σιλβανὸς καὶ Τιμόθεος, τῇ ἐκκλησίᾳ Θεσ-
 Paul and Silvanus and Timothy, to the assembly of Thes-
 σαλονικέων ἐν θεῷ πατρὶ ἡμῶν καὶ κυρίῳ Ἰησοῦ χριστῷ.
 salonians in God 'Father 'our and Lord Jesus Christ.
 2 χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου
 Grace to you and peace from God 'Father 'our and Lord
 Ἰησοῦ χριστοῦ.
 Jesus Christ.
 3 Εὐχαριστεῖν ὀφείλομεν τῷ θεῷ πάντοτε περὶ ὑμῶν,
 'To 'thank 'we 'ought God always concerning you,
 ἀδελφοί, καθὼς ἀξίον ἐστιν, ὅτι ὑπεραυξάνει ἡ πίστις
 brethren, even as meet it is, because increases exceedingly 'faith
 ὑμῶν, καὶ πλεονάζει ἡ ἀγάπη ἐνὸς ἐκάστου πάντων ὑμῶν
 'your, and abounds the love of 'one 'each of 'all 'you
 εἰς ἀλλήλους· ὥστε ἡμᾶς αὐτοὺς ἐν ὑμῖν καυχᾶσθαι· ἐν
 to one another; so as for us ourselves 'in 'you 'to 'boast in
 ταῖς ἐκκλησίαις τοῦ θεοῦ ὑπὲρ τῆς ὑπομονῆς ὑμῶν καὶ πίστεως
 the assemblies of God for your endurance and faith
 ἐν πᾶσιν τοῖς διωγμοῖς ὑμῶν καὶ ταῖς θλίψεσιν αἷς ἀνέ-
 in all your persecutions and the tribulations which ye are
 χεσθε· 5 ἐνδειγμα τῆς δικαίας κρίσεως τοῦ θεοῦ, εἰς τὸ
 bearing; a manifest token of the righteous judgment of God, for

1 Paul and Silvanus and Timothy to the church of the Thess-a-lo-ni-ans in God our Father and the Lord Jesus Christ.

2 Grace and peace to you from God our Father and the Lord Jesus Christ.

3 We are bound to always thank God as to you, brothers, even as it is right to do so, because your faith grows more and more and the love of each and every one of you is overflowing toward one another.

4 It is so evident that we boast in you in the churches of God, for your patience and faith in all your persecutions and the troubles, which you are bearing —

5 this being clear proof of the righteous judgment of God, for you to be counted

1 + [καὶ] also L. 2 ὁρκίζω LITTAW. 3 — ἁγίοις LITTAW. 4 — ἀμήν OLITTAW.
 5 — the subscription OLITTAW; Πρὸς Θεσσαλονικεῖς α' ΤΙΤΑ. 6 + Παύλου τοῦ Ἀποστόλου of the Apostle Paul L; + Παύλου O; Πρὸς Θεσσαλονικεῖς β' LITTAW. 7 — ἡμῶν (read [the]) LITTAW. 8 αὐτοὺς ἡμᾶς TITTA. 9 ἐγκαυχᾶσθαι (ἐν· τῷ) LITTAW.

worthy of the kingdom of God, for which you also suffer.

⁶This I say because it is a righteous thing with God to repay trouble to those who give you trouble,

⁷and to give rest with us to you who are troubled, at the revealing of the Lord Jesus from Heaven with the angels of His power.

⁸In flaming fire He will be taking vengeance on those that do not know God and on those who do not obey the gospel of our Lord Jesus Christ,

⁹who shall suffer the penalty: everlasting death from the presence of the Lord and from the glory of His strength –

¹⁰when He shall come to be glorified in His saints and to be admired in all those who believe in that Day – because our report to you was believed.

¹¹To this end also we always pray for you, that our God may count you worthy of this calling and may complete all the good pleasure of His goodness and the work of faith with power,

¹²so that the name of our Lord Jesus Christ may be glorified in you, and you in Him, according to the grace of our God and the Lord Jesus Christ.

CHAPTER 2

¹Now we beg you, brothers, by the coming of our Lord Jesus Christ and our gathering together to Him,

²that you may not be quickly shaken in mind or be troubled, either by spirit or by word or by letter, as if by us, as if the day of Christ is at hand.

³Let no one deceive you in any way, because that Day will not come unless the falling away has come first, and unless the man of sin has been revealed, the son of perdition

⁴who sets himself against and lifts himself

καταξιώθῃναι ὑμᾶς τῆς βασιλείας τοῦ θεοῦ, ὑπὲρ ἧς
*to be 'accounted' worthy 'you of the kingdom of God, for which
καὶ πάσχετε^a 6 εἴπερ δίκαιον παρά θεῷ ἀνταποδοῦναι
also ye suffer If at least righteous [it is] with God to recompense

τοῖς θλίβουσιν ὑμᾶς θλίβειν, 7 καὶ ὑμῖν τοῖς θλιβο-
to those who oppress you tribulation, and to you that are op-
μένοις ἀνεσθῆναι μεθ' ἡμῶν, ἐν τῇ ἀποκαλύψει τοῦ κυρίου Ἰησοῦ
pressed repose with us, at the revelation of the Lord Jesus
ἀπ' οὐρανοῦ μετ' ἀγγέλων βρονταέως αὐτοῦ, 8 ἐν πυρὶ φλογός,^b
from heaven with [the] angels of his power, in a fire of flame,
διδόντος ἐκδίκῃσιν τοῖς μὴ εἰδόσιν θεόν, καὶ τοῖς μὴ
awarding vengeance on those that 'not 'know God, and those that 'not
ὑπακούουσιν τῷ εὐαγγελίῳ τοῦ κυρίου ἡμῶν Ἰησοῦ 'χριστοῦ^c
'obey the glad tidings of our Lord Jesus Christ,

9 οἵτινες δίκην τίσουσιν, ὧς ἔσθ' αἰώνιον, ἀπὸ
who [the] penalty shall suffer, 'destruction 'eternal, from [the]
προσώπου τοῦ κυρίου, καὶ ἀπὸ τῆς δόξης τῆς ἰσχύος αὐτοῦ,
presence of the Lord, and from the glory of the Lord Jesus

10 ὅταν ἔλθῃ ἐνδοξασθῆναι ἐν τοῖς ἁγίοις αὐτοῦ καὶ
when he shall have come to be glorified in his saints and

θαυμασθῆναι ἐν πᾶσιν τοῖς πιστεύουσιν,^d ὅτι ἐπισπεύθη
to be wondered at in all them that believe, [because] 'was 'believed
τὸ μαρτυρίον ἡμῶν ἐφ' ὑμᾶς, ἐν τῇ ἡμέρᾳ ἐκείνῃ. 11 εἰς ὃ
'our testimony 'to 'you, in that day. For which

καὶ προσευχόμεθα πάντοτε περὶ ὑμῶν, ἵνα ὑμᾶς ἀξιῶσθ
also we pray always for you, that 'you may 'count 'worthy
τῆς κλήσεως ὁ θεὸς ἡμῶν, καὶ πληρώσῃ πάναν εὐδοκίαν
'of the 'calling 'our God, and may fulfil every good pleasure

ἀγαθωσύνης καὶ ἔργον πίστεως ἐν δυνάμει 12 ὅπως ἐν-
of goodness and work of faith with power, so that may
δοξασθῇ τὸ ὄνομα τοῦ κυρίου ἡμῶν Ἰησοῦ 'χριστοῦ' ἐν ὑμῖν,
be glorified the name of our Lord Jesus Christ in you,

καὶ ὑμεῖς ἐν αὐτῷ, κατὰ τὴν χάριν τοῦ θεοῦ ἡμῶν καὶ
and ye in him, according to the grace of our God and
κυρίου Ἰησοῦ χριστοῦ.
of [the] Lord Jesus Christ.

2 Ἐρωτῶμεν δὲ ὑμᾶς, ἀδελφοί, ὑπὲρ τῆς παρουσίας τοῦ
Now we beseech you, brethren, by the coming

κυρίου ἡμῶν Ἰησοῦ χριστοῦ καὶ ἡμῶν ἐπισυναγωγῆς ἐπ'
of our Lord Jesus Christ and our gathering together to
αὐτόν, 2 εἰς τὸ μὴ ταχέως σαλευθῆναι ὑμᾶς ἀπὸ τοῦ νοός,
him, for 'not 'quickly 'to be 'shaken 'you in mind,

μητέ^e θροεῖσθαι, μήτε διὰ πνεύματος, μήτε διὰ λόγου, μήτε
nor to be troubled, neither by spirit, nor by word, nor

δι' ἐπιστολῆς ὡς δι' ἡμῶν, ὡς ὅτι ἐνέστηκεν ἡ ἡμέρα τοῦ
by epistle, as if by us, as that is present the day of the

Ἰησοῦ.^f 3 Μὴ τις ὑμᾶς ἐξαπατήσῃ κατὰ μηδεῖνα τρόπον.
Christ. Not anyone 'you 'should 'deceive in any way,
(lit. no)

ὅτι ἐὰν μὴ ἔλθῃ ἡ ἀποστασία πρῶτον
because [it will not be] unless shall have come the apostasy first,

καὶ ἀποκαλυφθῇ ὁ ἄνθρωπος τῆς ἀμαρτίας,^g ὁ υἱὸς
and shall have been revealed the man of sin, the son
τῆς ἀπωλείας, ὁ ὁ ἀντικείμενος καὶ ὑπεραιρούμενος ἐπὶ πάντα
of perdition, he who opposes and exalts himself above all

^a φλογὶ πυρὸς a flame of fire I.T.W.

^c — χριστοῦ [L] T.T.A.

^d ἀλλοτρίον, (read fatal,

eternal) L.

^e πιστευσασι believed O.L.T.T.W.

^f — χριστοῦ [L] T.T.A.W.

^g κενὸν Lord O.L.T.T.W.

^h ἀνομίας of lawlessness T.T.

λεγόμενον θεὸν ἢ σέβασμα, ὥστε αὐτὸν εἰς τὸν ναὸν
 called God or object of veneration: so as for him in the temple
 τοῦ θεοῦ ὡς θεὸν καθίσαι, ἀποδεκνύμεντα ἑαυτὸν ὅτι ἐστὶν
 of God as God to sit down, setting forth himself that he is
 θεός. 5 οὐ μνημονεύετε ὅτι ἐπὶ ὧν πρὸς ὑμᾶς, ταῦτα
 God. Do ye not remember that, yet being with you, these things
 ἔλεγον ὑμῖν; 6 καὶ νῦν τὸ κατέχον οἴδατε, εἰς τὸ ἀπο-
 I said to you? And now that which restrains ye know, for
 καλυφθῆναι αὐτὸν ἐν τῷ ὅτι αὐτοῦ κειρῶ. 7 τὸ γὰρ μυστήριον
 'revealed' him in his own time. For the mystery
 ἡδη ἐνεργεῖται τῆς ἀνομίας, μόνον ὁ κατέχων
 'already' 'is' 'working' 'of' lawlessness; only [there is] he who restrains
 ἀρτι ἕως ἐκ μέσου γένηται. 8 καὶ τότε ἀποκαλυ-
 at present until out of [the] midst he be [gone], and then will be re-
 φθῆσεται ὁ ἀνομος, ὃν ὁ κύριος ἀναλώσει τῷ
 vealed the lawless [one], whom the Lord will consume with the
 πνεύματι τοῦ στόματος αὐτοῦ, καὶ καταργήσει τῇ ἐπιφανείᾳ
 breath of his mouth, and abolish by the appearing
 τῆς παρουσίας αὐτοῦ. 9 οὗ ἐστὶν ἡ παρουσία κατ'
 of his coming; whose is 'coming' according to [the]
 ἐνέργειαν τοῦ σατανᾶ ἐν πάσῃ δυνάμει καὶ σημείοις καὶ τέρασιν
 working of Satan in every power and signs and wonders
 ψεύδους, 10 καὶ ἐν πάσῃ ἀσάτῃ τῆς ἀδικίας ἐν τοῖς
 of falsehood, and in every deceit of unrighteousness in them that
 ἀπολλυμένοις, ἵνα ὅταν ἀγάπῃ τῆς ἀληθείας οὐκ ἐδέξαντο
 perishing, because the love of the truth they received not
 εἰς τὸ σωθῆναι αὐτοὺς. 11 καὶ διὰ τοῦτο πείνῃ
 for 'to be' saved 'them'. And on account of this 'will' send
 αὐτοῖς ὁ θεὸς ἐνέργειαν πλάνης, εἰς τὸ πιστεῦσαι αὐτοῖς
 'to' them 'God' a working of error, for 'to' believe 'them'
 τῷ ψεύδει. 12 ἵνα κριθῶσιν πάντες οἱ μὴ πιστεύσαντες
 what [is] false, that may be judged all who believed not
 τῇ ἀληθείᾳ, ἀλλὰ εὐδόκησαντες ἐν τῇ ἀδικίᾳ.
 the truth, but delighted in unrighteousness.
 13 Ἡμεῖς δὲ ὀφείλομεν εὐχαριστεῖν τῷ θεῷ πάντοτε περὶ
 But we ought to give thanks to God always concerning
 ὑμῶν, ἀδελφοί, ἡγαπημένοι ὑπὸ κυρίου, ὅτι ἐἴλετο ὑμᾶς
 you, brethren beloved by [the] Lord, that 'chose' 'you'
 ὁ θεὸς ἀπ' ἀρχῆς εἰς σωτηρίαν ἐν ἁγιασμῷ πνεύματος
 'God' from [the] beginning to salvation in sanctification of [the] Spirit
 καὶ πίστει ἀληθείας, 14 εἰς ὃ ἐκάλεσεν ὑμᾶς διὰ τοῦ
 and belief of [the] truth; whereto he called you by
 εὐαγγελίου ἡμῶν, εἰς περιποίησιν δόξης τοῦ κυρίου
 our glad tidings, to [the] obtaining of [the] glory of 'Lord'
 ἡμῶν Ἰησοῦ χριστοῦ. 15 Ἄρα οὖν, ἀδελφοί, στήκετε, καὶ
 our Jesus Christ. So then, brethren, stand firm, and
 κρατεῖτε τὰς παραδόσεις ἃς ἐδιδάχθητε, εἴτε διὰ λόγου
 hold fast the traditions which ye were taught, whether by word
 εἴτε δι' ἐπιστολῆς ἡμῶν. 16 αὐτὸς δὲ ὁ κύριος ἡμῶν Ἰησοῦς
 or by our epistle. But 'himself' 'Lord' our 'Jesus'
 χριστός, καὶ ὁ θεός καὶ πατὴρ ἡμῶν, ὁ ἀγαπήσας ἡμᾶς
 'Christ, and 'God 'and 'Father our, who loved us,

above all that is called God, or any object of worship — so as for him to sit down as God in the Temple of God, setting himself out to be God.

⁵ Do you not remember that while I was with you I told you these things?

⁶ And now you know that which holds back, to the end that he might be revealed in his own time.

⁷ For the mystery of lawlessness is already working, until he who is now holding back is taken out of the way.

⁸ And then the Lawless One will be revealed, whom the Lord will destroy with the breath of His mouth and will bring to nothing by the brightness of His coming.

⁹ This one's coming is according to the working of Satan with all power and signs and lying wonders

¹⁰ and with all the false acting of unrighteousness in those that are lost — because they did not receive the love of the truth to the end that they might be saved.

¹¹ And for this cause God will send a working of error to them, so that they should believe the lie,

¹² so that all those who did not believe the truth, but delighted in unrighteousness, may be judged.

¹³ But we are bound to give thanks to God always regarding you, brothers, beloved by the Lord, because God has from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth — to which He called you by our gospel, to gain the glory of our Lord Jesus Christ.

¹⁵ So then, brothers, stand firm and strongly hold to the teachings which you were taught, whether by word or by our letter.

¹⁶ But may our Lord Jesus Christ Himself and our God and Father, who loved us and

α — ὡς θεὸν OLITAW.

η ἀνέλαι will slay LITAW.

κ πέμνει sends LITAW.

λ τοῦσιν [LITAW].

μ us L.

ν + ὁ τὸ L.

ο αὐτοῦ (read his time) TIT.

π — τῇ LITAW.

ρ πάντες TITAW.

σ ἀλλὰ TIT.

τ ἐλάτο OLITAW.

θ — ὁ [LITAW].

ι + Ἰησοῦς Jesus OLITAW.

κ — ἐν (read τοῖς to them that) LITAW.

λ ἀπαρχὴν L.

μ + καὶ αὐτὸς T.

ν — ὁ [LITAW].

ξ — ὁ LITAW.

has given us everlasting encouragement and good hope by grace

¹⁷ encourage your hearts. And may He establish you in every good word and work.

CHAPTER 3

¹ For the rest, brothers, pray for us, that the word of the Lord may run freely and may be glorified even as it also has with you,

² and that we may be delivered from perverse and wicked men, for faith is not of all.

³ But the Lord is faithful, who will establish you and keep you from evil.

⁴ And we trust in the Lord as to you, that you are both doing and will do the things which we command you.

⁵ And may the Lord direct your hearts into the love of God, and into the patience of Christ.

⁶ Now we command you, brothers, in the name of our Lord Jesus Christ: Withdraw from every brother who is walking in an unruly way, and not according to the teaching which he received from us.

⁷ For you yourselves know how it is right to act like us, because we did not behave in an unruly way among you.

⁸ Nor did we eat bread from anyone without charge, but in labor and hardship, night and day, we were working so as not to be a burden to any one of you.

⁹ Not that we do not have authority, but so that we might give ourselves as a pattern to you in order for you to act like us.

¹⁰ For even when we were with you we commanded you this, that if anyone does not want to work, neither let him eat.

¹¹ For we hear that some are walking in an unruly way among you, not working at all, but being busybodies.

¹² Now by the Lord Jesus Christ we command and urge these that they ought to be

και δους παρακλῆσιν αἰωνίαν και ἐλπίδα ἀγαθὴν ἐν χάριτι, and gave [us] 'encouragement 'eternal and 'hope 'good by grace, 17 παρακαλῆσαι ὑμῶν τὰς καρδίας, και στηριζαὶ ὑμᾶς 'may he encourage your hearts, and may he establish you ἐν παντί λόγῳ και ἔργῳ ἀγαθῷ. in every 'word 'and 'work 'good.

3 Τὸ λοιπόν, προσεύχεσθε, ἀδελφοί, περὶ ἡμῶν, ἵνα ὁ λόγος τοῦ κυρίου τρέχῃ και δοξάζεται, καθὼς και πρὸς τὸν κύριον ὁ λόγος τοῦ κυρίου τρέχῃ και δοξάζεται, καθὼς και πρὸς ὑμᾶς, 2 και ἵνα ῥυσθῶμεν ἀπὸ τῶν ἀτόπων και πονηρῶν ἀνθρώπων· οὐ γὰρ πάντων ἡ πίστις. 3 πιστὸς δὲ ἐστὶν ὁ κύριος, ὃς στηριζεῖ ὑμᾶς και φυλάξει ἀπὸ τοῦ πονηροῦ. 4 πεποιθαμένον δὲ ἐν κυρίῳ ἐφ' ὑμᾶς, ἀπὸ τοῦ κακοῦ. But we trust in [the] Lord as to you, ὅτι αὐτὸς ἀπαγγέλλομεν ὑμῖν, και ποιεῖτε και ποιεῖτε. 5 ὁ δὲ κύριος κατευθύνει ὑμῶν τὰς καρδίας εἰς τὴν ἀγάπην τοῦ θεοῦ, και εἰς τὴν ὑπομονὴν τοῦ χριστοῦ. the love of God, and into [the] endurance of the Christ.

6 Παραγγέλλομεν δὲ ὑμῖν, ἀδελφοί, ἐν ὀνόματι τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ, στείλλεσθαι ὑμᾶς ἀπὸ παντὸς ἀδελφοῦ ἀτάκτως περιπατούντος, και μὴ κατὰ τὴν παράδοσιν ἣν παρέλαβεν παρ' ἡμῶν. 7 αὐτοὶ γὰρ οἴδατε πῶς δεῖ μιμεῖσθαι ἡμᾶς ὅτι οὐκ ἠτακτήσαμεν ἐν ὑμῖν, 8 οὐδὲ ὠρεάν ἄρτον ἐφαγόμεν παρὰ τινος· ἀλλ' ἐν κόπῳ και μόχθῳ, ἡμέρας και νύκτας ἐργαζόμενοι, πρὸς τὸ μὴ ἐπιβαραῖν τίνα ὑμῶν· 9 οὐχ ὅτι οὐκ ἔχομεν ἐξουσίαν, ἀλλ' ἵνα ἐαυτοὺς τύπον δώμεν ὑμῖν εἰς τὸ μιμεῖσθαι ἡμᾶς, 10 και γὰρ ὅτε ἦμεν πρὸς ὑμᾶς τοῦτο παρηγγέλλομεν ὑμῖν, ὅτι εἴ τις οὐ θέλει ἐργάζεσθαι, μηδὲ ἐσθίειν. 11 ἀκούομεν γὰρ τινὰς περιπατούντας ἐν ὑμῖν ἀτάκτως, μηδὲ ἐργάζομενους, ἀλλὰ περιεργαζόμενους. 12 τοῖς δὲ τοιοῦτοις παραγγέλλομεν και παρακαλοῦμεν διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ

Now we charge you, brethren, in [the] name of our Lord Jesus Christ, [that] withdraw ye from every brother disorderly walking, and not according to the tradition which he received from us. For yourselves ye know how it behoves [you] to imitate us, because we behaved not disorderly among you; nor for nought bread did we eat from anyone; but in labour and toil, night and day working, for not to be burdensome to anyone of you. Not that we have not authority, but that ourselves a pattern we might give to you for to imitate us. 10 and also when we were with you this we charged you, that if anyone does not wish to work, neither let him eat. 11 we hear that some are walking among you disorderly, not at all working, but being busybodies. 12 to such of this kind we charge and exhort by our Lord Jesus

ε — ὑμᾶς (read [you]) LITTAW. ε ἔργῳ και λόγῳ LITTAW. β ὁ θεός God L. ι — ὑμῖν [L]ITTAW. κ + [και] ἐποιήσατε ye did L. ι — και [L]ITTAW. κ + τὴν the LITTAW. λ — ἡμῶν (read the Lord) [L]A. ο παρελάβαν they received GATK; παρελάβετε ye received LIT. ρ ἀλλὰ Tr. σ νυκτός και ἡμέρας LIT. τ ἐν κυρίῳ Ἰησοῦ χριστῷ in [the] Lord Jesus Christ LITTAW.

χριστοῦ.¹ ἵνα μετὰ ἡσυχίας ἐργαζόμενοι, τὸν ἑαυτῶν ἄρτον
 Christ, that with quietness working, their own bread
 ἰσθίωσιν. 13 ὑμεῖς δέ, ἀδελφοί, μὴ ἑκκακήσητε² καλοποιοῦν-
 they may eat. But ye, brethren, do not lose heart [in] well-doing.
 τες. 14 εἰ δέ τις οὐχ ὑπακούει τῷ λόγῳ ἡμῶν διὰ τῆς ἐπι-
 But if anyone obey not our word by the epis-
 στολῆς, τοῦτον σημειώσθε³ καὶ⁴ μὴ συναναμίγνυσθε⁵ αὐτῷ,
 tie, that [man] mark and associate not with him,
 ἵνα ἐντραπή⁶. 15 καὶ μὴ ὡς ἐχθρὸν ἡγείσθε, ἀλλὰ
 that he may be ashamed; and not as an enemy esteem [him], but
 νουθετεῖτε ὡς ἀδελφόν. 16 αὐτοῦ δὲ ὁ κύριος τῆς εἰρήνης
 admonish [him] as a brother. But himself the Lord of peace
 δῶν ὑμῖν τὴν εἰρήνην διὰ παντὸς ἐν παντί τρόπῳ.⁷ ὁ
 may give you peace continually in every way. The
 κύριος μετὰ πάντων ὑμῶν.
 Lord [be] with all you.

17 Ὁ ἀσπασμὸς τῆ ἐμῆ χειρὶ Παύλου, ὃ ἐστὶν σημεῖον
 The salutation by my [own] hand of Paul, which is [the] sign
 ἐν πάσῃ ἐπιστολῇ⁸ οὕτως γράφω. 18 ἡ χάρις τοῦ κυρίου ἡμῶν
 in every epistle; so I write. The grace of our Lord
 Ἰησοῦ χριστοῦ μετὰ πάντων ὑμῶν. ἀμήν.⁹
 Jesus Christ [be] with all you. Amen.

Ἰρρὸς Θεσσαλονικεῖς δευτέρα ἐγράφη ἀπὸ Ἀθηνῶν.¹
 To [the] Thessalonians second written from Athens.

working with quietness, that they may eat their own bread.

¹³ But you, brothers, do not lose heart in doing good.

¹⁴ But if anyone does not obey our word by this letter, note him and do not associate with him, so that he may be ashamed.

¹⁵ But do not count him as an enemy, but warn him as a brother.

¹⁶ And may the Lord of peace give you peace continually in every way. The Lord be with you all.

¹⁷ The greeting of Paul, by my own hand, which is the sign in every letter, so I write.

¹⁸ The grace of our Lord Jesus Christ be with you all. Amen.

KING JAMES VERSION – TWENTIETH CENTURY EDITION

Ἡ ΠΡΟΣ ΤΙΜΟΘΕΟΝ ΕΠΙΣΤΟΛΗ ΠΡΩΤΗ.¹ THE TO TIMOTHY EPISTLE FIRST.

CHAPTER I

ΠΑΥΛΟΣ ἀπόστολος Ἰησοῦ χριστοῦ κατ' ἐπιταγὴν
 Paul, apostle of Jesus Christ according to [the] command
 θεοῦ σωτῆρος ἡμῶν, καὶ κυρίου² Ἰησοῦ χριστοῦ τῆς
 of God our Saviour, and of [the] Lord Jesus Christ
 ἐλπίδος ἡμῶν, 2 Τιμοθέω γνησίῳ τέκνῳ ἐν πίστει³ χάρις,
 our hope, to Timotheus, [my] true child in faith; grace,
 εὐλογία, εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν⁴ καὶ χριστοῦ Ἰησοῦ
 mercy, peace, from God our Father and Christ Jesus
 τοῦ κυρίου ἡμῶν.
 our Lord.

3 Καθὼς παρεκάλεσά σε προσμεῖναι ἐν Ἐφέσῳ,
 Even as I besought thee to remain in Ephesus, [when I was]
 πορευόμενος εἰς Μακεδονίαν, ἵνα παραγγείλῃς τισὶν μὴ
 going to Macedonia, that thou mightest charge some not
 ἐτεροδιδασκαλεῖν, 4 μηδὲ προσέχειν μύθοις καὶ γενεαλογίαις
 to teach other doctrines, nor to give heed to fables and genealogies
 ἀπεράντοις, αἵτινες ζητήσεις⁵ παρέχουσιν μάλλον ἢ οἰκονο-
 interminable, which questionings bring rather than adminis-
 μίαν⁶ θεοῦ τὴν ἐν πίστει⁷ 5 τὸ δὲ τέλος τῆς παραγγελίας
 tration God's which [is] in faith. But the end of the charge

¹ Paul, an apostle of Jesus Christ, according to the command of God our Savior and of the Lord Jesus Christ, our Hope,

² to Timothy, my true child in the faith. Grace, mercy and peace from God our Father and Christ Jesus our Lord.

³ Even as I asked you to remain in Ephesus when I was going into Mac-e-do-ni-a, so that you might charge some to teach no other doctrines,

⁴ nor to listen to fables and endless genealogies (which bring doubts rather than God's administration, which is in faith).

⁵ Now the end of the commandment is love

¹ ἐν- 1ΤΙΤΑΛΩ. ² — καὶ 1ΤΙΤΑΛ. ³ μὴ συναναμίγνυσθαι not to associate yourselves with 1ΤΙΤΑ. ⁴ τόπῳ place L. ⁵ — ἀμήν 1ΤΙΤΑ. ⁶ — the subscription ΟΙΤΩ; Πρὸς Θεσσαλονικεῖς β' ΤΙΤΑ.

⁷ — καὶ Παύλου τοῦ Ἀποστόλου of the Apostle Paul ε; + Παύλου ο; Πρὸς Τιμόθεον α' 1ΤΙΤΑΛΩ. ⁸ χριστοῦ Ἰησοῦ ΤΙΤΑΛΩ. ⁹ — κυρίου ΟΙΤΙΤΑΛΩ. ¹⁰ — ἡμῶν (read [the]) 1ΤΙΤΑΛΩ. ¹¹ ἐκζητήσεις 1ΤΙΤΑ. ¹² οἰκονομίαν building up ε.

out of a pure heart and a good conscience, and an unpretended faith.

⁶From which some having missed the mark have turned aside to empty talking,

⁷desiring to be teachers of the Law, understanding neither what they say nor about the things they strongly affirm.

⁸Now we know that the Law is good if a man use it lawfully,

⁹knowing this that the law is not made for a righteous man, but for the lawless and unruly — for the ungodly and sinful — for the unholy and profane — for those who strike fathers and mothers — for murderers,

¹⁰prostitutes, abusers of themselves with men, men-stealers, liars, perjurers, and anything else which is against sound doctrine,

¹¹according to the gospel of the glory of the blessed God, with which I was entrusted.

¹²And I thank Christ Jesus our Lord, who strengthened me, because He counted me faithful, putting me into the ministry,

¹³who before was a blasphemer and a persecutor and proud, but I was shown mercy, because being ignorant I did it in unbelief.

¹⁴But the grace of our Lord abounded exceedingly with faith and love, which are in Christ Jesus.

¹⁵This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief.

¹⁶But for this reason I was shown mercy, that in me, the chief of sinners, Jesus Christ might show forth His entire long-suffering, as an example to those who were going to believe on Him to life everlasting.

¹⁷Now to the King eternal, invisible, immortal, the only wise God, be honor and glory forever and ever. Amen.

¹⁸This charge I commit to you, my son Timothy, according to the prophecies going

ἐστὶν ἀγάπη ἐκ καθαρᾶς καρδίας καὶ συνειδήσεως ἀγαθῆς
is love out of pure heart and a conscience good

καὶ πίστει ἀνυποκρίτου· ⁶ ὃν τινες ἀστοχῶσάντες, καὶ πίστει ἀνυποκρίτου· 6 ὃν τινες ἀστοχῶσάντες, and faith unfeigned; from which some, having missed the mark, and faith unfeigned; from which some, having missed the mark, ἐξεστράπησαν εἰς ματαιολογίαν, 7 θέλοντες εἶναι νομοδιδάσ- turned aside to vain talking, wishing to be law-teachers,

καλοὶ, μὴ νοοῦντες μήτε ἃ λέγουσιν, μήτε περὶ τίνων καλοὶ, μὴ νοοῦντες μήτε ἃ λέγουσιν, μήτε περὶ τίνων understanding neither what they say, nor concerning what

διαβεβαίουνται. ⁸ οἶδαμεν δὲ ὅτι καλὸς ὁ νόμος, εἴαν τις διαβεβαίουνται. 8 οἶδαμεν δὲ ὅτι καλὸς ὁ νόμος, εἴαν τις they strongly affirm. Now we know that good [is] the law, if anyone

αὐτῷ νομίμως ᾠρηται, ⁹ εἰδὼς τοῦτο, ὅτι δικαίῳ αὐτῷ νομίμως ᾠρηται, 9 εἰδὼς τοῦτο, ὅτι δικαίῳ 'it lawfully use, knowing this, that for a righteous [one]

νόμος οὐ κεῖται, ἀνόμοιοι δὲ καὶ ἀνυποτάκτοις, ἀσεβέσι νόμος οὐ κεῖται, ἀνόμοιοι δὲ καὶ ἀνυποτάκτοις, ἀσεβέσι law is not enacted, but for lawless and insubordinate [ones], for [the] ungodly

καὶ ἁμαρτωλοῖς, ἀνοσίοις καὶ βεβήλοις, πατρалώσι καὶ ἁμαρτωλοῖς, ἀνοσίοις καὶ βεβήλοις, πατρалώσι and sinful, for [the] unholly and profane, for smilers of fathers

καὶ μητρалώσι, ἀνδροφόνους, 10 πόρνοις, ἀρσενο- καὶ μητρалώσι, ἀνδροφόνους, 10 πόρνοις, ἀρσενο- and smilers of mothers; for slayers of man, fornicators, abusers of them-

κοίταις, ἀνδραποδισταῖς, ψεύσταις, ἱτιόροις, καὶ εἰ κοίταις, ἀνδραποδισταῖς, ψεύσταις, ἱτιόροις, καὶ εἰ selves with man, men-stealers, liars, perjurers, and if

τι ἕτερον τῇ ὑγιαίνουσῃ διδασκαλίᾳ ἀντίκειται, 11 κατὰ τι ἕτερον τῇ ὑγιαίνουσῃ διδασκαλίᾳ ἀντίκειται, 11 κατὰ any thing other to sound teaching is opposed, according to

τὸ εὐαγγέλιον τῆς δόξης τοῦ μακαρίου θεοῦ, ὃ ἐπιστεῖ- τὸ εὐαγγέλιον τῆς δόξης τοῦ μακαρίου θεοῦ, ὃ ἐπιστεῖ- the glad tidings of the glory of the blessed God, which was entrusted

θην ἐγώ. 12 καὶ χάριν ἔχω τῷ ἐνδυναμώσαντί με χριστῷ θην ἐγώ. 12 καὶ χάριν ἔχω τῷ ἐνδυναμώσαντί με χριστῷ with I. And I thank him who strengthened me, Christ

Ἰησοῦ τῷ κυρίῳ ἡμῶν, ὅτι πιστὸν με ἡγήσατο, θέμενος εἰς Ἰησοῦ τῷ κυρίῳ ἡμῶν, ὅτι πιστὸν με ἡγήσατο, θέμενος εἰς Jesus our Lord, that faithful me he esteemed, appointing [me] to

διακονίαν, 13 μὲν πρότερον ὄντα βλάσφημον καὶ διώκτην διακονίαν, 13 μὲν πρότερον ὄντα βλάσφημον καὶ διώκτην service, previously being a blasphemer and persecutor

καὶ ὑβριστὴν· ὅλλ' ἡλεῖθην, ὅτι ἀγνοῶν ἐποίησα καὶ ὑβριστὴν· ὅλλ' ἡλεῖθην, ὅτι ἀγνοῶν ἐποίησα and insolent; but I was shown mercy, because being ignorant I did

ἐν ἀπιστίᾳ· 14 ὑπερεπλήθυνσέν δὲ ἡ χάρις τοῦ κυρίου ἡμῶν ἐν ἀπιστίᾳ· 14 ὑπερεπλήθυνσέν δὲ ἡ χάρις τοῦ κυρίου ἡμῶν [it] in unbelief. But superabounded the grace of our Lord

μετὰ πίστεως καὶ ἀγάπης τῆς ἐν χριστῷ Ἰησοῦ. 15 πιστὸς μετὰ πίστεως καὶ ἀγάπης τῆς ἐν χριστῷ Ἰησοῦ. 15 πιστὸς with faith and love which [is] in Christ Jesus. Faithful

ὁ λόγος καὶ πάσης ἀποδοχῆς ἄξιος, ὅτι χριστὸς Ἰησοῦς ὁ λόγος καὶ πάσης ἀποδοχῆς ἄξιος, ὅτι χριστὸς Ἰησοῦς [is] the word, and of all acceptation worthy, that Christ Jesus

ἦλθεν εἰς τὸν κόσμον ἁμαρτωλοὺς σῶσαι, ὃν πρῶτος ἦλθεν εἰς τὸν κόσμον ἁμαρτωλοὺς σῶσαι, ὃν πρῶτος came into the world sinners to save, of whom [the] first

εἰμι ἐγώ. 16 ἀλλὰ διὰ τοῦτο ἡλεῖθην, ἵνα ἐν ἐμοὶ εἰμι ἐγώ. 16 ἀλλὰ διὰ τοῦτο ἡλεῖθην, ἵνα ἐν ἐμοὶ 'am I. But for this reason I was shown mercy, that in me, [the]

πρῶτῳ ἐνδείξῃται ὅτι Ἰησοῦς χριστὸς τὴν παῖσαν μακρο- πρῶτῳ ἐνδείξῃται ὅτι Ἰησοῦς χριστὸς τὴν παῖσαν μακρο- first, might show forth Jesus Christ the whole long-

θυμίαν, πρὸς ὑποτάξιν τῶν μελλόντων πιστεῦν ἐπ' θυμίαν, πρὸς ὑποτάξιν τῶν μελλόντων πιστεῦν ἐπ' suffering, for a delineation of those being about to believe on

αὐτῷ εἰς ζωὴν αἰώνιον. 17 τῷ δὲ βασιλεὶ τῶν αἰώνων, αὐτῷ εἰς ζωὴν αἰώνιον. 17 τῷ δὲ βασιλεὶ τῶν αἰώνων, him to life eternal. Now to the King of the ages, [the]

ἀφάρτῳ, ἀόρατῳ, μόνῳ σοφῷ θεῷ, τῇ καὶ δόξα εἰς τὸν ἀφάρτῳ, ἀόρατῳ, μόνῳ σοφῷ θεῷ, τῇ καὶ δόξα εἰς τὸν incorruptible, invisible, only wise God, honour and glory to the

αἰῶνας τῶν αἰώνων. ἀμήν. 18 ταῦτον τὴν παραγγελίαν αἰῶνας τῶν αἰώνων. ἀμήν. 18 ταῦτον τὴν παραγγελίαν ages of the ages. Amen. This charge

παράτιθεμαι σοι, τέκνον Τιμόθεε, κατὰ τὰς προ- παράτιθεμαι σοι, τέκνον Τιμόθεε, κατὰ τὰς προ- I commit to thee, [my] child Timothy, according to the 'going

¹ χρηστῇ L. ² πατρалώσις LITTA.

³ μητρалώσις LITTA.

⁴ καὶ LITTA.

⁵ μὲν LITTA.

⁶ με με (bellig) L.

⁷ ἀλλὰ LITTA.W.

⁸ σοφῷ LITTA.W.

¹ καὶ LITTA.

² μὲν LITTA.

³ καὶ LITTA.

⁴ με με (bellig) L.

⁵ ἀλλὰ LITTA.W.

⁶ σοφῷ LITTA.W.

⁷ καὶ LITTA.

αγούσαις ἐπὶ σε προφητείας. ἵνα ὁ στρατεύῃ ἐν αὐταῖς τὴν
 ὁ before ^{as} to ^{thee} 'prophecies, that thou mightest war by them the
 καλὴν στρατείαν, 19 ἔχων πίστιν καὶ ἀγαθὴν συνείδησιν,
 good warfare, holding faith and 'good 'a conscience;
 ἣν τινες ἀποσάμενοι, περὶ τὴν πίστιν ἐνανάγησαν¹
 which [conscience] some, having cast away, as to faith made shipwreck;
 20 ὧν ἐστὶν Ὑμέναιος καὶ Ἀλέξανδρος, οὓς παρίδωκα τῷ
 of whom are Hy-me-ne-us and Alexander, whom I delivered up
 σατανᾷ, ἵνα παιδευθῶσιν μὴ βλασφημεῖν.
 to Satan, that they may be disciplined not to blaspheme.

2 Παρακαλῶ οὖν πρῶτον πάντων· ποιεῖσθαι δεήσεις,
 I exhort therefore, first of all, to be made supplications,
 προσευχάς, ἐντεύξεις, εὐχαριστίας, ὑπὲρ πάντων ἀνθρώ-
 prayers, intercessions, thanksgivings, for all men;
 πων, 2 ὑπὲρ βασιλείων καὶ πάντων τῶν ἐν ὑπεροχῇ ὄντων,
 for kings and all that in dignity are,
 ἵνα ἡρεμον καὶ ἡσύχιον βίον διάγωμεν ἐν πάσῃ εὐσεβείᾳ καὶ
 that a tranquil and quiet life we may lead in all 'piety and
 σεμνότητι· 3 τοῦτο γὰρ¹ καλὸν καὶ ἀποδεκτὸν ἐνώπιον τοῦ
 gravity; for this [is] good and acceptable before
 σωτήρος· ἡμῶν θεοῦ, 4 ὃς πάντας ἀνθρώπους θέλει σωθῆναι
 our Savior, God, who 'all 'men 'wishes to be saved
 καὶ εἰς ἐπίγνωσιν ἀληθείας ἁλθεῖν. 5 εἰς γὰρ θεός, εἷς καὶ
 and 'to 'knowledge 'of [the] 'truth 'to 'come. For 'one 'God [is], and one
 μεσίτης θεοῦ καὶ ἀνθρώπων, ἄνθρωπος χριστὸς Ἰη-
 [the] mediator of God and men, [the] man Christ Je-
 σούς, 6 ὃ δούς ἑαυτὸν ἀντλήτρον ὑπὲρ πάντων, ὅτι μαρ-
 tua, who gave himself a ransom for all, the tes-
 τύριον¹ καιροῖς ἰδίους, 7 εἰς δὲ ἐτίθην ἐγὼ
 timony [to be rendered] in 'times 'his 'own, to which 'was 'appointed 'I
 κήρυξ καὶ ἀπόστολος· ἀλίθειαν λέγω ὃ ἐν χριστῷ,¹ ὁ
 a herald and apostle, [(the) truth I speak in Christ, 'not
 ψευδομαι· 8 διδάσκαλος ἐθνῶν, ἐν πίστει καὶ ἀληθείᾳ.
 'I 'do [lie], a teacher of [the] nations, in faith and truth.

8 Βούλομαι οὖν προσεύχεσθαι τοὺς ἀνδρας ἐν παντὶ τόπῳ,
 I will therefore 'to 'pray 'the 'men in every place,
 ἐκείρας ὁσίους χεῖρας χωρὶς ὀργῆς καὶ διαλογισμοῦ·
 lifting up holy hands apart from wrath and reasoning.

9 ὡσαύτως καὶ ἡ γυναῖκα ἐν καταστολῇ κοσμίῳ μετὰ
 In like manner also the women in 'gulse 'soberly with
 αἰδοῦς καὶ σωφροσύνης κοσμεῖν ἑαυτάς, μὴ ἐν πλέγμασιν,
 modesty and discreetness to adorn themselves, not with paintings,
 ἢ χρυσῷ, ἢ μαργαρίταις, ἢ ἱματισμῷ πολυτελεῖ, 10 ἢ ἄλλῳ¹
 or gold, or pearls, or 'clothing 'costly, but
 ὃ πρέπει γυναῖκιν ἐπαγγελιομένης θεοσεβείαν, δι'
 what is becoming to women 'professing [the] fear of God, by
 ἔργων ἀγαθῶν. 11 Γυνὴ ἐν ἡσυχίᾳ μανθανέτω ἐν πάσῃ
 'works 'good. 'A 'woman 'in 'quietness 'let 'learn in all
 ὑποταγῇ 12 ὡς ἡ κυναὶκὶς διδάσκει· οὐκ ἐπιτρέπω, οὐδὲ αὐ-
 subjection; but a woman to teach I do not allow, nor to exercise
 θετεῖν ἀνδρός, ἄλλῃ¹ εἶναι ἐν ἡσυχίᾳ. 13 Ἀδὰμ γὰρ
 authority over man, but to be in quietness; for Adam
 πρῶτος ἐπλάσθη, εἰτα Εὐα. 14 καὶ Ἀδὰμ οὐκ ἠπατήθη· ἡ δὲ
 first was formed, then Eve; and Adam was not deceived; but the

before as to you, in order that you might
 have a good warfare by them,

¹⁹ holding faith and a good conscience,
 which some have put away, making ship-
 wreck as to faith,

²⁰ of whom are Hy-me-ne-us and Alexander
 — whom I have delivered to Satan, that they
 may learn not to blaspheme.

CHAPTER 2

¹ First of all, then, I advise you that
 petitions, prayers, holy requests and thanks-
 givings be made for all men,

² for kings and all that are in high places —
 that we may lead a peaceable and quiet life
 in all godliness and honor.

³ For this is good and pleasing in the sight
 of God our Savior,

⁴ who will have all men saved and to come
 to the knowledge of the truth.

⁵ For there is one God and one Mediator
 between God and men, the Man Christ Jesus,

⁶ who gave Himself a ransom for all, the
 witness to be given in due time —

⁷ to which I was ordained a herald and
 apostle (I speak the truth in Christ and do
 not lie), a teacher of the Gentiles, in faith
 and truth.

⁸ Then I desire that the men pray in every
 place, lifting up holy hands, without anger
 and doubting.

⁹ In the same way, also, that the women
 dress themselves in decent clothes, with
 modesty and sensibleness — not with braided
 hair, or gold, or pearls, or expensive cloth-
 ing.

¹⁰ But as is becoming to women who
 profess godliness, let them beautify them-
 selves by good works.

¹¹ Let a woman learn in silence, in all
 subjection.

¹² But I do not allow a woman to teach, or
 to exercise authority over man — but to be
 in silence.

¹³ For Adam was formed first, then Eve.

¹ στρατεύσῃ ττ. ὁ — γὰρ ἰογ LTT. ὁ — τὸ μαρτύριον L. ὁ — ἐν χριστῷ OLTTA W.
 ὁ — καὶ LTT. ὁ — τὰς LTTA W. ὁ καὶ αὐτὸς LTTA. ὁ χρυσῷ L. ὁ ἄλλῳ W.
 ὁ διδάσκειν δὲ γυναῖκα LTTA. ὁ ἄλλῳ LTT.

¹⁴ And Adam was not deceived, but the woman, being fully deceived, has come to be in transgression.

¹⁵ But she shall be saved through the bearing of children, if they continue in faith and love and holiness, with being sensible.

CHAPTER 3

¹ This is a true saying: If anyone wants to be a bishop, he desires a good work.

² A bishop, then, must be blameless, the husband of one wife, temperate, discreet, modest, hospitable, skilled in teaching,

³ not given to wine, not quarrelsome, not greedy of ill profit, but considerate, not full of strife, not loving money.

⁴ He must rule his own house well, having his children in obedience, with all honor.

⁵ (Now if a man does not know how to rule his own house, how shall he take care of the church of God?)

⁶ He must not be a new convert, for fear that being puffed up with pride he may fall into the crime of the devil.

⁷ And he ought to have a good report from those on the outside, so that he may not fall into shame and the snare of the devil.

⁸ In the same way the deacons must be honorable, not double-tongued, not given to much wine, not greedy of ill profit,

⁹ holding the mystery of the faith in a pure conscience.

¹⁰ And let these also be tested first, then let them serve, being blameless.

¹¹ In the same way let their women be honorable, not given to slander, temperate, faithful in all things.

¹² Let the deacons be husband of one wife, ruling their children and their own houses well.

¹³ For the ones who have served well get for themselves a good portion and great boldness in the faith which is in Christ Jesus.

¹⁴ I write these things to you, hoping to come to you more quickly.

γυνή "ἀπατηθείσα" ἐν παραβάσει γέγονεν· 15 σωθήσεται, διὰ τῆς τεκνογονίας, ἂν μείνωσιν ἐν πίστει καὶ ἀγάπῃ through the childbearing, if they abide in faith and love καὶ ἁγιασμῷ μετὰ σωφροσύνης. and sanctification with discreetness.

3 Πιστός ὁ λόγος· εἰ τις ἐπισκοπῆς δρέγεται, Faithful [is] the word: if any "overseership" stretches "forward" to καλοῦ ἔργου ἐπιθυμεῖ. 2 δεῖ οὖν τὸν ἐπίσκοπον "ἀνεπί- of "good" a work he is desirous. It behoves then the overseer "irreproach- ληπτον" εἶναι, μίᾳς γυναῖκος ἄνδρα, "νηφάλειον", σῶφρον· able to be, "of" one "wife" "husband, sober, discreet, κόσμιον, φιλόξενον, διδασκτικόν· 3 μὴ πάροινον, μὴ πλήκτρην, decorous, hospitable, apt to teach; not given to wine, not a striker, μὴ αἰσχροκερδῆ, "ἀλλ'" ἐπικτῆ, ἄμαχον, ἀφίλαργυρον· not greedy of base gain, but gentle, not contentious, not loving money; 4 τοῦ ἰδίου οἴκου καλῶς προϊστάμενον, τέκνα ἔχοντα ἐν his own house well ruling, [his] children having in ὑποταγῇ μετὰ πάσης σεμνότητος· 5 εἰ δὲ τις τοῦ ἰδίου οἴκου subjection with all gravity; (but if one his own house

προσθῆναι οὐκ οἶδεν, πῶς ἐκκλησίας θεοῦ ἐπιμελήσεται; [how] to rule knows not, how [the] assembly of God shall he take care of?)

6 μὴ νεόφυτον, ἵνα μὴ τυφωθείς εἰς κρίμα ἐμπίστῃ not a novice, lest being puffed up, into [the] crime "the" may "fall τοῦ διαβόλου. 7 δεῖ δὲ "αὐτὸν" καὶ μαρτυρίαν καλὴν "of" the "devil. But it behoves "him also a "testimony "good ἔχειν ἀπὸ τῶν ἑξωθεν, ἵνα μὴ εἰς ονειδισμόν ἐμπίστῃ καὶ to have from those without, lest into reproach he may fall and [the]

παγίδα τοῦ διαβόλου. 8 Διακόνους ὡσαύτως σεμνοῦς, μὴ snare of the devil. Those who serve, in like manner, grave, not

διδύγους, μὴ οἶνῳ πολλῷ προσέχοντας, μὴ αἰσχροκερδείς, double-tongued, not to "wine" much given, not greedy of base gain,

9 ἔχοντας τὸ μυστήριον τῆς πίστεως ἐν καθαρᾷ συνείδησει, holding the mystery of the faith in "pure" a conscience.

10 καὶ οὗτοι δὲ δοκιμαζέσθωσαν πρῶτον, εἰτα διακονείτωσαν, And these also let them be proved first, then let them serve,

ἀνέγκλητοι ὄντες. 11 γυναῖκας ὡσαύτως σεμνάς, μὴ δια- "unimpeachable" being. Women in like manner grave, not slan-

βόλους, "νηφάλειους", πιστάς ἐν πᾶσιν. 12 διάκονοι ἑσω- derers, sober, faithful in all things. "Those" who "serve" let

σαν μίᾳς γυναῖκος ἄνδρες, τέκνων καλῶς προϊστάμενοι "be" of "one" "wife" "husbands, [their] "children" well "ruling

καὶ τῶν ἰδίων οἴκων. 13 οἱ γὰρ καλῶς διακονήσαντες, βαθμὸν and their own houses. For those well having served, a "degree

ἐαυτοῖς καλὸν περιποιῶνται, καὶ πολλὴν παρρησίαν ἐν "for" themselves "good" acquire, and much boldness in

πίστει τῇ ἐν χριστῷ Ἰησοῦ. faith which [is] in Christ Jesus.

14 Ταῦτά σοι γράφω, ἐλπίζων εἰλθεῖν πρὸς σε "τάχυνον" These things to thee I write, hoping to come to thee more quickly;

15 ἂν δὲ βραδύνω, ἵνα εἰδῃς πῶς δεῖ ἐν but if I should delay, that thou mayest know how it behoves [one] in [the]

οἶκῳ θεοῦ ἀναστρέφεσθαι, ἥτις ἐστὶν ἐκκλησία θεοῦ house of God to conduct oneself, which is [the] assembly of "God" [the]

^a ἡ ἀπατηθείσα. LITTAW.

^b αἰσχροκερδῆ. GLITTAW.

^c νηφάλειους. EOLITTAW.

^d ἀνεπίληπτον. LITTAW.

^e ἀλλὰ. LITTAW.

^f ἐν τάχει. quickly. LITTAW.

^g νηφάλιον. EOLITTAW.

^h — μὴ

ⁱ — αὐτὸν (τεὰδ δεῖ it is necessary). LITTAW.

conduct, in love, in spirit, in faith and in purity.

¹³Until I come, pay attention to reading, to comforting and to teaching.

¹⁴Do not neglect the gift in you, which was given to you through prophecy, with the laying on of the hands of the body of elders.

¹⁵Think on these things. Be wholly in them that your progress may be plain to all.

¹⁶Pay close attention to yourself and to the teaching. Continue in them, for in doing this you shall both save yourself and those who hear you.

CHAPTER 5

¹Do not sharply rebuke an elder. But call on him as a father and the younger men as brothers;

²the elder women as mothers and the younger women as sisters, in all purity.

³Honor widows who are widows indeed.

⁴But if any widow has children or grandchildren, let them learn first to be godly as to their own house and to give a return to their parents, for this is good and pleasing in the sight of God.

⁵Now she who is a widow indeed and left alone trusts in God. And she continues in petitions and prayers night and day.

⁶But she who lives in the pleasing of herself is dead, though living.

⁷And command these things so that they may be without blame.

⁸But if anyone does not provide for his own, especially for his own household, he has denied the faith and is worse than an unbeliever.

⁹Let a widow be put on the list at not less than sixty years of age, the wife of one man,

¹⁰well reported of for good works — if she has brought up children, if she has treated strangers hospitably, if she has washed the feet of the saints, if she has given relief to those in trouble, if she has followed after every good work.

¹¹But refuse younger widows. For when they have grown lustful against Christ, they desire to marry,

¹²being guilty, because they threw off

ἐν ἀγνείᾳ. 13 ἕως ἔρχομαι, πρόσεχε τῇ ἀναγνώσει, τῇ παρα-
in purity. Till I come, give heed to reading, to exhort-

κλήσει, τῇ διδασκαλίᾳ. 14 μὴ ἀμέλει τοῦ ἐν σοὶ χάρισματος,
tation, to teaching. Be not negligent of the 'in 'thee 'gift,

ὃ ἰδόθη σοὶ διὰ προφητείας μετὰ ἐπιθέσεως τῶν χει-
which was given to thee through prophecy with laying on of the hands

ρῶν τοῦ πρεσβυτερίου. 15 ταῦτα μελέτα, ἐν τούτοις ἴσθι,
of the elderhood. These things meditate on, in them be,

ἵνα σου ἡ προκοπὴ φανερά ᾖ ἐν πᾶσιν. 16 ἔπρεπε
that thy advancement manifest may be among all. Give heed

σεαυτῷ καὶ τῇ διδασκαλίᾳ ἐπίμενε αὐτοῖς· τοῦτο γὰρ
to thyself and to the teaching; continue in them; for this

ποιῶν, καὶ σεαυτὸν σώσεις καὶ τοὺς ἀκούοντάς σου.
doing, both thyself thou shalt save and those that hear thee.

5 Πρεσβυτέρῳ μὴ ἐπιπλήρης, ἀλλὰ παρακάλε ἐως
An elder do not sharply rebuke, but exhort (him) as

πατέρα· νεώτερος ὡς ἀδελφούς· 2 πρεσβυτέρα
a father; younger (men) as brethren; elder (women) as

μητέρας· νεώτερας ὡς ἀδελφάς, ἐν πάσῃ ἀγνείᾳ. 3 χήρας
mothers; younger as sisters, with all purity. 'Widows

τίμα τὰς ὄντως χήρας. 4 εἰ δὲ τις χήρα τέκνα ἢ ἔγγονα
'honour that (are) 'indeed 'widows; but if any widow 'children or 'descendants

ἔχει, μανθανέτωσαν πρῶτον τὸν ἴδιον οἶκον εὐσεβεῖν, καὶ
'have, let them learn first (as to) their own house to be pious, and

ἀμοιβὰς ἀποδιδόναι τοῖς προγόνοις· τοῦτο γὰρ ἴσθιν καλὸν
'recompense 'to 'render to (their) parents; for this is good

καὶ ἀποδεκτὸν ἐνώπιον τοῦ θεοῦ. 5 ἡ δὲ ὄντως χήρα
and acceptable before God. Now she who (is) 'indeed 'a widow,

καὶ μεμονωμένη ἤλπιεν ἐπὶ τὸν θεόν, καὶ προσμένει ταῖς
and left alone, has (her) hope in God, and continues

δέησιν καὶ ταῖς προσευχαῖς νυκτὸς καὶ ἡμέρας· 6 ἡ δὲ
in supplications and prayers night and day. But she that

σπαταλῶσα, ζωσα τίνηνκεν. 7 καὶ ταῦτα παράγγελλε,
lives in self-gratification, living is dead. And these things charge,

ἵνα ἀνεπίληπτοι ὦσιν. 8 εἰ δὲ τις τῶν ἰδίων καὶ μάστιγα
that irrefragable they may be. But if anyone his own and specially

αὐτῶν οἰκίαν οὐ βρονοεῖ, τὴν πίστιν ἥρνηται, καὶ
(his) household does not provide for, the faith he has denied, and

ἐστὶν ἀπίστου χειρῶν. 9 Χήρα καταλεγίσθω μὴ
is 'than 'an 'unbeliever 'worse. 'A widow 'let be put on the list 'not

ἑξαττὸν ἐτῶν ἐξήκοντα γεγονυῖα, ἐνὸς ἀνδρὸς γυνή. 10 ἐν
'less 'than 'years 'sixty 'being, of one man wife, in

ἐργοῖς καλοῖς μαρτυρομένη, εἰ ἐτεκνοτρόφησεν, εἰ ἔξενο-
'works 'good being borne witness to, if she brought up children, if she enter-

δόχησεν, εἰ ἁγίων πόδας ἔψυνεν, εἰ θλιβομένοις ἐπι-
tained strangers, if saints' feet she washed, if to the oppressed she impar-

κέσεν, εἰ παντὶ ἔργῳ ἀγαθῷ ἐπηκολούθησεν. 11 Νεώτερας δὲ
ed relief, if every 'work 'good she followed after. But younger

χήρας παραιτοῦ· ὅταν γὰρ καταστηρῶσιν αὐτῶν
widows refuse; for when they may have grown wanton against

χριστοῦ, γαμεῖν θέλουσιν, 12 ἔχουσαι κρίμα ὅτι τὴν
Christ, to marry they wish, having judgment because (their)

πρώτην πίστιν ἠθέτησαν. 13 ἅμα δὲ καὶ ἀργαὶ μανθάνει
first faith they cast off. And withal also (to be) idle they

¹ — ἐν (read πᾶσιν to all) LITTA W.

² ἀνεπίληπτοι LITTA.

³ — τὸν LITTA.

⁴ they shall grow wanton against A.

⁵ — καλὸν καὶ GLTTAA W.

⁶ βρονοεῖται TIT.

⁷ — τὸν LIT.

⁸ καταστηρῶσιν LITTA.

νουσιν, περιερχόμεναι τὰς οἰκίας· οὐ μόνον δὲ ἀργαί, ἀλλὰ
learn, going about to the houses; and not only idle, but
καὶ φλύαροι καὶ περιέργοι, λαλοῦσαι τὰ μὴ δέοντα. 14 βού-
also tattlers and busy-bodies, speaking things [they] ought not.

λομαι οὖν νεωτέρας γαμεῖν, τεκνογονεῖν, οἰκοδεσποτεῖν,
will, therefore younger [ones] to marry, to bear children, to rule the house,
μηδεμίαν ἀφορμὴν δίδοναι τῷ ἀντικειμένῳ λοιδορίας χάριν.
no occasion to give to the adversary of reproach on account.

15 ἡδη γάρ τινες ἐξετράπησαν ὀπίσω τοῦ σατανᾶ. 16 Εἰ τις
For already some are turned aside after Satan. If any
πιστὸς ἢ πιστὴ ἔχει χήρας, ἐπαρκείτω αὐ-
believing [man] or believing [woman] have widows, let him impart relief to
ταῖς, καὶ μὴ βαρεῖσθω ἡ ἐκκλησία, ἵνα ταῖς ὄντως χήραις
them, and not let be burdened the assembly, that to the indeed widows
ἐπαρκείτω.
it may impart relief.

17 Οἱ καλῶς προεστῶτες πρεσβύτεροι διπλῆς τιμῆς
The well who take the lead elders of double honour
ἀξιολόγησαν, μάλιστα οἱ κοπιῶντες ἐν λόγῳ καὶ διδασ-
let be counted worthy, specially those labouring in word and teach-
καλῆς. 18 λέγει γὰρ ἡ γραφή, Βοῦν ἀλωῶντα οὐ φρι-
ling; for says the scripture, An ox treading out corn thou
μῶσεις· καὶ, Ἄξιός ἐστι ἡ ἐργασία τοῦ μισθοῦ αὐτοῦ. 19 Κατὰ
shalt muzzle, and, Worthy [is] the workman of his hire. Against

πρεσβυτέρου κατηγορίαν μὴ παραδέχου, ἐκτός εἰ μὴ ἐπὶ
an elder an accusation receive not, unless on [the testi-
δύο ἢ τριῶν μαρτύρων. 20 Τοὺς τὰ ἁμαρτάνοντας ἐνώπιον
mony of] two or three witnesses. Those that sin before
πάντων ἔλεγχῃ, ἵνα καὶ οἱ λοιποὶ φόβον ἔχωσιν. 21 Διαμαρ-
all convict, that also the rest fear may have. I earnestly
τύρομαι ἐνώπιον τοῦ θεοῦ καὶ κυρίου Ἰησοῦ χριστοῦ· καὶ
testify before God and [the] Lord Jesus Christ and
τῶν ἐκλεκτῶν ἀγγέλων, ἵνα ταῦτα φυλάξῃς χωρὶς
the elect angels, that these things thou shouldst keep apart from
προκρίματος, μηδὲν ποιῶν κατὰ πρόσοκλιν. 1
prejudice, nothing doing by partiality.

22 Χείρας ταχέως μηδὲν ἐπιτίθει, μηδὲ κοινῶναι ἁμαρτίας
Hands quickly on no one lay, nor share in sins
ἀλλοτρίαις. σεαυτὸν ἀγνόν τηρεῖ. 23 μηκέτι ὕδροποτε. ἀλλ' αὖ
of others. Thyself pure keep. No longer drink water, but
οἶνον ὀλίγῳ χρῶ διὰ τὸν στόμαχόν σου· καὶ τὰς πυκνάς
wine a little use on account of thy stomach and frequent

σου ἀσθενίας. 24 Τινῶν ἀνθρώπων αἱ ἁμαρτίαι πρόδηλοί
thy infirmities. Of some men the sins manifest
εἰσιν, προάγουσαι εἰς κρίσιν· τισὶν δὲ καὶ ἐπακολουθοῦσιν.
are, going before to judgment; and some also they follow after.

25 ὡσαύτως καὶ τὰ καλὰ ἔργα πρόδηλά ἐστίν· καὶ τὰ
In like manner also good works manifest are, and those that
ἄλλως ἔχοντα, κρυβήναι οὐ δύναται.
otherwise are, be hid cannot.

6 Ὅσοι εἰσιν ὑπὸ ζυγὸν δουλοῦ, τοὺς ἰδίους δεσπότας
As many as are under yoke bondmen, their own masters

their first faith.

13 And with it all they also learn to be idle, going about to the houses. And not only idle, but also tattlers and busybodies, saying things they ought not to say.

14 Then, I want the younger ones to marry, to bear children, to guide the house, but to give no occasion to the adversary because of evil-speaking.

15 For some have already turned aside after Satan.

16 If any believing man or believing woman may have widows, let him give relief to them — and do not let the church be burdened, so that it may give relief to those who are widows indeed.

17 Let the elders who are good in leading be counted worthy of double honor, especially those laboring in word and teaching.

18 For the Scripture says, "You shall not muzzle an ox that is treading out corn," and, "The laborer is worthy of his reward."

19 Do not receive an accusation against an elder except on the testimony of two or three witnesses.

20 Convict those that sin before all so that the rest may have fear.

21 I earnestly witness before God and the Lord Jesus Christ and the elect angels that you should keep these things, without preferring one before another, doing nothing by being partial.

22 Do not lay hands suddenly on anyone, nor take part in the sins of others. Keep yourself pure.

23 Do not drink water any longer, but use a little wine on account of your stomach and your many infirmities.

24 The sins of some men are plain, going before to judgment — and some also they follow after.

25 In the same way also the good works of some are plain, and those that are not so cannot be hidden.

4. — πιστὸς ἢ (read *ἐπαρ.* let her impart relief) LTT(A). * ἐπαρκείσθω LTT(A). † οὗ
φωμῶσεις βοῦν ἀλωῶντα L. ‡ + δὲ but (those that) L(A). § χριστοῦ Ἰησοῦ LTT(A)W.
† πρόσκλησιν advocacy L. * ἀλλά LTT(A). † — σοῦ (read [thy]) LTT(A). ‡ + δὲ
but (in like manner) LW. § ἔργα τὰ καλὰ LTT(A)W. * — ἐστίν LTT(A); εἰσιν W.
‡ δύνανται LTT(A)W.

CHAPTER 6

¹Let as many slaves as are under the yoke count their own masters worthy of all honor — so that the name and the teaching of God may not be blasphemed.

²And the ones who have believing masters, let them not despise them because they are brothers. But rather let them serve because they are faithful and beloved, who are being helped by good workmanship. Teach and urge on them these things.

³If anyone teaches otherwise and does not approve of sound words (even those of our Lord Jesus Christ) and of the teaching which is according to godliness,

⁴he is puffed up, knowing nothing — sick about questions and arguments, out of which come envy, quarrels, evil-speaking, filthy suspicions,

⁵empty arguments of men ruined in mind and totally without the truth — supposing godliness is for profit. Withdraw from these.

⁶But godliness with contentment is great gain.

⁷For we did not bring anything into this world, and it is clear that we are not able to carry anything out of it.

⁸But having food and clothing, we shall be satisfied with these.

⁹But those who want to be rich fall into temptation and a snare. And they fall into many foolish and hurtful lusts which plunge men into death and everlasting ruin.

¹⁰For the love of money is a root of all kinds of evils. Some who have reached out after money have wandered from the faith and have pierced themselves through with many sorrows.

¹¹But you, O man of God, flee these things. And follow after righteousness, godliness, faith, love, patience and meekness.

¹²Fight the good fight of faith. Lay hold on eternal life, to which you were also called and have confessed a good confession before many witnesses.

πάσης τιμῆς ἀξίους ἡγείσωσαν. ἵνα μὴ τὸ ὄνομα τοῦ θεοῦ
of all honour worthy let them esteem, that not the name of God
καὶ ἡ διδασκαλία βλασφημῇται. 2 οἱ δὲ πιστοὺς ἔχοντες
and the teaching be blasphemed. And they that believing have
δεσπότας, μὴ καταφρονεῖτωσαν, ὅτι ἀδελφοὶ εἰσιν· ἀλλὰ
masters, let them not despise [them], because brethren they are; but
μᾶλλον δουλεῖτωσαν, ὅτι πιστοὶ εἰσιν· καὶ ἀγα-
rather let them serve [them], because believing [ones] they are and be-
πητοὶ οἱ τῆς εὐεργεσίας ἀντιλαμβάνόμενοι. ταῦτα διδάσκει
loved who [the] good service are being helped by. These things teach
καὶ παρακάλει. 3 Εἴ τις ἑτεροδιδασκαλεῖ, καὶ ἡμὴ προσέρχεται¹
and exhort. If anyone teaches other doctrine, and draws not near
ὑγιαίνουσιν λόγοις τοῖς τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ, καὶ
sound to words, those of our Lord Jesus Christ, and
τῇ κατ' εὐσέβειαν διδασκαλίᾳ, 4 τετύφωται, μηδὲν
the according to, piety teaching, he is puffed up, nothing
ἐπιστάμενος, ἀλλὰ νοσῶν περὶ ζητήσεως καὶ λογομαχίας,
knowing, but sick about questions and disputes of words,
ἐξ ὧν γίνεται φθόνος, ἔρις, βλασφημία, ὑπόνοιαι, πονηρία,
out of which come envy, strife, evil speakings, suspicious, wicked,
5 παραδιатριβαί² διεφθαρμένων ἀνθρώπων τὸν νοῦν, καὶ
vain argumentations corrupted of men in mind, and
ἀπεστερημένων τῆς ἀληθείας, νομιζόντων πορισμὸν εἶναι τὴν
destitute of the truth, holding gain to be
εὐσέβειαν· ἀφίστασο ἀπὸ τῶν τοιούτων. 6 Ἔστιν δὲ πορισμὸς
piety; withdraw from such. But is gain
μέγας ἡ εὐσέβεια μετὰ αὐταρκείας. 7 οὐδὲν γὰρ εἰσηγάκαμεν
great piety with contentment. For nothing we brought
εἰς τὸν κόσμον, ὃ ἅλουν³ ὅτι οὐδὲ ἐξενεγκεῖν τι δύνα-
into the world, [it is] manifest that neither to carry out anything are we
μεθα⁴ 8 ἔχοντες δὲ διατροφὰς καὶ σκεπάσματα, τοῦτοις ἀρ-
able. But having sustenance and coverings, with these we shall
κεσθῆσόμεθα. 9 Οἱ δὲ βουλόμενοι πλουτεῖν, ἐμπίπτουσιν εἰς
be satisfied. But those desiring to be rich, fall into
πειρασμὸν καὶ παγίδα καὶ ἐπιθυμίας πολλὰς ἀνοήτους καὶ
temptation and a snare and desires many unwise and
βλαβερὰς, αἵτινες βυθίζουσιν τοὺς ἀνθρώπους εἰς ὀλεθρον
hurtful, which sink men into destruction
καὶ ἀπώλειαν. 10 ῥίζα γὰρ πάντων τῶν κακῶν ἐστὶν ἡ φιλ-
and perdition. For a root of all evils is the love
ἀργυρία· ἧς τινες ὀρεγόμενοι ἀπεπλανήθησαν ἀπὸ τῆς
of money; which some stretching after were seduced from the
πίστεως, καὶ ἑαυτοὺς περιέπειραν ὀδύναις πολλαῖς. 11 Σὺ
faith, and themselves pierced with sorrows many. Theos
δέ, ὦ ἄνθρωπε· τοῦ⁵ θεοῦ, ταῦτα φεύγε· διώκε δὲ δικαιο-
but, O man of God, these things flee, and pursue right-
σύνην, εὐσέβειαν, πίστιν, ἀγάπην, ὑπομονήν, ἡραπόνητα⁶
eousness, piety, faith, love, endurance, meekness,
12 ἀγωνίζου τὸν καλὸν ἀγῶνα τῆς πίστεως· ἐπιλαβοῦ τῆς
Combat the good combat of the faith. Lay hold
αἰωνίου ζωῆς, εἰς ἣν καί⁷ ἐκήλθης, καὶ ὡμολόγησας
of eternal life, to which also thou wast called, and didst confess
τὴν καλὴν ὁμολογίαν ἐνώπιον πολλῶν μαρτύρων. 13 Παρα-
the good confession before many witnesses. I

¹ μὴ προσέρχεται cleaves not to.

² διαπατριβαί constant quarrellings αὐτῶν.

³ — ἀφίστασο ἀπὸ τῶν τοιούτων LITTAW.

⁴ — ἅλουν (read ὅτι ἡ χάρις) LITTAW.

LITTAW.

⁵ πρᾶυπαθειαν meekness of spirit LITTAW; πρᾶυπαθίαν T.

⁶ — καὶ αὐτῶν.

γέλλω σοι¹ ἐνώπιον τοῦ² θεοῦ τοῦ ζωοποιούντος³ τὰ πάντα,
charge thee before God who quickens all things,
καὶ χριστοῦ Ἰησοῦ τοῦ μαρτυρήσαντος ἐπὶ Ποντίου Πι-
and Christ Jesus who witnessed before Pontius Pi-
λάτου⁴ τὴν καλὴν ὁμολογίαν, 14 τηρῆσαί σε τὴν ἐντολὴν
late the good confession, that thou keep the commandment
ἀσπιλον, ἀνεπίληπτον,⁵ μέχρι τῆς ἐπιφανείας τοῦ κυρίου
spotless, irreproachable, until the appearing of Lord
ἡμοῦ Ἰησοῦ χριστοῦ, 15 ἣν καιροῖς ἰδίους δείξει ὁ
our Jesus Christ; which in its own times shall shew the
μακάριος καὶ μόνος δυνάστης, ὁ βασιλεὺς τῶν βασιλευόν-
blessed and only Ruler, the King of those being kings
των καὶ κύριος τῶν κυριευόντων, 16 ὁ μόνος ἔχων ἀθα-
and Lord of those being lords; who alone has im-
νασίαν, φῶς οἰκῶν ἀπρόσβητον, ὃν εἶδεν οὐδεὶς
mortality, in light dwelling unapproachable, whom did see no one
ἀνθρώπων οὐδὲ εἶδεν δύναται, ᾧ τιμὴ καὶ κράτος
of men nor to see is able; to whom honour, and might
αἰώνιον. ἀμήν.
eternal. Amen.

17 Τοῖς πλουσίοις ἐν τῷ νῦν αἰῶνι παράγγελλε, μὴ
To the rich in the present age charge, not
ἐψηλοφρονεῖν,⁶ μὴδὲ ἡλπικεῖναι ἐπὶ πλούτου ἀδηλόγητι,
to be high-minded, nor to have hope in of riches [the] uncertainty;
ἀλλ' ἐν⁷ ἐφ' ἧς θεῶ⁸ τῷ ζῶντι, 17 τῷ παρέχοντι ἡμῖν⁹ πλου-
but in God the living, who gives us richly
σίως πάντα¹⁰ εἰς ἀπόλαυσιν¹¹ 18 ἀγαθοεργεῖν, πλουτεῖν ἐν
all things for enjoyment; to do good, to be rich in
ἐργοῖς καλοῖς, εὐμεταδότους εἶναι, κοινωνικοῦς, 19 ἀπο-
works good, liberal in distributing to be, ready to communicate, treas-
θησαυρίζοντας¹² ἑαυτοῖς θεμέλιον καλὸν εἰς τὸ μέλλον, ἵνα
sparing up for themselves a foundation good for the future, that
ἐπιλάβωσιν τῆς αἰωνίου¹³ ζωῆς.
they may lay hold of eternal life.

20 Ὁ Τιμόθεε, τὴν παρακαταθήκην¹⁴ φύλαξον,
O Timotheus, the deposit committed [to thee] keep,
ἐκτρέποντος τὰς βεβήλους κενωφωνίας, καὶ ἀντιθέσεις τῆς
avoiding profane, empty babblings, and oppositions
ψευδωνύμου γνώσεως¹⁵ 21 ἣν τινες ἐπαγγελλόμενοι, περὶ
of falsely-named knowledge, which some professing, in reference to
τὴν πίστιν ἠστόχησαν. Ἡ χάρις μετὰ σοῦ, ἀμήν.¹⁶
the faith missed the mark. Grace [be] with thee. Amen.

¹⁷ Πρὸς Τιμόθεον πρώτη ἐγράφη ἀπὸ Λαοδικείας, ἧτις
To Timothy first written from Laodicea, which
ἐστὶν μητρόπολις Φρυγίας τῆς Πακατιανῆς.¹⁸
is the chief city of Phrygia Pacatiana.

¹³ I charge you in the sight of God (who makes all things live,) and of Christ Jesus (who witnessed a good confession before Pontius Pilate.)

¹⁴ that you keep the commandment without spot and without blame until the appearing of our Lord Jesus Christ.

¹⁵ For He in His own times will show who is the blessed and only Ruler, the King of kings and Lord of lords —

¹⁶ who alone has the power not to die, living in light which is unapproachable, whom no one has seen or is able to see — to whom be honor and power everlasting. Amen.

¹⁷ To the rich in this world, warn against high-mindedness or hope in the uncertainty of riches, but let them hope in the living God who gives us richly all things to enjoy.

¹⁸ Urge them to do good, to be rich in good works, to be ready to give, ready to share in fellowship,

¹⁹ treasuring up for themselves a good foundation for the time to come, so that they may lay hold on everlasting life.

²⁰ O Timothy, keep that which is deposited with you, keeping away from unholy, empty babblings and the contrary teachings of falsely named science —

²¹ which some have professed, having missed the mark as to the faith. Grace be with you. Amen.

¹ — σοι (read [thee]) T. ² — τοῦ T. ³ ζωογονούντος preserves alive LITTA. ⁴ Πι-
λάτου T. ⁵ ἀνεπίληπτον LITTA. ⁶ ἐψηλά φρονεῖν to mind high things T. ⁷ ἐν LITTA.
⁸ — τῷ ζῶντι LITTA. ⁹ — τὰ L. ¹⁰ πάντα πλουσίως GLITTAW. ¹¹ ἵνα
(read of that which [is] truly life) GLITTAW. ¹² παραθήκην GLITTAW. ¹³ μὴδ' ὅμως
you LITTA. ¹⁴ — ἀμήν GLITTAW. ¹⁵ — the subscription GLTW; Πρὸς Τιμόθεον α TLA.

Ἡ ΠΡΟΣ ΤΙΜΟΘΕΟΝ, ΕΠΙΣΤΟΛΗ ΔΕΥΤΕΡΑ.
THE TO TIMOTHY EPISTLE SECOND

KING JAMES VERSION -
TWENTIETH CENTURY EDITION
CHAPTER I

¹Paul, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus,

²to Timothy, my beloved child: Grace, mercy and peace from God the Father and Christ Jesus our Lord.

³I am thankful to God (whom I serve with pure conscience from my forefathers) that without ceasing I remember you in my prayers night and day,

⁴greatly longing to see you, remembering your tears, that I may be filled with joy,

⁵calling to mind your genuine faith, which first was in your grandmother Lois, and in your mother Eunice. And I am persuaded that it is in you also.

⁶For which cause I remind you to stir up the gift of God, which is in you by the laying on of my hands.

⁷For God has not given us a spirit of fearfulness, but of power and of love and of a sound mind.

⁸So you should not be ashamed of the testimony of our Lord or of me, His prisoner. But suffer hardship along with the gospel according to the power of God,

⁹who saved us and called us with a holy calling, not according to our works, but according to His own purpose and grace, which was given to us in Christ Jesus before the world began,

¹⁰But now revealed by the appearing of our Saviour Jesus Christ, who truly made death of no effect and who brought life and immortality to light by the gospel,

ΠΑΥΛΟΣ ἀπόστολος ἡ Ἰησοῦ χριστοῦ διὰ θελήματος θεοῦ
Paul, apostle of Jesus Christ by [the] will of God
κατ' ἐπαγγελίαν ζωῆς τῆς ἐν χριστῷ Ἰησοῦ, ὁ Τι-
according to promise of life which [is] in Christ Jesus, to Ti-
μοθεῖν ἀγαπητῷ τέκνῳ χάρις, ελεος, εἰρήνη ἀπὸ θεοῦ
motheus [my] beloved child: Grace, mercy, peace from God [the]
πατρὸς καὶ χριστοῦ Ἰησοῦ τοῦ κυρίου ἡμῶν.
Father and Christ Jesus our Lord.

3 Χάριν ἔχω τῷ θεῷ, ᾧ λατρεύω ἀπὸ προγόνων ἐν
I am thankful to God, whom I serve from [my] forefathers ἐν
καθαρᾷ συνειδήσει, ὡς ἀδιάλειπτον ἔχω τὴν περὶ σοῦ μνηαίν
pure conscience, how unceasingly I have the 'ot 'thee 'remembrance
ἐν ταῖς δεήσεσίν μου νυκτός καὶ ἡμέρας, 4 ἐπιποθῶν σε
in my applications night and day, longing 'thee
ἰδεῖν, μεμνημένος σου τῶν δακρύων, ἵνα χαρὰς πληρωθῶ.
to 'see, remembering thy tears, that with joy I may be filled;

5 ὑπόμνησιν ἡλαμβάνων τῆς ἐν σοὶ ἀνυποκρίτου πίστεως,
remembrance 'taking of the 'in 'thee 'unfeigned 'faith,
ἣτις ἐνέσκηεν πρῶτον ἐν τῇ μάμμῃ σου Λωΐδι καὶ τῇ μητρὶ
which dwell first in thy grandmother Lois and in 'mother
σου Εὐνίκῃ, 6 πέπεισμαι δὲ ὅτι καὶ ἐν σοὶ. 6 Δι' ἣν αἰτίαν
thy Eunice, and I am persuaded that also in thee. For which cause

ἀναμνησκω σε ἀναζωπυρεῖν τὸ χάρισμα τοῦ θεοῦ, ὃ ἐστίν
I remind thee to kindle up the gift of God which is
ἐν σοὶ διὰ τῆς ἐπιθέσεως τῶν χειρῶν μου. 7 οὐ γὰρ ἔδωκεν
in thee by the laying on of my hands. For 'not 'gave

ἡμῖν ὁ θεὸς πνεῦμα δειλίας, ἀλλὰ δυνάμειος καὶ ἀγάπης
'us 'God a spirit of cowardice, but of power, and of love,
καὶ σωφρονισμοῦ. 8 μὴ οὖν ἐπαισχυνθῇς τὸ
and of wise discretion. 'Not 'therefore 'thou 'shouldest be ashamed of the

μαρτύριον τοῦ κυρίου ἡμῶν, μηδὲ ἐμὲ τὸν δέσμιον αὐτοῦ· ἀλλὰ
testimony of our Lord, nor me his prisoner; but
'συγκακοπάθησον' τῷ εὐαγγελίῳ κατὰ δύναμιν θεοῦ, 9 τοῦ
suffer evils along with the glad tidings according to 'power 'God's; who

σώσαντος ἡμᾶς καὶ καλέσαντος κλήσει ἁγία, οὐ κατὰ
saved us and called [us] with a 'calling 'holy, not according to
τὰ ἔργα ἡμῶν, ἀλλὰ κατ' ἰδίαν πρόθεσιν καὶ χάριν τὴν
our works, but according to his own purpose and grace, which

δοθεῖσαν ἡμῖν ἐν χριστῷ Ἰησοῦ πρὸ χρόνων αἰώνων,
[was] given us in Christ Jesus before the ages of time,
10 φανερωθεῖσαν δὲ νῦν διὰ τῆς ἐπιφανείας τοῦ σωτῆρος ἡμῶν
but made manifest now by the appearing of our Saviour

ἡ Ἰησοῦ χριστοῦ, καταργήσαντος μὲν τὸν θάνατον, φωτίσαν-
Jesus Christ, who annulled death, brought 'to
τος δὲ ζωὴν καὶ ἀφθαρσίαν διὰ τοῦ εὐαγγελίου, 11 εἰς ὃ
'light 'and life and incorruptibility by the glad tidings; to which

* + Παύλου τοῦ Ἀποστόλου of the Apostle Paul ε; + Παύλου α; Πρὸς Τιμόθεον β' 1. ΤΤΑ.ω. β χριστοῦ Ἰησοῦ ΤΤΑ.ω. c, νυκτός καὶ ἡμέρας (read night and day) longing β. c. LTr. d λαβὼν having taken LTr.α. e Εὐνίκῃ εἰ. ΤΤΑ.ω. f συν. τ. g κατὰ β. LTr. h χριστοῦ Ἰησοῦ LTr.α.

ἐτιθέην ἐγὼ κήρυξ καὶ ἀπόστολος καὶ διδάσκαλος
 "was appointed I a herald and apostle and teacher
 ἱθνῶν.¹ 12 δι' ἣν αἰτίαν καὶ ταῦτα πάσχω· ἀλλ' οὐκ
 of [the] nations. For which cause also these things I suffer; but not
 ἐπαισχύνομαι, οἶδα γὰρ ὃ πεπίστευκα, καὶ πέπεισμαι ὅτι
 "I am ashamed; for I know whom I have believed, and am persuaded that
 ἐναντὸς ἐστὶν τὴν παραθήκην μου φυλάξαι εἰς ἡμέραν
 able he is the deposit committed [to him] of me to keep for that

τὴν ἡμέραν. 13 ὑποτύπωσιν ἔχει ὑγιαίνοντων λόγων, ὧν
 day. "A delineation have of sound words, which [words]
 παρ' ἐμοῦ ἤκουσας, ἐν πίστει καὶ ἀγάπῃ τῇ ἐν χριστῷ
 from me thou didst hear, in faith and love which [are] in Christ

Ἰησοῦ. 14 τὴν καλὴν ὑπαρακαταθήκην² φυλάξον διὰ
 Jesus. The good deposit committed [to thee] keep by [the]
 πνεύματος ἁγίου τοῦ ἐνοικοῦντος ἐν ἡμῖν. 15 Οἶδας τοῦτο,
 "Spirit Holy which dwells in us. Thou knowest this,

ὅτι ἀπεστράφησάν με πάντες οἱ ἐν τῇ Ἀσίᾳ, ὧν ἐστὶν
 that turned away from me all who [are] in Asia, of whom is

Ἡφύγελος³ καὶ Ἑρμωγένης.⁴ 16 Δψή⁵ ἔλεος ὁ κύριος τῷ
 Phygellus and Hermogenes. May grant mercy the Lord to the

Ὀνείσφορον⁶ οἴκῳ⁷ ὅτι πολλάκις με ἀνέψυξεν, καὶ τὴν
 "Of Onesiphorus house, because oft me he refreshed, and

ἀλυσίν μου οὐκ ἐπηρεχύνθη.⁸ 17 ἀλλὰ γενόμενος ἐν Ῥώμῃ,
 my chain was not ashamed of; but having been in Rome,

σπουδαίωτερον⁹ ἐζητήσιν με καὶ εὑρεν.¹⁰ 18 ὅψῃ αὐτῷ
 more diligently he sought out me and found [me]— may grant to him

ὁ κύριος εὐρεῖν ἔλεος παρὰ κυρίου ἐν ἡμέρᾳ¹¹ τῇ
 the Lord to find mercy from [the] Lord in that day— and

ὅσα ἐν Ἐφέσῳ διηκόνησεν βέλτιον σὺ γινώσκεις.
 how much in Ephesus he served better [than] I need say thou knowest.

2 Σὺ οὖν, τέκνον μου, ἐνδυναμοῦ ἐν τῇ χάριτι τῇ
 Thou therefore, my child, be strong in the grace which [is]

ἐν χριστῷ Ἰησοῦ.² 2 καὶ ἃ ἤκουσας παρ' ἐμοῦ
 in Christ Jesus. And the things which thou didst hear of me

διὰ πολλῶν μαρτύρων, ταῦτα παράθου πιστοῖς ἀνθρώποις,
 with many witnesses, these commit to faithful men,

οἵτινες ἱκανοὶ ἐσονται καὶ ἑτέρους διδάξαι. 3 οὐδ' οὖν
 such as competent shall be also others to teach. Thou therefore

κακοπάθησον³ ὡς καλὸς στρατιώτης⁴ Ἰησοῦ χριστοῦ.⁵ 4 οὐδεὶς
 suffer hardship as good a soldier of Jesus Christ. No one

στρατευόμενος ἐμπλέκεται ταῖς τοῦ βίου⁶ πραγματείαις,⁷
 serving as a soldier entangles himself with the of life affairs,

ἵνα τῷ στρατολογήσαντι ἀρέσῃ. 5 ἐὰν δὲ καὶ ἀλόῃ
 that him who enrolled him as a soldier he may please. And if also contend

τῆς, οὐ στεφανοῦται ἐὰν μὴ νομίμως⁸ ἀ-
 [in the] games anyone, he is not crowned unless lawfully he shall

θλήσῃ. 6 τὸν κοπιῶντα γεωργὸν δεῖ πρῶτον τῶν
 have contended. The labour husbandman must before of the

καρπῶν μεταλαμβάνειν.
 fruits partaking.

7 Νόει⁹ ἃ λέγω· ὁ δὲ γὰρ σοὶ ὁ κύριος σύνεστιν
 Consider the things I say, may give for thee the Lord understanding

¹¹ to which I was appointed a preacher and an apostle and a teacher of the Gentiles.

¹² For which cause I also suffer these things. But I am not ashamed, for I know whom I have believed and am persuaded that He is able to keep that which I have committed to Him against that Day.

¹³ Hold the pattern of sound words which you have heard from me, in faith and love which are in Christ Jesus.

¹⁴ That good trust given to you, keep by the Holy Spirit who dwells in us.

¹⁵ This you know, that all those who are in Asia have turned away from me — of which kind is Phygellus and Her-mo-genes.

¹⁶ May the Lord grant mercy to the house of O-nes-i-phor-us, because he often refreshed me and because he was not ashamed of my chain.

¹⁷ But when he was in Rome, he earnestly looked for me and found me.

¹⁸ May the Lord grant to him to find mercy from the Lord in that Day. And how much he helped in Ephesus you know best.

CHAPTER 2

¹ Therefore, my son, you must be strong in the grace which is in Christ Jesus.

² And the things which you heard from me, with many witnesses, entrust these things to faithful men, ones that will be able to teach others too.

³ Then, suffer hardship as a good soldier of Jesus Christ.

⁴ No one who is serving as a soldier tangles himself up with the affairs of this life, that he may please him who made him a soldier.

⁵ And even if one contests in the games, he is not crowned unless he has contested according to the rules.

⁶ The farmer must work before sharing in the fruits.

⁷ Consider what I say, for the Lord may give you understanding in all things.

¹ — ἱθῶν τ. ² παραθήκην OLITAW. ³ Ἡφύγελος Phygellus LITAW. ⁴ Ἑρμωγένης Hermogenes τ. ⁵ ἐπαισχύνῃ LITAW. ⁶ σπουδαίωσιν diligently LITAW. ⁷ συγκολλησάντων (συνη-τ) suffer hardship with [me] LITAW. ⁸ χριστοῦ Ἰησοῦ LITAW. ⁹ πραγματείαις τ. ἰδὲ what LITAW. ¹⁰ δώσει will give LITAW.

⁸Remember Jesus Christ, who was raised from among the dead, of the seed of David, according to my gospel,

⁹in which I suffer hardship like an evildoer, even to chains. But the word of God is not chained.

¹⁰Because of this I endure all things for the sake of the elect, so that they may also obtain the salvation which is in Christ Jesus, with everlasting glory.

¹¹This is a faithful saying, for if we died together with Him, we also shall live with Him.

¹²If we endure, we shall also reign with Him. If we deny Him, He will also deny us.

¹³If we are unfaithful, He remains faithful, for He cannot deny Himself.

¹⁴Remind them of these things, testifying strongly before the Lord: Do not argue about words to no profit, to the subversion of the ones who hear,

¹⁵study to show yourself approved to God, a workman that does not need to be ashamed, rightly dividing the word of truth.

¹⁶But keep away from unholy, empty babblings, for they will go forward to more ungodliness,

¹⁷and their word will feed on them like stinking, rotting flesh — of whom is Hy-men-us and Phi-le-tus,

¹⁸who missed the mark as to the truth, saying that the resurrection has already taken place (and are overthrowing the faith of some).

¹⁹But the foundation of God stands sure, having this seal: "The Lord knows those that are His," and, "Let everyone who names the name of Christ depart from unrighteousness."

²⁰But in a great house there are not only vessels of gold and silver, but wooden and earthen vessels too. And some are to honor, others to dishonor.

²¹So if one has purged himself from these, he shall be a vessel to honor, being set apart

ἐν πᾶσιν. 8 Μνημόνευε Ἰησοῦν χριστὸν ἠγερμένον ἐκ

in all things. Remember Jesus Christ raised from among

νεκρῶν, ἐκ σπέρματος Ἰαβὶδ,^a κατὰ τὸ εὐαγγέλιόν

[the] dead, of [the] seed of David, according to 'glad tidings

μου· ὃ ἐν ᾧ^b κακοπαθῶ μέχρι δεσμῶν ὡς κακοῦργος· ἅλλ'^c

my, in which I suffer hardship unto bonds as an evil doer: but

ὁ λόγος τοῦ θεοῦ οὐ δέδεταί.^d 10 διὰ τοῦτο πάντα ὑπο-

the word of God is not bound. Because of this all things I en-

μένω διὰ τοὺς ἐκλεκτούς, ἵνα καὶ αὐτοὶ σωτηρίας τύ-

sure for sake of the elect, that also they [the] salvation may

χωσιν τῆς ἐν χριστῷ Ἰησοῦ μετὰ δόξης αἰωνίου. 11 πιστὸς

obtain which [is] in Christ Jesus with 'glory 'eternal. Faithful

ὁ λόγος· εἰ γὰρ συναπεθάνομεν, καὶ ^eσυζήσομεν^f

[is] the word; for if we died together with [him], also we shall live together;

12 εἰ ὑπομένομεν, καὶ ^gσυνμβασιλεύσομεν^h· εἰ ἄρνούμεθα,ⁱ

if we endure, also we shall reign together; if we deny^j

ἑαυτοὺς ἀρνήσεται ἡμᾶς· 13 εἰ ἀπιστοῦμεν, ἐκείνος

[him], he also will deny us; if we are unfaithful, he

πιστὸς μένει· ἀρνήσασθαι^k ἑαυτὸν οὐ δύναται.

faithful abides; to deny himself he is not able.

14 Ταῦτα ὑπομίνηςκε, διαμαρτυρόμενος ἐνώπιον

"These things put in remembrance of, testifying earnestly before

τοῦ κυρίου^l· μὴ λογομαχεῖν^m· εἰςⁿ οὐδὲν χρησίμου, ἐπὶ

the Lord not to dispute about words for nothing profitable, to

καταστροφῇ τῶν ἀκουόντων. 15 σπουδάσον σεαυτὸν

subversion of those who hear. Be diligent thyself

δόκιμον παραστήσαι τῷ θεῷ, ἐργάτην ἀνεπαίσχυντον, ὁρθο-

approved to God, a workman not ashamed, straight-

ποοῦντα τὸν λόγον τῆς ἀληθείας· 16 τὰς δὲ βεβίλους κενο-

ly cutting the word of truth; but profane empty

φωνίας περιίτασο· ἐπὶ πλείον γὰρ προκόψουσιν ἀσεβείας,

babblings stand aloof from, to more for they will advance of ungodliness,

17 καὶ ὁ λόγος αὐτῶν ὡς γάγγραινα νομὴν ἔξει· ὣν ἐστὶν

and their word as a gangrene pasture will have; of whom is

Ἑμείσιος καὶ Φιλητός, 18 οἵτινες περὶ τὴν ἀλήθειαν

Hymenaeus and Philletus; who concerning the truth

ἡσυχίασαν, λέγοντες ἅτιν' ἀνάστασιν ἤδη γεγονέναι.

^a Δαυὶδ LITTA; Δαυὶδ GW. ^b ἅλλ' LITTAW. ^c σὺν. LITTA. ^d σὺν. T. ^e ἀρνούμεθα we shall deny LITTA. ^f + γὰρ for (to deny) LITTAW. ^g τοῦ θεοῦ God TT. ^h μὴ λογομαχεῖ Dispute thou not about words L. ⁱ εἰ LITTA. ^j — τὴν (read [the]) τῆς L. ^k μὴν τοι TT. ^l κυρίου of [the] Lord GLITTAW.

ἵσταί σκεῖος εἰς τιμὴν, ἡγιασμένον, *καὶ εὐχρηστον
he shall be a vessel to honour, having been sanctified, and serviceable
τῷ δεσπότη, εἰς πᾶν ἔργον ἀγαθὸν ἡτοιασμένον.
to the master, for every work good having been prepared.

22 τὰς δὲ νεωτερίκας ἐπιθυμίας φεύγε· διώκε δὲ δικαιοσύνην,
But youthful lusts flee, and pursue righteousness,

πίστιν, ἀγάπην, εἰρήνην μετὰ ὧν ἐπικαλουμένων τὸν
faith, love, peace with those that call on the
κύριον ἐκ καθαρᾶς καρδίας. 23 τὰς δὲ μωράς καὶ ἀπει-
Lord out of pure a heart. But foolish and undis-

δεύτους ζητήσεις παραιτοῦ, εἰδὼς ὅτι γεννώσιν μάχας·
ciplined questionings refuse, knowing that they beget contentions.

24 δοῦλον δὲ κυρίου οὐ δεῖ μάχεσθαι, ἄλλ' ἥπιον
And a bondman of [the] Lord it behoves not to contend, but gentle

εἶναι πρὸς πάντας, διδασκικόν, ἀνεξίκακον, 25 ἐν ᾧ πρᾶτῃτι
be towards all; apt to teach; forbearing; in meekness

παιδεύοντα τοὺς ἀντιδιατιθεμένους, μήποτε ἰδοῦν αὐτοῖς
disciplining those that oppose, if perhaps may give them

ὁ θεὸς μετάνοιαν εἰς ἐπίγνωσιν ἀληθείας, 26 καὶ ἀνα-
God repentance to acknowledgement of [the] truth, and they may

νῆψουσιν ἐκ τῆς τοῦ διαβόλου γαῖδος, ἔξωγρημένοι ὑπὸ
awake up out of the of the devil's snare, having been taken by

αὐτοῦ εἰς τὸ ἐκείνου θέλημα.
him for his will.

3 Τοῦτο δὲ γίνωσκε, ὅτι ἐν ἰσχύταις ἡμέραις ἐνστή-
But this know thou, that in [the] last days will be

σονται καιροὶ χαλεποί. 2 ἔσονται γὰρ οἱ ἄνθρωποι φιλαυτοί,
present times difficult; for will be men lovers of self,

φιλάργυροι, ἀλαζόνες, υπερήφανοι, βλάσφημοι, γονεῖσιν
lovers of money, vaunting, proud, evil speakers, to parents

ἀπειθεῖς, ἀχάριστοι, ἀνόσιοι, 3 ἄστοργοι, ἄσπονδοι
disobedient, unthankful, unholy, without natural affection, implacable,

εἰς βόλοι, ἀκρατεῖς, ἀνήμεροι, ἀφιλάγαθοι, 4 προδύται,
slanders, incontinent, savage, not lovers of good, betrayers,

προτετεῖς, τετυφωμένοι, φιλήδονοι μᾶλλον ἢ φιλόθεοι,
headlong, puffed up, lovers of pleasure rather than lovers of God;

5 ἔχοντες μῶρφωσιν εὐσεβείας, τὴν δὲ δύναμιν αὐτῆς ἠρῶν-
having a form of piety, but the power of it deny-

μένοι. καὶ τούτους ἀποτρίβου. 6 ἐκ τούτων γὰρ εἰσιν οἱ
men and these turn away from. For of these are those who

ἐνδύνοντες εἰς τὰς οἰκίας καὶ αἰχμαλωτεύοντες τὰς γυναῖκας
[are] entering into houses and leading captive silly women

σεσωρευμένα ἁμαρτίαις, ἀγόμενα ἐπιθυμίαις ποικίλαις, 7 πᾶν
laden with sins, led away by lusts various, all

τοτε μαρβάνοντα καὶ μηδὲποτε εἰς ἐπίγνωσιν ἀληθείας
ways learning and never to [the] knowledge of [the] truth

ἰλθεῖν δυνάμενοι. 8 ὁ ν. πρόπον δὲ Ἰαννῆς καὶ Ἰαμβρίας ἀντί-
to come able. Now in the way Janne and Jambres with-

στησαν Μωϋσῇ, οὕτως καὶ οὗτοι ἀνθίστανται τῇ ἀληθείᾳ,
stood Moses, thus also these withstand the truth,

ἄνθρωποι κατεφθαρμένοι τὸν νοῦν, ἀδόκιμοι περὶ
men utterly corrupted in mind, found worthless as regards

τὴν πίστιν. 9 ἄλλ' οὐ προκόψουσιν ἐπὶ πλείον· ἡ γὰρ ἀνοία
the faith. But they shall not advance farther, for folly

and made useful to the Master, being prepared for every good work.

22 But flee youthful lusts and pursue after righteousness, faith, love and peace with the ones who call on the Lord with a pure heart.

23 But stay away from foolish and ignorant arguments, knowing that they cause quarrels — and it is not right for a servant of the Lord to quarrel, but to be gentle towards all,

quick to teach, patient —

25 in meekness teaching those who set themselves against themselves — perhaps God may give them repentance so as to have a full knowledge of the truth,

26 and then they may wake up out of the snare of the devil, those who have been taken captive by him, to do his will.

CHAPTER 3

1 But you know this, that in the last days dangerous times will come.

2 For men will be lovers of themselves, lovers of money, braggarts, proud, blasphemers, not obeying parents, unthankful, unholy,

3 without natural feeling, refusing to yield, false accusers, without self-control, savage, not lovers of good,

4 traitors, reckless, puffed up — lovers of pleasure rather than lovers of God,

5 having a form of godliness, but denying the power of it — but turn away from these!

6 For of these are the ones who creep into houses and lead away silly women loaded with sins, led on by different kinds of lusts —

7 always learning and never able to come to the knowledge of the truth.

8 Now as Jan-nes and Jam-bres opposed Moses, so also these resist the truth, being men completely rotten in mind, worthless as to the faith.

9 But they shall not go any further, for

ε — καὶ LITTA. b + πάντων all L. i ἀλλὰ LITTA. h πρᾶτῃτι LITTAW. i δ' ὅτι LITTAW.
γίνωσκε κινῶν, j c. αἰχμαλωτίζοντες GLITTAW.

their foolishness shall be very clear to all, just as theirs also was.

¹⁰ But you have closely studied my teaching, way of life, purpose, faith, long-suffering, love, patience,

¹¹ persecutions and sufferings — which happened to me in Antioch, in I-co-ni-um, in Lystra. And you know what kind of persecutions I endured, and that the Lord delivered me out of them all.

¹² And indeed all who desire to live godly in Christ Jesus will be persecuted.

¹³ But evil men and pretenders shall go on to worse, leading astray and being led astray.

¹⁴ But you keep on in the things you have learned and of which you have been made sure, knowing from whom you have learned.

¹⁵ And also that from a babe you have known the Holy Scriptures, which is able to make you wise to salvation, through faith which is in Christ Jesus.

¹⁶ All Scripture is God-breathed and profitable for teaching, for reproof, for correction, for instruction in righteousness,

¹⁷ so that the man of God may be perfect, fully fitted to all good works.

CHAPTER 4

¹ I then call on you in the sight of God and the Lord Jesus Christ (who shall judge the living and the dead at His appearing and His kingdom)

² to preach the word — be urgent in season and out of season — convict, correct, and encourage with all patience and teaching.

³ For the time will come when they will not endure sound doctrine, but they will heap up to themselves teachers who tickle the ear according to their own lusts.

⁴ And they will turn away their ear from

αὐτῶν ἐκδηλὸς ἔσται πᾶσιν, ὥς καὶ ἡ ἱκεῖνων ἐγένετο.

their fully manifest shall be to all, as also that of those became.

¹⁰ σὺ δὲ ὁ παρηκολούθηκάς μου τῇ διδασκαλίᾳ, τῇ ἀγωγῇ,

But thou hast closely followed my teaching, conduct,

τῇ προθέσει, τῇ πίστει, τῇ μακροθυμίᾳ, τῇ ἀγάπῃ, τῇ ὑπομονῇ,

purpose, faith, patience, love, endurance,

¹¹ τοῖς διωγμοῖς, τοῖς παθήμασιν, ὅλα μοι ἐγένετο ἐν Ἀν-

persecutions, sufferings: such as to me happened in An-

τιοχείᾳ, ἐν Ἰκονίῳ, ἐν Λύστροις· οἷους διωγμούς ὑπ-

tiach, in Iconium, in Lystra; what manner of persecutions I en-

ἤνεγκα, καὶ ἐκ πάντων με ἐβύρυστο· ὁ κύριος. ¹² καὶ

dured; and out of all me delivered the Lord. And

πάντες δὲ οἱ θέλοντες εὐσεβεῖν ζῆν ἐν χριστῷ Ἰησοῦ

all indeed who wish piously to live in Christ Jesus

διωχθήσονται· ¹³ πονηροὶ δὲ ἄνθρωποι καὶ ῥήγες προ-

will be persecuted. But wicked men and impostors shall

κόψουσιν ἐπὶ τὸ χεῖρον, πλανῶντες καὶ πλανώμενοι. ¹⁴ σὺ δὲ

advance to worse, misleading and being misled. But thou

μένει ἐν οἷς ἔμαθες καὶ ἐπιστάθης, εἰδὼς παρὰ

abide in the things thou didst learn, and wast assured of, having known from

τὸν ἱερέα· ¹⁵ καὶ ὅτι ἀπὸ βρέφους τὰς ἱερὰς

whom thou didst learn [them]; and that from a babe the sacred

γράμματα οἶδας, τὰ δυνάμενά σε σοφίσει εἰς

letters thou hast known, which [are] able thee to make wise to

σωτηρίαν, διὰ πίστεως τῆς ἐν χριστῷ Ἰησοῦ. ¹⁶ πᾶσα

salvation, through faith which [is] in Christ Jesus. Every

γραφή θεόπνευστος καὶ ὠφέλιμος πρὸς διδασκαλίαν, πρὸς

scripture [is] God-inspired and profitable for teaching, for

ἐλέγχον, πρὸς ἐπιτιμήσασιν, πρὸς παιδείαν τὴν ἐν

conviction, for correction, for discipline which [is] in

δικαιοσύνην· ¹⁷ ἵνα ἄριστος ᾖ ὁ τοῦ θεοῦ ἄνθρωπος, πρὸς

righteousness; that complete may be the of God man, to

πᾶν ἔργον ἀγαθὸν ἐξηρητισμένος.

every work good fully fitted.

⁴ Διαμαρτύρομαι ὅσον ἐγὼ ἐνώπιον τοῦ θεοῦ καὶ τοῦ

Earnestly testify therefore I before God and the

κυρίου Ἰησοῦ χριστοῦ, τοῦ μέλλοντος κρίνειν ζῶντας καὶ

Lord Jesus Christ, who is about to judge living and

νεκρούς· ² κατὰ τὴν ἐπιφάνειαν αὐτοῦ καὶ τὴν βασιλείαν

dead according to his appearing and kingdom

αὐτοῦ, ² κήρυξον τὸν λόγον, ἐπίστηθι εὐκαίρως ἀκαίρως,

his, proclaim the word; be urgent in season, out of season,

ἐλέγχον, ἐπιτιμήσον, παρακάλεσον, ἐν πάσῃ μακροθυμίᾳ

convict, rebuke, encourage, with all patience

καὶ διδασχῇ. ³ ἔσται γὰρ καιρὸς ὅτε τῆς ὑγιαίνουσας δι-

and teaching. For there will be a time when sound teach-

δασκαλίας οὐκ ἀνέχονται, ἀλλὰ κατὰ τὰς ἐπιθυμίας

ing they will not bear; but according to desires

τὰς ἰδίαν· ἑαυτοὺς ἐπισωρεύουσιν διδασκάλους, κηθό-

their own to themselves will heap up teachers,

μενοὶ τὴν ἀκοήν· ⁴ καὶ ἀπὸ μὲν τῆς ἀληθείας τὴν ἀκοήν ἀπο-

having an itching ear; and from the truth the ear they will

ο παρηκολούθησάς didst closely follow LITTA.
τίνων what [persons] LITTA.
— σὺν ᾧ OLITAW.
— τοῦ κυρίου OLITAW.
— τὰς ἐπιθυμίας OLITAW.
— τὸν λόγον OLITAW.
— ἐπίστηθι OLITAW.
— ἐλέγχον OLITAW.
— ἐπιτιμήσον OLITAW.
— παρακάλεσον OLITAW.
— ἐν πάσῃ OLITAW.
— μακροθυμίᾳ OLITAW.
— διδασχῇ OLITAW.
— οὐκ ἀνέχονται OLITAW.
— ἀλλὰ κατὰ OLITAW.
— τὰς ἐπιθυμίας OLITAW.
— ἐαυτοὺς OLITAW.
— ἐπισωρεύουσιν OLITAW.
— διδασκάλους OLITAW.
— κηθό- OLITAW.
— μενοὶ OLITAW.
— τὴν ἀκοήν OLITAW.
— ἀπὸ μὲν OLITAW.
— τῆς ἀληθείας OLITAW.
— τὴν ἀκοήν OLITAW.
— ἀπο- OLITAW.

ἐβύρυστο LITTA.
ἐλεγμὸν LITTA.
χριστοῦ Ἰησοῦ LITTA.
ἰδίας ἐπιθυμίας OLITAW.
καὶ

στρέψουσιν, ἐπὶ δὲ τοὺς μύθους ἐκτραπήσονται. 5 σὺ δὲ
turn away, and to fables will be turned aside. But thou,
νήφε ἐν πᾶσιν, κακοπάθησον, ἔργον ποίησον εὐαγ-
be sober in all things, suffer hardships, [the] work do of an
γελιστοῦ, τὴν διακονίαν σου πληροφόρησον. 6 Ἐγὼ γάρ ἤδη
evangelist, thy service fully carry out. For I already
σπένδομαι, καὶ ὁ καιρὸς τῆς ἐμῆς ἀναλύσεως¹ ἐφ-
am being poured out, and the time of my release is
έστηκεν. 7 τὸν ἀγῶνα τὸν καλὸν² ἠγωνίσμαι, τὸν δρόμον
come. Thou combat good I have combated, the course
τετέλεκα, τὴν πίστιν τετήρηκα. 8 λοιπὸν ἀπόκειται μοι
I have finished, the faith I have kept. Henceforth is laid up for me
ὁ τῆς δικαιοσύνης στέφανος, ὃν ἀποδώσει μοι ὁ κύριος
the of righteousness crown, which will render to me the Lord
ἐν ἐκείνῃ τῇ ἡμέρᾳ, ὁ δίκαιος κριτὴς οὐ μόνον δὲ ἐμοί,
in that day the righteous judge, and not only to me,
ἀλλὰ καὶ πᾶσιν τοῖς ἡγαπηκόσιν τὴν ἐπιφάνειαν αὐτοῦ.
but also to all who love his appearing.

9 Σπουδάσον ἰλθεῖν πρὸς με ταχέως. 10 Δημᾶς γάρ με
Be diligent to come to me quickly; for Demas me
ἠγκατέλιπεν, ἀγαπήσας τὸν νῦν αἰῶνα, καὶ ἱπορεύθη εἰς
took, having loved the present age, and is gone to
Θεσσαλονίκη³. Κρήσκης εἰς Γαλατίαν, Τίτος εἰς Δαλματίαν⁴.
Thessalonica; Crescens to Galatia, Titus to Dalmatia.
11 Λουκᾶ ἐστὶν μόνος μετ' ἐμοῦ. Μάρκον ἀναλαβὼν ἄγε
Luke is alone with me. Mark having taken bring
μετὰ σεαυτοῦ ἐστίν γάρ μοι εὐχρηστος εἰς διακονίαν. 12 Τυ-
with thyself, for he is to me useful for service. 13 Τὸν
χικὸν δὲ ἀπέστειλα εἰς Ἐφεσον. 13 Τὸν φαιλόην⁵ δὲ
cloak but I sent to Ephesus. The cloak which
ἀπέλιπον ἐν Τρωάδι⁶ παρὰ Κάρπῳ, ἐρχόμενος φέρε, καὶ τὰ
I left in Troas with Carpus, [when] coming bring, and the
βιβλία, μάλιστα τὰς μεμβράνας. 14 Ἀλέξανδρος ὁ χαλκεὺς
books, especially the parchments. Alexander the smith
πολλὰ μοι κακὰ ἐνεδείξατο. Ἄποδῶ⁷ αὐτῷ ὁ
many against me evil things did. May render to him the
κύριος κατὰ τὰ ἔργα αὐτοῦ. 15 ὃν καὶ σὺ φυλάσσου,
Lord according to his works. Whom also thou be ware of,
λίαν γάρ ἀνθέστηκεν τοῖς ἡμετέροις λόγοις. 16 Ἐν τῇ
for exceedingly he has withstood our words. In
πρώτῃ μου ἀπολογία οὐδεὶς μοι συμπαρεγένετο, ἀλλὰ πάντες
my first defence no one me stood with, but all
με ἠγκατέλιπον. μὴ αὐτοῖς λογισθῇ. 17 ὁ δὲ κύριός
me took. Not to them may it be reckoned. But the Lord
μοι παρίστη, καὶ ἐνεδυναμώσεν με, ἵνα δι' ἐμοῦ τὸ κή-
me stood by, and strengthened me, that through me the pro-
ρυγμα πληροφωρηθῇ, καὶ ἀκούσῃ πάντα τὰ ἔθνη⁸ καὶ
clamation might be fully made, and should hear all the nations; and
ἐξ ἐμῶσθ⁹ ἐκ στόματος λέοντος. 18 καὶ ῥύσεται με
I was delivered out of [the] mouth lion's. And will deliver me
ὁ κύριος ἀπὸ παντὸς ἔργου πονηροῦ, καὶ σώσει εἰς τὴν
the Lord from every wicked, and will preserve [me] for

the truth and will be turned aside to fairy tales.

⁵ But be clear-minded in all things, suffer hardships, do the work of an evangelist and fully carry out your ministry.

⁶ For I already am being poured out, and the time of my release is here.

⁷ I have fought a good fight. I have finished the course. I have kept the faith.

⁸ Now the crown of righteousness is laid up for me, which the Lord, the righteous Judge, will give me in that Day – and not only to me, but also to all who love His appearing.

⁹ Try to come to me quickly.

¹⁰ For Demas has deserted me, having loved this present world. And he has gone back to Thessa-lo-ni-ca. Crescens has gone to Galatia and Titus to Dalmatia.

¹¹ Only Luke is with me. Take Mark and bring him with you, for he is useful to me for the ministry.

¹² But I sent Ty-chi-cus to Ephesus.

¹³ When you come, bring the cloak I left in Troas with Carpus, and the books, especially the parchments.

¹⁴ Alexander the coppersmith did many evil things against me. May the Lord give to him according to his works.

¹⁵ You also beware, for he has greatly resisted our words.

¹⁶ In my first defense no one stood with me, but everyone left me. May it not be charged to them.

¹⁷ But the Lord stood by me and strengthened me, so that through me the preaching might be fully known, and so that all the Gentiles should hear – and I was delivered out of the mouth of the lion.

¹⁸ And the Lord will deliver me from every evil work, and will keep me for His heavenly

¹ ἀναλύσεως μου LITV.

² καλὸν ἀγῶνα LITV.

³ Γαλατίαν Gallia T.

⁴ Δαλματίαν I.

u φαιλόην EULITTAW.

⁵ Τρωάδι LT.

⁶ ἀποδώσει shall render LITTAW.

⁷ ἀντίστη

he withstood LITTAW.

συν- A; παρεγένετο stood by LITV.

⁸ ἀκούσῃ LITTAW.

⁹ ἐξ ἐμῶσθ LITTA.

ο.— καὶ LITTA.

kingdom — to whom be glory forever and ever. Amen.

¹⁹Greet Priscilla and Aquila and the house of O-nes-i-phor-us.

²⁰Erastus stayed in Corinth, but I left Troph-i-mus sick in Miletus.

²¹Try to come before winter. Eu-bu-lus greets you, and Pudens, and Linus, and Claudia and all the brothers.

²²The Lord Jesus Christ be with your spirit. Grace be with you. Amen.

βασιλείαν αὐτοῦ τὴν ἐπουράνιον· ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.

19 Ἀσπασαί Πρίσκαν καὶ Ἀκύλαν, καὶ τὸν Ὀνησιφόρον οἶκον. 20 Ἐραστός ἐμείνεν ἐν Κορίνθῳ· Τρόφιμον δὲ ἀπέλειπον ἐν Μιλήτῳ ἀσθενούντα. 21 Σπουδάσον πρὸ χειμῶνος ἐλθεῖν ἐν Μιλήτῳ σὺν τοῖς ἀδελφοῖς πάντες. 22 Ὁ κύριος Ἰησοῦς καὶ ἡ χάρις μετὰ τοῦ πνεύματος σου. ἡ χάρις μετὰ ὑμῶν. ἀμήν.

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KING JAMES VERSION — TWENTIETH CENTURY EDITION CHAPTER I

Ἡ ΠΡΟΣ ΤΙΤΟΝ ΕΠΙΣΤΟΛΗ ΠΑΥΛΟΥ.¹

¹Paul, a servant of God and an apostle of Jesus Christ, according to the faith of God's elect and the full knowledge of the truth which is according to godliness —

²in the hope of eternal life, which the God who cannot lie promised before the world began,

³(but it is revealed in its own time in the preaching of His word, with which I was entrusted according to the commandment of our Saviour God,)

⁴to Titus, my true child according to our common faith: Grace, mercy and peace from God our Father and the Lord Jesus Christ, our Savior.

⁵For this cause I left you in Crete, so that

ΠΑΥΛΟΣ δούλος θεοῦ, ἀπόστολος δι' Ἰησοῦ χριστοῦ κατὰ

Paul bondman of God, ἀπόστολος δι' Ἰησοῦ χριστοῦ κατὰ

πίστιν ἐκλεκτῶν θεοῦ καὶ ἐπίγνωσιν ἀληθείας τῆς

[the] faith "elect of God's and knowledge of [the] truth which [is]

κατ' εὐσέβειαν, ² ἐπ' ἐλπίδι ζωῆς αἰωνίου, ἣν ἐπηγά-

according to piety; In [the] hope of life eternal, which "pro-

γέλατο ὁ ἀψευδὴς θεὸς πρὸ χρόνων αἰώνων, ³ ἐ-

mised "the who "cannot "lie "God before the ages of time,

φανερώσων δὲ καιροῖς ἰδίους τὸν λόγον αὐτοῦ, ἐν κηρύγματι

but manifested in its own seasons "his word In [the] proclamation

ὃ ἐπιστεύθην ἐγὼ κατ' ἐπιταγὴν τοῦ σωτῆρος

which "was "entrusted "with I according to [the] commandment of "Saviour

ἡμῶν θεοῦ, ⁴ Τίτῳ γνησίῳ τέκνῳ κατὰ κοινὴν

"our God; to Titus [my] true "child according to [our] common

πίστιν, χάρις, ⁵ ἐλεος, ⁶ εἰρήνη ἀπὸ θεοῦ πατρὸς, καὶ

faith: Grace, mercy peace. from God [the] Father, and [the]

κυρίου Ἰησοῦ χριστοῦ τοῦ σωτῆρος ἡμῶν

Lord Jesus Christ our Saviour

⁵ Τοῦτου χάριν ἔκατέλιπόν σε ἐν Κρήτῃ, ἵνα τὰ λείποντα

For this cause I left thee in Crete, that the things lacking

¹ Δίνοος ΕΠΩ. ² — Ἰησοῦς ΤΙΤΑ. ³ — χριστὸς ΕΠΤΑ. ⁴ — ἀμὴν ΟΛΤΙΤΑ. ⁵ — the subscription ΟΛΤΩ; Πρὸς Τιμόθεον β' (— β' Α) ΤΙΤΑ. ⁶ + τοῦ Ἀποστόλου the apostle Ε; Πρὸς Τίτον ΕΠΤΑ. ⁷ καὶ and ΤΙΤΑ. ⁸ Χριστοῦ Ἰησοῦ ΕΠΤΑ. ⁹ ἀπέλειπον ΕΠΤΑ.

*ἐπιδιορθώσῃ.¹ καὶ καταστήσῃ κατὰ πόλιν πρεσ-
 thou mightest go on to set right, and mightest appoint in every city
 βυτέρους, ὡς ἐγὼ σοὶ διατεξάμην· 6 εἰ τις ἐστὶν ἀνέγ-
 elders, as I *those 'ordered: if anyone is unim-
 κλητος, μὴ ὅς τις γυναικὸς ἀνὴρ, τέκνα ἔχων πιστά, μὴ ἐν
 peachable, 'of 'one *wife 'husband, 'children 'having 'believing, not under
 κατηγορίᾳ ἀσωτίας ἢ ἀνυπότακτα. 7 δεῖ γὰρ τὸν ἐπι-
 accusation of dissoluteness or inordinateness. For it behoves the over-
 σκοπον ἀνέκλητον εἶναι, ὡς θεοῦ οἰκονόμον· μὴ αὐθάδη,
 seer unimpeachable to be, as God's steward; no: self-willed,
 μὴ ὀργίλον, μὴ πάροινον, μὴ πλῆκτην, μὴ αἰσχροκερδῆ,
 not passionate, not given to wine, not a striker, not greedy of base gain,
 8 ἀλλὰ φιλόξενον, φιλάγαθον, σώφρονα, δίκαιον, ὅσιον, ἐγ-
 but hospitable, a lover of good, discreet, just, holy, tem-
 κρατῇ, 9 ἀντεχόμενον τοῦ κατὰ τὴν διδασκαλίαν πιστοῦ
 perate, holding to the 'according to 'the 'teaching 'faithful
 λόγου, ἵνα δυνατός ᾖ καὶ παρακαλεῖν ἐν τῇ διδασκαλίᾳ
 'word, that able he may be both to encourage with 'teaching
 τῇ ὑγιαίνουσῃ, καὶ τοὺς ἀντιλέγοντας ἐλέγχειν. 10 εἰσὶν γὰρ
 'sound, and those who gainsay to convict. For there are
 πολλοὶ ^{καὶ} ἀνυπότακτοι ματαιολόγοι καὶ φρεναπάται, μά-
 many and inordinate vain talkers and mind-deceivers, espe-
 λιστα ^{οἱ} ἐκ ^ἡ περιτομῆς, 11 οὓς δεῖ ἐπιστο-
 cially those of [the] circumcision, whom it is necessary to stop the
 μίξιν· οἵτινες ὅλους οἴκους ἀνατρέπουσιν, διδάσκοντες
 mouths of, who whole houses overthrow, teaching
 ἃ μὴ δεῖ, αἰσχροῦ κέρδους χάριν. 12 εἰπὲν
 things which [they] ought not, 'base 'gain 'for 'sake 'of. 'Said
 τις ἐξ αὐτῶν ἰδίου αὐτῶν προφήτης, Κρήτες ἀεὶ
 'one 'of 'themselves 'of 'their 'own 'A 'prophet, Cretans always [are]
 ψεῦστα, κακὰ θηρία, γαστέρες ἀργαί. 13 ἡ μαρτυρία αὐτῆς
 liars, evil wild beasts, 'gluttons 'lazy. This testimony
 ἐστὶν ἀληθής· δι' ἣν αἰτίαν ἐλέγχε αὐτοὺς ἀποτόμως, ἵνα
 in true; for which cause convict them with severity, that
 ὑγιαίνουσιν ἐν τῇ πίστει, 14 μὴ προσέχοντες 'Ιουδαίκοις
 they may be sound in the faith, not giving heed to Jewish
 μύθοις καὶ ἐντολαῖς ἀνθρώπων ἀποστρεφόμενων τὴν ἀλή-
 fables and commandments of men, turning away from the truth.
 θειαν. 15 πάντα ^ἡ μὲν ^{καθαρά} τοῖς καθαροῖς· τοῖς δὲ
 All things [are] pure to the pure; but to those who
^ἡ μεμασμένοι· καὶ ἀπίστοις οὐδὲν καθαρὸν, ἀλλὰ μεμίαν-
 are defiled and unbelieving nothing [is] pure; but are de-
 ται αὐτῶν καὶ ὁ νοῦς καὶ ἡ συνείδησις. 16 θεὸν ὁμολογοῦσιν
 fied 'their 'both mind and [their] conscience. God 'they profess
 εἶδεναι, τοῖς δὲ ἔργοις ἀρνούνται, βδελυκτοὶ ὄντες καὶ
 to know, but in works deny [him], 'abominable 'being and
 ἀπειθεῖς, καὶ πρὸς πᾶν ἔργον ἀγαθὸν ἀδόκιμοι.
 disobedient, and as to every 'work 'good found worthless.
 2 Σὺ δὲ λάλει ^ἃ πρέπει τῇ ὑγιαίνουσῃ διδασ-
 But 'thou 'speak the things that become sound teach-
 καλίᾳ· ^ὁ πρεσβύτερος νηφαλιούς εἶναι, σεμνούς, σώ-
 ting: [the] aged [men] 'sober 'to 'be, grave, dis-
 φρονας, ὑγιαίνοντας τῇ πίστει. τῷ ἀγάπῃ, τῇ ὑπομονῇ;
 craft, sound in faith, in love, in endurance;

you might set in order the things that were lacking, and that you might ordain elders in every city, even as I had ordered you to do:

⁶If any man is blameless, the husband of one wife, having faithful children, not accused of behaving loosely or being unruly ⁷(for a bishop ought to be blameless, as God's minister, not self-willed, nor full of passion, nor given to wine, nor quarrelsome, nor greedy of ill profit —

⁸but hospitable, a lover of all that is good, of a sound mind, just, holy, temperate,

⁹clinging to the faithful word according to the doctrine, so that he may be able both to encourage with sound teaching and to convict the ones who speak against the truth).

¹⁰For there are many unruly and empty talkers and those who lead the mind astray — especially those of the circumcision,

¹¹whose mouth must be stopped, who overthrow whole houses, teaching things which they ought not, for the sake of ill profit.

¹²One of themselves, a prophet of their own said, The people of Crete are always liars, evil beasts, lazy gluttons.

¹³This statement is true, for which cause convict them sharply so that they may be sound in the faith,

¹⁴not listening to Jewish tales and commandments of men, turning away from the truth.

¹⁵Unto the pure, all things are pure. But to the defiled and unbelieving, nothing is pure, but both their mind and conscience are defiled.

¹⁶They claim to know God, but in works deny Him, being hateful and disobedient. And as to every good work, they are useless.

CHAPTER 2

¹But speak the things that become sound doctrine —

²the aged men to be controlled, sensible, of a sound mind, sound in faith, in love, in patience —

¹ ἐπιδιορθώσῃς L. — καὶ LIT[Α]. — + [δε] but (especially) L. — μὲν LIT[Α] W.

² μεμασμένοι LIT[Α]; μεμαμμένοι Δ.

³ + τῆς the π[Α]

³ the aged women also to behave as is right for holy ones — not false accusers, not slaves to wine, teachers of what is right —

⁴ so that they may teach the young women to be lovers of their husbands and lovers of their children,

⁵ right-minded, chaste, keepers at home, good, obedient to their husbands — so that the word of God may not be blasphemed.

⁶ In the same way encourage the younger men to be right-minded —

⁷ in all things holding yourself out as a pattern of good works: in doctrine, in purity, being sensible, sincere,

⁸ of sound speech which cannot be condemned, so that he who is against you may be ashamed, having nothing evil to say of you.

⁹ Tell slaves to be obedient to their masters, to be pleasing in everything, not complaining,

¹⁰ not stealing, but showing all good faith — so that they may speak well of your Savior God in all things.

¹¹ For the grace of God, that grace which brings salvation, has become clearly known to all men,

¹² teaching us that, denying ungodliness and worldly lusts, we should live wisely and righteously and godly in this present world,

¹³ looking for that blessed hope, and the glorious appearing of our great God and Savior Jesus Christ,

¹⁴ who gave Himself for us so that He might redeem us from all iniquity and purify to Himself a peculiar people, zealous of good works.

¹⁵ These things speak, and exhort and rebuke with all authority. Let no one despise you.

3 πρεσβυτίδας ὡσαύτως ἐν καταστάματι ἱερο-
[the] aged [women] in like manner in deportment as becomes
πρεπείς, μὴ διαβάλους, ¹μὴ² οἶνῳ πολλῷ δεδουλωμένας,
sacred ones, not slanderers, not ³to wine much ⁴enslaved,
καλοῦδασκάλους, 4 ἵνα ⁵σωφρονίζουσιν⁶ τὰς νέας
teachers of what is right; that they may school the young [women]
φιλόδρους εἶναι, φιλοτέκνους, 5 σῶφρονας,
lovers of [their] husbands to be, lovers of [their] children, discreet,
ἀγνάς, ⁷οἰκουρούς, ⁸ἀγαθάς, ὑποτασσόμενας τοῖς ἰδίοις ἀν-
ohaste, keepers at home, good, subject to their own hus-
δράσιν, ἵνα μὴ ὁ λόγος τοῦ θεοῦ βλασφημῇται. 6 Τοὺς
bands, that not the word of God may be evil spoken of. The
νεωτέρους ὡσαύτως παρακάλει σωφρονεῖν, ⁷ 7 περὶ
younger [men] in like manner exhort to be discreet; in
πάντα σεαυτὸν παρεχόμενος τύπον καλῶν ἔργων, ἐν τῇ
all things thyself holding forth a pattern of good works; in
διδασκαλία ῥαδιὰφθοριαν, ⁸σεμνότητά, ⁹ἀφθαρσίαν, 8 λόγον
teaching uncorruptness, gravity, incorruption, ¹⁰speech
ὑγιῇ, ἀκατάγνωστον, ἵνα ὁ ἐξ ἐναντίας ἐντραπῇ. μηδὲν
sound, not to be condemned; that he who is opposed may be ashamed, nothing
ἔχων ¹¹περὶ ἡμῶν λέγειν¹² φαῦλον. 9 Δούλους ¹³ἰδίους
having ¹⁴concerning you ¹⁵to say ¹⁶evil. Bondsmen to their own
δεσπόταις ὑποτάσσεσθαι, ἐν πᾶσιν εὐαρίστως εἶναι, μὴ
masters to be subject, in everything well-pleasing to be, not
ἀντιλέγοντας, 10 μὴ νοσφίζομένους, ἀλλὰ ¹¹πίστιν πᾶσαν¹²
contradicting; not purloining, but ¹³faithfulness ¹⁴all
ἐνδεικνυμένους ἀγαθὴν¹⁵ ἵνα τὴν διδασκαλίαν¹⁶ τοῦ σωτήρος
showing ¹⁷good, that the teaching ¹⁸Saviour
ἡμῶν¹⁹ θεοῦ κοσμῶσιν ἐν πᾶσιν. 11 Ἐπεφάνη γὰρ ἡ
of your God they may adorn in all things. For ²⁰appeared the
χάρις τοῦ θεοῦ ²¹ἡ²² σωτήριος²³ πᾶσιν ἀνθρώποις,
grace ²⁴of God ²⁵which ²⁶brings ²⁷salvation ²⁸for all ²⁹men,
12 παιδεύουσα ἡμᾶς ἵνα ἀρνησάμενοι τὴν ἀσέβειαν καὶ τὰς
instructing us that, having denied ungodliness and
κοσμικὰς ἐπιθυμίας, σωφρόνως καὶ δικαίως καὶ εὐσεβῶς ζή-
worldly desires, discreetly and righteously and piously we
σωμεν ἐν τῇ νῦν αἰῶνι, 13 προσδεχόμενοι τὴν μακαρίαν
should live in the present age, awaiting the blessed
ἐλπίδα καὶ ἐπιφάνειαν τῆς δόξης τοῦ μεγάλου θεοῦ καὶ σωτῆ-
hope and appearing of the glory ³⁰great ³¹God ³²and ³³Sa-
ρος ἡμῶν ³⁴Ἰησοῦ χριστοῦ, ³⁵ 14 ὃς ἔδωκεν ἑαυτὸν ὑπὲρ ἡμῶν
victor ³⁶of our Jesus Christ; who gave himself for us,
ἵνα λυτρώσῃται ἡμᾶς ἀπὸ πάσης ἀνομίας, καὶ καθαρῶς
that he might redeem us from all lawlessness, and might purify
ἑαυτῷ λαὸν περιούσιον, ζηλωτὴν καλῶν ἔργων, 15 Ταῦτα
to himself a people peculiar, zealous of good works. These things
λάλει, καὶ παρακάλει, καὶ ἐλεγχε μετὰ πάσης ἐπιταγῆς.
speak, and exhort, and convict with all command.
μηδεὶς σου περιφρονεῖτω.
No one ³⁷thee ³⁸let ³⁹despise.

CHAPTER 3

¹ Remind them to be subject to rulers and

3 Ὑπομνήνησκε αὐτοὺς ἀρχαῖς καὶ¹ ἐξουσίαις ὑποτάσ-
Put ²in ³rememberance them to rulers and to authorities to be

¹ μηδὲ ἡγοῦ τῆς. ² σωφρονίζουσιν they school τῆς. ³ οἰκουρούς workers at home τῆς. ⁴ Read to be discreet in all things, τ. ⁵ ἀφθαρσίαν incorruption τῆς. ⁶ ἀφθαρσίαν EGLITTAW. ⁷ λέγειν περὶ ἡμῶν (us) τῆς. ⁸ περὶ ἡμῶν λέγειν οὐ. ⁹ δεσπό-
ταις ἰδίους L. ¹⁰ πᾶσαν πίστιν τῆς. ¹¹ + τὴν which (is) τῆς. ¹² ἡμῶν of our EGLITTAW. ¹³ — ἡ (read σωτή, bringing salvation) τῆς. ¹⁴ χριστοῦ Ἰησοῦ τῆς. ¹⁵ — καὶ τῆς.

σεσθαί, παθηαρχεῖν, πρὸς πᾶν ἔργον ἀγαθὸν ἐτοίμους εἶναι, subject, to be obedient, ^{to} every ^{work} good ^{ready} to be, 2 μὴδὲνα βλασφημεῖν, ἀμάχους εἶναι, ἐπεικεῖς, no one to speak evil of, not ^{contentious} to be, [to be] gentle, πᾶσαν ἐνδεικνυμένην ^{πρώτητα} πρὸς πάντας ἀνθρώπους. ^{all} ^{showing} meekness towards ^{all} men.

3 ἡμεν γὰρ ποτε καὶ ἡμεῖς ἀνόητοι, ἀπειθεῖς, πλανώμενοι, δουλείοντες ἐπιθυμίαις καὶ ἡδοναῖς ποικίλαις, ἐν κακίᾳ ^{stray}, serving ^{lusts} and ^{pleasures} various, in malice καὶ φθόνῳ διάγοντες, στυγητοὶ, μισοῦντες ἀλλήλους· 4 ὅτε δὲ and ^{envy} living, hateful, hating one another. But when ἡ χρηστότης καὶ ἡ φιланθρωπία ἐπεφάνη τοῦ σωτήρος ἡμῶν the kindness and the love to man ^{appeared} of our ^{Saviour} θεοῦ, 5 οὐκ ἐξ ἔργων τῶν ἐν δικαιοσύνῃ ^{God}, not by works which [were] in righteousness which ^{practised} ἡμεῖς, ἀλλὰ κατὰ ^{τὸν αὐτοῦ ἔλεον} ἔσωσεν ἡμᾶς, διὰ ^{we}, but according to his mercy he saved us, through [the]

λουτροῦ ^{παλιγγενεσίας} καὶ ἀνακαινώσεως πνεύματος ἁγίου, washing of regeneration and renewing of [the] Spirit ^{Holy}, θ 8 ἐξέχεεν ἐφ' ἡμᾶς πλουσίως διὰ Ἰησοῦ χριστοῦ τοῦ which he poured out on us richly through Jesus Christ σωτήρος ἡμῶν· 7 ἵνα δικαιωθέντες τῇ ἐκείνου χάριτι, κληρο- our Saviour; that having been justified by his grace, heirs νόμου ^{γενώμεθα} κατ' ἐλπίδα ζωῆς αἰωνίου. we should become according to [the] hope of life eternal.

8 Πιστὸς ὁ λόγος, καὶ περὶ τούτων βούλομαι σε δια- Faithful [is] the word, and concerning these things I desire thee to βεβαιουῖσθαι, ἵνα φροντίζῳ καλῶν ἔργων προϊστασθαι ^{stand} strongly, that ^{may} take ^{care} ^{good} ^{works} to be ^{forward} in

οἱ πεπιστευκότες ^{τῷ} θεῷ. ταῦτά ἐστιν ^{εἰς} καλὰ καὶ ^{they} who ^{have} believed ^{God}. These things are good and ὠφέλιμα τοῖς ἀνθρώποις· 9 μωρὰς δὲ ζητήσεις καὶ γενεαλο- profitable to men; but foolish questions and genealogias καὶ ἔρις^α καὶ μάχας νομικὰς περιέστας· εἰσιν ^{gies} and ^{strifes} and ^{contentions} about [the] law stand aloof from; ^{they} are γὰρ ἀνωφελεῖς καὶ μάταιοι. 10 Αἰρετικὸν ἄνθρωπον μετὰ ^{for} unprofitable and vain. A sectarian man after μίαν καὶ δευτέραν νουθεσίαν παραιτοῦ, 11 εἰδὼς ὅτι ἐξ- one and a second admonition reject, knowing that is στραπτὰς ὁ τοιοῦτος, καὶ ἀμαρτάνει, ὃν αὐτοκατάκριτος. perverted such a one, and sins, being self-condemned.

12 Ὅταν πέμψω Ἀρτεμᾶν πρὸς σε ἢ Τυχικόν, σπούδα- When I shall send Artemas to thee, or Tychicus, be dilig- σον ἐλθεῖν πρὸς με εἰς Νικόπολιν· ἐκεῖ γὰρ κέκρια ^{gent} to come to me to Nicopolis; for there I have decided παραχειμάσαι. 18 Ζηνᾶν τὸν νομικὸν καὶ Ἀπολλῶν ^{σου-} to winter. Zenas the lawyer and Apollos dili- δαίως πρόπεμψον, ἵνα μηδὲν αὐτοῖς ^{ἡλείπῃ}. 14 μανη- fruitly set forward, that nothing to them may be lacking; ^{let} θανάτωσαν δὲ καὶ οἱ ἡμέτεροι καλῶν ἔργων προϊστασθαι ^{learn} and ^{also} ^{ours} ^{good} ^{works} to be ^{forward} in εἰς τὰς ἀναγκαίας χρεῖας, ἵνα μὴ ὦσιν ἀκαρποί. 15 Ἀσ- for necessary wants, that they may not be unfruitful. ^{Sa-}

to authorities, to be obedient, to be ready to every good work,

²to speak evil of no one, to be peaceful, gentle, showing all meekness toward all men.

³For we also were once foolish, disobedient, led astray, serving various lusts and pleasures — living in malice and envy, hateful and hating one another.

⁴But when the kindness and love of God our Savior toward man appeared —

⁵not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration and renewing of the Holy Spirit,

⁶which He poured out on us richly through Jesus Christ our Savior,

⁷so that being justified by His grace, we should become heirs according to the hope of eternal life.

⁸This saying is a faithful saying, and I desire you to strongly insist on these things so that they who have believed God may be careful to maintain good works. These things are good and profitable to men.

⁹But keep back from foolish questions and genealogies, and arguments and quarrels about the Law — for they are unprofitable and vain.

¹⁰After the first and second warning, avoid a man who is a heretic,

¹¹knowing that such a one is turned out of the way and sins, being judged so by himself.

¹²When I shall send Ar-te-mas to you, or Tych-i-cus, try to come to me to Ni-cop-o-lis. For I have decided to winter there.

¹³Try to send Zenas the lawyer and Apol-los, so that nothing may be lacking to them.

¹⁴And let ours also learn to maintain good works for necessary uses, so that they may not be without fruit.

^α πρῶτην εἰς τ. α.

^β εἰς τ. α.

^γ τὸ αὐτοῦ ἔλεος εἰς τ. α.

^δ παλιγγενεσίας τ.

^ε γεννώμεν εἰς τ. α.

^ζ — τῇ εἰς τ. α.

^η — τῇ εἰς τ. α.

^θ εἰς εἰς τ. α.

^ι ἀπολ-

λῶν τ.

^κ εἰς τ. α.

¹⁵All those with me greet you. Greet those who love us in the faith. Grace be with you all. Amen.

πάζονται σε οἱ μετ' ἐμοῦ πάντες. ἀσπασαί τοὺς φι-
lute *thee *those *with *me *all. Salute those who
λουντας ἡμᾶς ἐν πίστει. ἡ χάρις μετὰ πάντων ὑμῶν.
love us *in [the] faith. *Grace [be] with *all *you.
ἀμήν.
Amen.

^mΠρὸς Τίτον, τῆς Κρητῶν ἐκκλησίας πρῶτον ἐπί-
To Titus *of [the] *Cretans *assembly *first *over-
σκοπον χειροτονηέντα, ἐγράφη ἀπὸ Νικοπόλεως τῆς Μακε-
seer *chosen. written from Nicopolis of Mace-
δονίας.
donia.

KING JAMES VERSION –
TWENTIETH CENTURY EDITION

Ἡ ΠΡΟΣ ΦΙΛΗΜΟΝΑ ΕΠΙΣΤΟΛΗ ΠΑΥΛΟΥ.
THE *TO *PHILEMON *EPISTLE *OF *PAUL.

CHAPTER 1

¹Paul, a prisoner of Christ Jesus, and Timothy our brother, to Phi-le-mon, our dearly beloved friend and fellow-worker,

²and to Ap-phi-a the beloved, and to Archi-pus our fellow-soldier, and to the church in your house:

³Grace to you and peace from God our Father and the Lord Jesus Christ.

⁴I thank my God, making mention of you always in my prayers,

⁵hearing of your love and faith which you have towards the Lord Jesus and towards all the saints,

⁶so that the sharing of your faith may be working in you the personal knowledge of every good thing which is for you towards Christ Jesus.

⁷For we have great joy and encouragement on account of your love, because the hearts of the saints have been refreshed by you, brother.

⁸So, I have much boldness in Christ to command you to do what is right.

⁹But for love's sake, I beg you, being such a one as Paul the aged, and now also a prisoner of Jesus Christ.

¹⁰I beg you for my child O-ne-s-i-mus,

ΠΑΥΛΟΣ δέσμιος χριστοῦ Ἰησοῦ, καὶ Τιμόθεος ὁ ἀδελφός,
Paul, prisoner of Christ Jesus, and Timotheus the brother,
Φιλήμονι τῷ ἀγαπητῷ καὶ συνεργῷ ἡμῶν, 2 καὶ Ἀφφίᾳ τῇ
to Philemon the beloved and our fellow-worker, and to Apphia the
ἀγαπητῇ,^b καὶ Ἀρχιππῷ τῷ συστρατιῶτῃ ἡμῶν, καὶ τῇ
beloved, and to Archippus our fellow-soldier, and to the
κατ' οἶκόν σου ἐκκλησίᾳ. 3 χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ
in *thy *house *assembly: Grace to you and peace from God
πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ χριστοῦ.
our Father and [the] Lord Jesus Christ.

4 Εὐχαριστῶ τῷ θεῷ μου, πάντοτε μνησθῆναι σου ποιούμενος
I thank my God, always mention of thee making
ἐπὶ τῶν προσευχῶν μου, 5 ἀκούων σου τὴν ἀγάπην καὶ τὴν
at my prayers, hearing of thy love and

πίστιν ἣν ἔχεις πρὸς τὸν κύριον Ἰησοῦν καὶ εἰς πάν-
faith which thou hast towards the Lord Jesus, and towards all
τας τοὺς ἁγίους, 6 ὅπως ἡ κοινωνία τῆς πίστεώς σου ἐνεργῇς
the saints, so that the fellowship of thy faith efficient

γένηται ἐν ἐπιγνώσει παντὸς ἀγαθοῦ τοῦ ἐν
may become in [the] acknowledgment of every good [thing] which [is] in
ὑμῖν^c εἰς χριστὸν Ἰησοῦν. 7 ἡ χάρις γὰρ ἔχομεν πολλὴν^d
you towards Christ Jesus. *Thankfulness for *we *have *great

καὶ παράκλησιν ἐπὶ τῇ ἀγάπῃ σου, ὅτι τὰ σπλάγχνα
and encouragement by occasion of thy love, because the bowels
τῶν ἁγίων ἀναπέπναιτα διὰ σοῦ, ἀδελφέ.
of the saints have been refreshed by thee, brother.

8 Διὸ πολλὴν ἐν χριστῷ παρόρμησιν ἔχων ἐπιτάσσει σοι
Wherefore much *in Christ boldness having to order thee
τὸ ἀνέκον, 9 διὰ τὴν ἀγάπην μάλλον παρακαλῶ^e
what [is] becoming, for the sake of love rather I exhort,

τοιοῦτος ὢν ὡς Παῦλος πρεσβύτερος, νυνὶ δὲ καὶ δέσμιος
such a one being as Paul [the] aged, and now also prisoner
Ἰησοῦ χριστοῦ.^k 10 παρακαλῶ σε περὶ τοῦ ἐμοῦ τέκνου, ὃν
of Jesus Christ. I exhort thee for my child, whom

¹ — ἀμήν O[CT]ITAW.

^m — the subscription GLTW; Πρὸς Τίτον TTA.

^a + τοῦ Ἀποστόλου the Apostle E; Πρὸς Φιλήμονα LITTAW.

^b ἀδελφῇ sister LITTA.

^c συνησ. LITTA. ^d εἰς LITTA. ^e — τοῦ LITTA. ^f ἡμῖν us GLTAW.

^g — Ἰησοῦν LITTA.

^h χαρὰν JOE EOLITTAW.

ⁱ πολλὴν ἔσχον I had great LITTAW.

^k χριστοῦ Ἰησοῦ LITTA.

ἔγεννησα ἐν τοῖς δεσμοῖς ἰμου, Ὁνήσιμον, ἵν τὸν ποτὲ σοι
I begot in bonds my, Onesimus, once to thee

ἀγορίστον. νυνὶ δὲ σοι καὶ ἐμοὶ εὐχρηστον, ὃν ἀνέπεμ-
unserviceable, but now to thee and to me serviceable: whom I sent

ψαⁿ. 12 Ὡς δὲ αὐτόν, τρουτέστιν τὰ ἐμὰ σπλάγχνα,
back [to thee]: but thou him, (that is, my bowels.)

ἁρσλαβοῦⁿ. 13 ὃν ἐγὼ ἐβουλόμην πρὸς ἑμαυτὸν κατέχειν,
receive: whom I was desiring with myself to keep,

ἵνα ὑπὲρ σοῦ διακοιῶ μοι ἐν τοῖς δεσμοῖς τοῦ εὐαγγελίου
that for thee he might serve me in the bonds of the glad tidings;

14 χωρὶς δὲ τῆς σῆς γνώμης οὐδὲν ἠθέλησα ποιῆσαι, ἵνα μὴ
but apart from thy mind nothing I wished to do, that not

ὡς κατὰ ἀνάγκην τὸ ἀγαθὸν σου ᾗ, ἀλλὰ κατὰ ἐκούσιον.
as of necessity thy good might be, but of willingness:

15 τάχα γὰρ διὰ τοῦτο ἐχωρίσθη πρὸς ὥραν,
for perhaps because of this he was separated [from thee] for a time,

ἵνα αἰώνιον αὐτόν ἀπέχῃ. 16 οὐκέτι ὡς δούλον,
that eternally him thou mightest possess; no longer as a bondman,

ἀλλ' ὑπὲρ δούλον, ἀδελφὸν ἀγαπητόν, μάλιστα ἐμοί,
but above a bondman, a brother beloved, especially to me,

πόσω δὲ μᾶλλον σοι καὶ ἐν σαρκὶ καὶ ἐν κυρίῳ;
and how much rather to thee both in [the] flesh and in [the] Lord;

17 εἰ οὖν ἐμὲ ἔχεις κοινωνόν, προσλαβοῦ αὐτόν ὡς
If therefore me thou holdest a partner, receive him as

ἐμὲ. 18 εἰ δὲ τι ἠέδικισέν σε ἡ ὀφείλει, τοῦτο ἐμοὶ ἔλλαόγει.
me; but if anything he wronged thee, or owes, this put to my account.

19 ἐγὼ Παῦλος ἔγραψα τῇ ἐμῇ χειρί, ἐγὼ ἀποτίσω ἵνα
I Paul wrote [it] with my [own] hand; I will repay; that

μὴ λέγω σοι ὅτι καὶ σεαυτὸν μοι προσφείδεις. 20 Ναί,
I may not say to thee that even thyself to me thou owest also. Yes,

ἀδελφέ, ἐγὼ σου ὀναίμην ἐν κενρίῳ ἀνάπαυσόν μου
brother, I of thee may have profit in [the] Lord: refresh my

τὰ σπλάγχνα ἐν κυρίῳ. 21 πεποιθὲς τῇ ὑπακοῇ σου
bowels in [the] Lord. Being persuaded of thy obedience

ἔγραψά σοι, εἰδὼς ὅτι καὶ ὑπὲρ ὃ λέγω ποιήσεις.
I wrote to thee, knowing that even above what I may say thou wilt do.

22 Ἀμα δὲ καὶ ἐτοιμαζέ μοι ξενίαν ἑλπιζω γὰρ ὅτι διὰ
But withal also prepare me a lodging; for I hope that through

τῶν προσευχῶν ὑμῶν χάρισι θείσομαι ὑμῖν. 23 Ἀσπάζονταιⁿ
your prayers I shall be granted to you. Salute

σε Ἐπαφρᾶς ὁ συναιχμαλωτὸς μου ἐν χριστῷ Ἰησοῦ,
thee Epaphras the fellow-prisoner my in Christ Jesus;

24 Μάρκος, Ἀρίσταρχος, Δημᾶς, Λουκᾶς, οἱ συνεργοί μου.
Mark, Aristarchus, Demas, Luke, my fellow-workers.

25 ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ μετὰ τοῦ
The grace of our Lord Jesus Christ [be] with

πνεύματος ὑμῶν. Ἀμήν.
your spirit. Amen.

Ἐπὶ Φιλήμονα ἐγράφη ἀπὸ Ῥώμης, διὰ Ὁνήσιμον
To Philemon written from Rome, by Onesimus

οἰκέτου.
a servant.

whom I have begotten in my bonds.

11 At one time he was not profitable to you, but now profitable to both you and me.

12 I have sent him back to you. And do receive him, that is, my own heart.

13 For I desired to keep him with me so that he might minister to me for you, in the bonds of the gospel.

14 But I did not want to do anything apart from your mind, so that your good might not be as by force, but of willingness.

15 For perhaps because of this he was separated for a time, so that you might possess him forever —

16 no longer a slave, but above a slave, a beloved brother, especially to me, but now much more to you, both in the flesh and in the Lord.

17 If, then, you count me as a partner, receive him as if it were me.

18 And if he has wronged you or owes anything, put this to my account.

19 I, Paul, wrote it with my own hand — I will repay it (that I may not say to you that you owe even yourself to me too).

20 Yes, brother, may I have joy of you in the Lord? Refresh my heart in the Lord.

21 Being persuaded of your obedience, I wrote to you, knowing that you will do even more than what I say.

22 And at the same time prepare me a place to stay, too, for I hope that through your prayers I shall be given to you.

23 Epaphras, my fellow-prisoner in Christ Jesus,

24 Mark, Ar-is-tar-chus, Demas and Luke, my fellow-workers, greet you.

25 The grace of the Lord Jesus Christ be with your spirit. Amen.

1 — μου LITTA. 2 — καὶ also T. 3 — σοι to thee LITTA. 4 — οὐ δὲ LITTA.
P τοῦ ἔστιν GT. 5 — προσλαβοῦ LITTA. 6 — μοι διακοιῶ GLITTA. 7 — ἀλλὰ TIT.
8 — με OLTIA. 9 — ἐλλάογει LITTA. 10 — χριστῷ Christ OLTIA. 11 — ἃ the things which LITTA.
12 — ἀσπάζεται (read Epaphras my fellow-prisoner salutes thee) OLTIA. 13 — ἡμῶν (read
of the Lord) T. 14 — ἀμήν GLITTA. 15 — the subscription OLTIA; Πρὸς Φιλήμονα TIT.

KING JAMES VERSION –
TWENTIETH CENTURY EDITION

Ἡ ΠΡΟΣ ΕΒΕΛΙΟΥΣ ΕΠΙΣΤΟΛΗ ΠΑΥΛΟΥ.¹
THE "TO" [THE] HEBREWS "EPISTLE" OF PAUL.

CHAPTER 1

¹At many places and in many ways God has spoken in times past to the fathers in the prophets –

²in these last days He has spoken to us in the Son, whom He has appointed heir of all things – by whom also He made the worlds.

³And He who is the shining splendor of His glory and the express image of His Person (and who is upholding all things by the word of His power.) when He had purged our sins by Himself, He sat down on the right hand of the Majesty on high,

⁴having become so much better than the angels, He has inherited a far more excellent name than they.

⁵For to which of the angels has He at any time said, "You are My Son. Today I have begotten You"? And again, "I will be a Father to Him and He shall be a Son to Me"?

⁶And again, when He brought the First-born into the world, He said, "And let all the angels of God worship Him."

⁷And of the angels He said, "Who makes His angels spirits and His ministers a flame of fire."

⁸But as to the Son, "Your throne, O God, is forever and ever. A sceptre of righteousness is the sceptre of Your kingdom.

⁹You have loved righteousness and hated lawlessness. Because of this, God, Your God, has anointed You with the oil of gladness above Your companions."

¹⁰And, "You, O Lord, in the beginning laid the foundations of the earth. And the heavens are the works of Your hands.

ΠΟΛΥΜΕΡΩΣ καὶ πολυτρόπως ¹πάλα ὁ θεὸς λαλήσας
In many parts and in many ways of old God having spoken
τοῖς πατράσιν ἐν τοῖς προφήταις, ἐπ' ²ἑσχάτων ³τῶν ἡμερῶν
to the fathers in the prophets, in last days
τούτων, ἐλάλησεν ἡμῖν ἐν υἱῷ, ⁴ὃν ⁵ἐθηκεν ⁶κληρονό-
'these spoke to us in Son, whom he appointed heir
μον πάντων, δι' ⁷οὗ καὶ ⁸τοὺς αἰῶνας ⁹ἐποίησεν, ¹⁰ὃς ¹¹ὢν
of all things, by whom also the worlds he made: who being
ἀπαύασμα τῆς δόξης καὶ ¹²χαρακτὴρ τῆς ὑποστάσεως
[the] effulgence of [his] glory and [the] exact expression, of substance
αὐτοῦ, φέρων τε ¹³τά πάντα ¹⁴τῷ ῥήματι τῆς δυνάμεως αὐτοῦ,
'his, and upholding all things by the word of his power,
δι' ¹⁵ἑαυτοῦ ¹⁶καθαρισμὸν ¹⁷ποιησάμενος ¹⁸τῶν ἀμαρτιῶν
by himself [the] purification having made of sins
ἡμῶν, ¹⁹ἐκάθισεν ἐν δεξιᾷ τῆς μεγαλυσούνης ἐν ὑψίλοις,
'our, sat down on [the] right hand of the greatness on hi., h.
⁴ τοσούτῃ ⁵κρείττῳ ⁶γενόμενος ⁷τῶν ἀγγέλων, ⁸ὅπως
by so much better having become than the angels, as much as
διαφορώτερον παρ' αὐτοὺς κεκληρονόμηκεν ὄνομα. ⁹Τίνε γὰρ
more excellent beyond them he has inherited a name. For to which
εἶπεν ποτε τῶν ἀγγέλων, ¹⁰Υἱός μου εἰ σὺ, ¹¹ἰγὼ σήμερον
'said he ever of the angels, Son my art thou: I to-day
γεγέννηκά σε; καὶ ¹²πάλιν, ¹³Ἐγὼ ¹⁴ἔσομαι αὐτῷ εἰς πατέρα,
have begotten thee? and again, I will be to him for Father,
καὶ ¹⁵αὐτὸς ¹⁶ἔσται μοι εἰς υἱόν; ¹⁷Ὅταν δὲ ¹⁸πάλιν ¹⁹εἰσαγάγῃ
and he shall be to me for Son? and when again he bring- in
τὸν πρωτότοκον εἰς τὴν οἰκουμένην, ²⁰λέγει, ²¹Καὶ προσκυνή-
the first-born into the habitable world, he says, And let wor-
σάσῃσαν αὐτῷ πάντες ²²ἄγγελοι θεοῦ. ²³Καὶ ²⁴πρὸς μὲν
ship him all [the] angels of God. And as to
τοὺς ἀγγέλους ²⁵λέγει, ²⁶Ὁ ποιῶν τοὺς ἀγγέλους αὐτοῦ πνεύ-
the angels he says, Who makes his angels spi-
ματα, καὶ ²⁷τοὺς λειτουργοὺς αὐτοῦ ²⁸πυρὺς φλόγα. ²⁹Ὅς ³⁰πρὸς δὲ
rita, and his ministers of fire a flame; but as to
τὸν υἱόν, ³¹Ὁ θρόνος σου, ³²ὁ θεός. ³³εἰς τὸν αἰῶνα τοῦ αἰῶνος
the Son, Thy throne, O God, [is] to the age of the age.
³⁴Ῥάβδος ³⁵εὐθύνητος ³⁶Ῥάβδος τῆς βασιλείας σου. ³⁷Ὁ ἡγά-
a sceptre of uprightness [is] the sceptre of thy kingdom. Thou
πησας δικαιοσύνην καὶ ³⁸ἐμίσησας ³⁹ἀνομίαν. ⁴⁰διὰ τοῦτο
didst love righteousness and didst hate lawlessness; because of this
ἐχρίσεν σε ⁴¹ὁ θεός ⁴²ὁ θεός σου ⁴³ἐλαίον ἀγαλλιάσεως ⁴⁴παρὰ τοὺς
'anointed thee God thy God with [the] oil of exultation above
μετόχους σου. ⁴⁵10 Καὶ, ⁴⁶Σὺ ⁴⁷κατ' ἀρχάς, ⁴⁸κύριε, τὴν γῆν ⁴⁹ἔθε-
my companions. And, Thou in the beginning, Lord, the earth didst
μελίωσας, καὶ ⁵⁰ἔργα τῶν χειρῶν σου εἰσὶν οἱ οὐρανοί. ⁵¹11 αὐτοὶ
found, and works of thy hands are the heavens. They

¹ — Παῦλον ἐγὼ; ² πρὸς Ἑβραίους ³ ΕΠΙΣΤΟΛΗ.
ΕΠΙΣΤΟΛΗ. ⁴ ἐποίησεν τοὺς αἰῶνας ⁵ ΕΠΙΣΤΟΛΗ. ⁶ — ἡμῶν ⁷ ΕΠΙΣΤΟΛΗ. ⁸ — καὶ αὐτὸς; ⁹ — καὶ ἡ ¹⁰ εἰς τὴν ¹¹ ΕΠΙΣΤΟΛΗ.
¹² — τῆς ¹³ ΕΠΙΣΤΟΛΗ. ¹⁴ — ἡ ¹⁵ (read [the]) ¹⁶ ΕΠΙΣΤΟΛΗ. ¹⁷ ἀδικίαν unrighteousness T.

¹⁸ ἐσχάτων (read at the end of these days)
¹⁹ δι' αὐτοῦ ²⁰ ΕΠΙΣΤΟΛΗ. ²¹ τῶν ἀμαρτιῶν
²² ποιησάμενος ²³ ΕΠΙΣΤΟΛΗ. ²⁴ — καὶ αὐτὸς; ²⁵ — καὶ ἡ ²⁶ εἰς τὴν ²⁷ ΕΠΙΣΤΟΛΗ.
²⁸ — τῆς ²⁹ ΕΠΙΣΤΟΛΗ. ³⁰ — ἡ ³¹ (read [the]) ³² ΕΠΙΣΤΟΛΗ. ³³ ἀδικίαν unrighteousness T.

ἀπολοῦνται, σὺ δὲ διαμένεις· καὶ πάντες ὡς ἱμάτιον παλαιώ-
shall perish, but thou continuest; and [they] all as a garment shall grow
θήσονται, 12 καὶ ὡσεὶ περιβύλιον ἐλίξεις^α αὐτούς^β, καὶ
old, and as a covering thou shalt roll up them, and
ἀλλαγήσονται· σὺ δὲ ὁ αὐτὸς εἶ, καὶ τὰ ἔτη σου οὐκ ἐκλεί-
they shall be changed; but thou the same art, and thy years "not "shall
ψουσιν. 13 Πρὸς τίνα δὲ τῶν ἀγγέλων εἰρηκέν ποτε, Κάθου ἐκ
fall. But as to which of the angels said he ever, Sit at
δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν
my right hand until I place thine enemies [as] a footstool "for
ποδῶν σου; 14 οὐχὶ πάντες εἰσὶν λειτουργικά πνεύματα, εἰς
"feet "thy? "Not "all "are "they ministering spirits, for
διακονίαν ἀποστελλόμενα διὰ τοὺς μέλλοντας κληρονο-
service being sent forth on account of those being about to inherit
μεῖν σωτηρίαν;
salvation?

2 Διὰ τοῦτο δεῖ περισσοτέρως ἡμᾶς προσέχειν^α
On account of this it behoves more abundantly us to give heed
τοῖς ἀκουσθεῖσιν, μήποτε ὀπαρῶμεν.^β 2 εἰ γὰρ
to the things heard, lest at any time we should slip away. For if
ὁ δὲ ἀγγέλων λαληθεὶς λόγος ἐγένετο βεβαίος, καὶ πᾶσα
the "by "angels "spoken "word was confirmed, and every
παράβασις καὶ παρακοή ἔλαβεν ἐνδίκον μισθοποδοσίαν, 3 πῶς
transgression and disobedience received just recompense, how
ἡμεῖς ἐκφευξόμεθα τηλικαύτης ἀμελήσαντες σωτηρίας; ἥτις
"we "shall escape "so "great ["if "we] "have "neglected a salvation? which
ἀρχὴν λαβοῦσα λαλῆσθαι διὰ τοῦ κυρίου, ὑπὸ
"a "womanment "having "received to be spoken [of] by the Lord, "by
τῶν ἀκουσάντων εἰς ἡμᾶς ἐβεβαίωθη, 4 συνεπιμαρτυ-
"those "that "heard "to "us "was "confirmed; "bearing "witness
ροῦντος τοῦ θεοῦ σημείois τε καὶ τέρασιν, καὶ ποικίλοις
"with ["them] "God "by "signs "both and wonders, and various
δυνάμεσιν, καὶ πνεύματος ἁγίου μερισμοῖς, κατὰ τὴν
acts of power, and "of ["the] "Spirit "Holy "distributions, according to
αὐτοῦ θέλησιν.
his will.

5 Ὁ γὰρ ἀγγέλοις ὑπέταξεν τὴν οἰκουμένην τὴν μέλ-
For not to angels did he subject the habitable world which is to
λουσιν, περὶ ἧς λαλοῦμεν· 6 διεμαρτύρατο δὲ πού τις
come, of which we speak; but "fully "testified "somewhere "one
λέγων, Τί ἐστὶν ἄνθρωπος, ὅτι μνημόσκη αὐτοῦ ἡ υἱὸς
saying, What is man, that thou art mindful of him, or son
ἀνθρώπου, ὅτι ἐπισκέπηται αὐτόν;^γ 7 ἡλάντωσας αὐτόν
of man, that thou visitest him? Thou didst make "lower "him
βραχύ τι παρ' ἀγγέλους· δόξῃ καὶ τιμῇ ἐστεφάνωσας
"little "some than [the] angels; with glory and honour thou didst crown
(or for a little)
αὐτόν, καὶ κατέστησας αὐτόν ἐπὶ τὰ ἔργα τῶν χειρῶν σου·^δ
him, and didst set him over the works of thy hands;
8 πάντα ὑπέταξας ὑποκάτω τῶν ποδῶν αὐτοῦ. Ἐν γὰρ
all things thou didst subject under his feet. For in
τῷ ὑποτάξει αὐτῷ τὰ πάντα, οὐδὲν ἀφῆκεν αὐτῷ ἀνυπότακ-
subjecting to him all things, nothing he left to him unsubject-
τον· νῦν δὲ οὐπω ὥρμεν αὐτῷ τὰ πάντα ὑποταγεμένα·
But now not yet do we see to him all things subjected;

^α ἀλλάξεις thou shalt change τ. ^β ὡς ἱμάτιον as a garment [τ.]. ^γ προσέχειν
ἡμᾶς LIT. A. W. ^δ παραρῶμεν LIT. A. ^ε αὐτοῦ W. ^ζ — καὶ κατέστησας to end of verse
Q. [LIT. A.]. ^η τῷ γὰρ LIT. A. W. ^θ [αὐτῷ] L.

¹¹ They shall vanish away, but You shall continue. And they shall all grow old like a garment —

¹² and as a covering You shall fold them up, and they shall be changed. But You are the same, and Your years shall not fail."

¹³ But to which of the angels did He ever say, "Sit on My right hand until I place Your enemies as a footstool at Your feet?"

¹⁴ Are they not all ministering spirits sent out in order to serve those who are going to be heirs of salvation?

CHAPTER 2

¹ Because of this we ought to give the more earnest attention to the things which we have heard, for fear that at any time we might slip away.

² For if the word spoken by angels was confirmed, and every disobedience and breaking of the Law received a just repayment,

³ how shall we escape if we neglect so great a salvation? Which salvation was spoken of by the Lord in the beginning, being confirmed to us by those that heard —

⁴ God bearing witness both with signs and wonders and with different kinds of mighty works, and with gifts of the Holy Spirit, according to His own will.

⁵ For He did not put the world which is to come under angels, of which we speak.

⁶ But one fully testified in a certain place, saying, "What is man that You care to remember him, or the son of man that You visit him?"

⁷ For a little while You made him lower than the angels. You crowned him with glory and honor and set him over the works of Your hands.

⁸ You have put all things under his feet." For in putting all things under him, He did not leave anything that is not under him. But now we do not yet see all things under him —

οδοῦ^α παρά^β Μωσῆν^α ἡζιωται, καθ' ὅσον πλείονα τιμὴν^α
 ἢ^α than Moses has been counted worthy, by how much more honour
 ἔχει^α τοῦ οἴκου ὁ κατασκευάσας αὐτόν^α 4 πᾶς γὰρ οἶκος
 has^α 'than 'the 'house 'he 'who 'built 'it. For every house
 κατασκευάζεται^α ὑπὸ^α τινος^α ὁ δὲ^α ἕτά^α πάντα κατασκευάσας
 is built by some one; but he who all things built [is]
 θεός^α. 5 καὶ^α Μωσῆς^α μὲν πιστός ἐν ὅλῳ τῷ οἴκῳ αὐτοῦ^α ὡς
 God. And Moses indeed [was] faithful in all his house as
 θεράπων^α, εἰς μαρτύριον τῶν λαληθησομένων^α
 a ministering servant, for a testimony of the things going to be spoken;
 6 χριστὸς δὲ ὡς υἱὸς ἐπὶ τὸν οἶκον αὐτοῦ, οὐ οἶκος ἴσμεν
 but Christ as Son over his house, whose house are
 ἡμεῖς^α, ἵνα^α περ^α τὴν παρόρρησιν καὶ τὸ καύχημα τῆς ἐλπίδος
 we, in indeed the boldness and the boasting of the hope
 'μέχρι^α τέλους βεβαίαν^α κατὰσχωμεν.
 unto [the] end firm we should hold.

7 Διό, καθὼς λέγει· τὸ πνεῦμα τὸ ἅγιον, Σήμερον ἰάν^α τῆς
 Wherefore, even as says, the Spirit the Holy, To-day if
 φωνῆς αὐτοῦ ἀκούσῃτε, ὁ μὴ σκληρύνῃτε τὰς καρδίας ὑμῶν,
 his voice ye will hear, harden not your hearts,
 ὡς ἐν τῷ παραπειρασμῷ, κατὰ τὴν ἡμέραν τοῦ πειρασμοῦ ἐν
 as in the provocation, in the day of temptation, in
 τῇ ἐρήμῳ, 9 οὐ ἐπειράσαν^α ἡμεῖς^α οἱ πατέρες ὑμῶν, ἵδοκίμασάν^α
 the wilderness, where 'tempted 'me 'your 'fathers, proved
 με, καὶ ἔδον τὰ ἔργα μου^α ἑσσαράκοντα ἔτη^α 10 οὐδὲ προσ-
 me, and saw my works forty years. Wherefore I was
 ὠχθιστὰ τῷ γενεῇ^α ἱκεῖν^α, καὶ ἔειπον, Ἄεὶ πλανῶνται τῇ
 indignant with 'generation 'that, and said, Always they err
 καρδίᾳ· αὐτοὶ δὲ οὐκ ἔγνωνσαν τὰς ὁδοὺς μου^α 11 ὡς ὡμοσα ἐν
 heart; and they did not know my ways; so I swore in
 τῷ ὄργῳ μου, Εἰ εἰσελεύσονται εἰς τὴν κατάπανυσιν μου^α. 12 Βλέ-
 my wrath, If they shall enter into my rest. Take
 πτε, ἀδελφοί, μήποτε ἔσται ἐν τινι ὑμῶν καρδία πονηρά
 heed, brethren, lest perhaps shall be in anyone of you a heart 'wicked
 ἀπιστίας ἐν τῷ ἀποστῆναι ἀπὸ θεοῦ ζῶντος^α 13 ἀλλὰ
 of unbelief in 'departing from 'God ['the] 'living. But
 παρακαλεῖτε ἑαυτοὺς καθ' ἑκάστην ἡμέραν, ἄχρις οὗ τὸ σήμερον
 encourage yourselves every day as long as 'to-day
 ἡλθείται, ἵνα μὴ σκληρυνθῇ^α τις ἐξ ὑμῶν^α ἀπὰρ τῆς
 'is 'called, that not may be hardened any of you by [the] deceitfulness
 ἀμνηστίας^α 14 μέτοχοι γὰρ γεγόναμεν τοῦ χριστοῦ, ἵνα^α περ^α
 of sin. For companions we have become of the Christ, If indeed
 ἦν ἀρχὴν τῆς ὑποστάσεως μέχρι τέλους βεβαίαν κατὰ-
 the beginning of the assurance, unto [the] end firm we
 σχωμεν^α 15 ἐν τῷ λέγεσθαι, Σήμερον ἰάν τῆς φωνῆς αὐτοῦ
 should hold; in 'its being said, To-day if his voice
 ἀκούσῃτε, μὴ σκληρύνῃτε τὰς καρδίας ὑμῶν, ὡς ἐν τῷ παραπι-
 ye will hear, harden not your hearts, as in the provoca-
 κρησμῷ^α 16 ὅτι νῦν γὰρ ἀκούσαντες παρεπίκραναν^α, ἀλλ' οὐ
 tion. For some having heard provoked, but not
 πάντες οἱ ἐξελθόντες ἐξ Αἰγύπτου διὰ Μωσέως^α 17 τίσις δὲ
 all who came out from Egypt by Moses. And with whom

³For He was counted worthy of more glory than Moses, just as He who has built the house has more honor than the house.

⁴For every house is built by someone, but He that built all things is God.

⁵And Moses truly was faithful in all his house, as a servant, for a witness of those things which were going to be spoken later.

⁶But Christ was faithful as a Son over His own house (whose house we are, if we hold fast the boldness and rejoicing of the hope firm to the end).

⁷For this reason, as the Holy Spirit says, "Today, if you will hear His voice,

⁸do not harden your hearts, as in the day they provoked Me, in the day of temptation in the wilderness,

⁹where your fathers tempted Me, proved Me and saw My works forty years."

¹⁰For this reason, "I was not pleased with that generation and said, They always go astray in their hearts and they have not known My ways.

¹¹So I swore in My wrath, They shall not enter into My rest."

¹²Be careful, brothers, for fear that there may be in any of you an evil heart of unbelief in falling away from the living God.

¹³But encourage one another day by day, while it is called Today — so that none of you may be hardened through the deceitfulness of sin.

¹⁴For we have become companions of Christ, if we truly hold the beginning of our trust firm to the end —

¹⁵so long as it is said, "Today, if you will hear His voice, do not harden your hearts, as in the day they provoked Me."

¹⁶For some provoked God when they heard, but not all who came out from Egypt by Moses.

^α Μωσῆν GLTITAW. ^β — τὰ LITIAW. ^γ Μωσῆς GLTITAW. ^δ εἰν περ L; εἰν if TITIA. ^ε — μέχρι τέλους βεβαίαν A. ^ς — με LITIAW. ^ζ ἐν δοκιμασίᾳ by proving [one] LITIAW. ^η ἑσσαράκοντα TITIA. ^θ ταύτη this LITIAW. ^ι εἴπα L. ^κ ἐξ ὑμῶν τις GLTIAW. ^λ τοῦ χριστοῦ γεγόναμεν GLTITAW. ^μ εἰν περ LIT. ^ν τίνες γὰρ ἀκού. παρεπίκραναν; For 'who having heard, provoked? GLTITAW. ^ξ Μωσέως GLTITAW. ^ο; (read as a question but [was it] not all, &c.?) GLTITAW. ^π +, [καὶ] also L.

¹⁷ But with whom was He displeased forty years — if not with those who sinned, whose bodies fell in the wilderness?

¹⁸ And to whom did He swear that they should not enter into His rest, but to those that did not believe?

¹⁹ So we see that they could not enter in because of unbelief.

CHAPTER 4

¹ Let us fear, then, lest a promise being left to enter into His rest, any of you should seem to come short.

² For the gospel has been preached to us, as well as to them. But the word of the message did not do them any good, not being mixed with faith in the ones who heard.

³ For we who have believed do enter into rest, as He said, "As I have sworn in My wrath, they shall not enter into My rest." Though truly the works were finished from the foundation of the world —

⁴ For He has spoken in a certain place of the seventh day in this way, "And God rested on the seventh day from all His works."

⁵ And in this place again, "They shall not enter into My rest."

⁶ Since, then, it remains for some to enter into it — and those to whom it was first announced did not enter in because of unbelief

⁷ — He again marks out a certain day, saying in David, "Today" (after so long a time). Even as it is said, "Today, if you will hear His voice, do not harden your hearts."

⁸ For if Joshua had given them rest, then He would not have afterwards spoken about another day.

⁹ So then, there is still a rest to the people of God.

¹⁰ For He that entered into His rest, He also rested from His works, as God did from His.

¹¹ Let us, then, labor to enter into the rest for fear that anyone should fall according to the same example of unbelief.

προσώχθισεν ⁴⁰ετσαράκοντα¹ ἔτη; οὐχὶ τοῖς ἀμαρ-
was he indignant forty years? [Was it] not with those who

ἤσασιν, ὧν τὰ κῶλα ἔπασεν ἐν τῇ ἐρήμῳ; 18 τίσιν δὲ
sinned, of whom the carcasses fell in the wilderness? And to whom
ὥμοσεν μὴ εἰσελεύσεσθαι εἰς τὴν κατὰπαυσιν αὐτοῦ, εἰ μὴ
swore he [that they] shall not enter into his rest, except

τοῖς ἀπειθήσασιν; 19 καὶ βλέπομεν ὅτι οὐκ ἠδυνήθησαν
to those who disobeyed? And we see that they were not able

εἰσελθεῖν δι' ἀπιστίαν. 4 Φοβηθῶμεν οὖν μήποτε
to enter in on account of unbelief. We should fear therefore lest perhaps

καταλειπομένης ἐπαγγελίας εἰσελθεῖν εἰς τὴν κατὰπαυσιν αὐ-
being left a promise to enter into his rest,

τοῦ, δοκῇ τις ἐξ ὧν ὑστερηκεῖναι. 2 καὶ γὰρ ἴσμεν εὐηγ-
might seem any of you to come short. For indeed we have had

γελισμένα, καθάπερ κἀκείνοι· ἀλλ' οὐκ ὠφέλησεν ὁ
glad tidings announced [to us] even as also they; but not did profit the

λόγος τῆς ἀκοῆς ἐκείνους, μὴ ¹συγκεκραμένους² τῇ πίστει
word of the report them, not having been mixed with faith

τοῖς ἀκούσασιν. 3 εἰσερχόμεθα γὰρ εἰς τὴν³ κατὰπαυσιν
in those who heard. For we enter into the rest,

οἱ πιστεύσαντες, καθὼς εἶρηκεν, Ὡς ὥμοσα ἐν τῇ ὀργῇ μου,
who believed; as he has said, So I swore in my wrath,

εἰ εἰσελεύσονται εἰς τὴν κατὰπαυσίν μου· καίτοι τῶν ἔργων
If they shall enter into my rest; though verily the works

ἀπὸ καταβολῆς κόσμου γενηθῶντων. 4 Εἶρκεν γὰρ πού
from [the] foundation of [the] world were done. For he has said somewhere

περὶ τῆς ἐβδόμης οὕτως, Καὶ κατέπαυσεν ὁ θεὸς ἐν τῇ
concerning the seventh [day] thus, And rested God on the

ἡμέρᾳ τῇ ἐβδόμῃ ἀπὸ πάντων τῶν ἔργων αὐτοῦ· 5 καὶ ἐν τού-
day seventh from all his works: and in this

τῷ πάλιν, Εἰ εἰσελεύσονται εἰς τὴν κατὰπαυσίν μου. 6 Ἐπεὶ
[place] again, If they shall enter into my rest. Since

οὖν ἀπολείπεται τίνας εἰσελθεῖν εἰς αὐτήν, καὶ οἱ πρό-
therefore it remains [for] some to enter into it, and those who

τερον εὐαγγελισθῆντες οὐκ εἰσῆλθον ⁷δι' ἀπειθήσας, 7 πάλιν
formerly heard glad tidings did not enter in on account of disobedience, again

λεῖν τινὰ ὁρίζει ἡμέραν, Σήμερον, ἐν ⁸Δαβὶδ⁹ λέγων, μετὰ
a certain he determines day, To-day, in David saying, after

τοσοῦτον χρόνον, καθὼς ¹⁰τεῖρηται¹¹, Σήμερον ἐάν τῆς φωνῆς
so long a time, (according as it has been said), To-day, if voice

αὐτοῦ ἀκούσῃτε, μὴ σκληρύνῃτε τὰς καρδίας ὑμῶν. 8 Εἰ γὰρ
his ye will hear, harden not your hearts. For if

αὐτοὺς Ἰησοῦς κατέπαυσεν, οὐκ ἂν περὶ ἄλλης ἐλά-
them Jesus gave rest, not concerning another would he have

λεῖ μετὰ ταῦτα ⁹ἡμέρας¹⁰. 9 Ἄρα ἀπολείπεται σαββατισμὸς τῷ
spoken afterwards day. Then remains a sabbatism to the

λαῷ τοῦ θεοῦ. 10 ὁ γὰρ εἰσελθὼν εἰς τὴν κατὰπαυσιν αὐτοῦ,
people of God. For he that entered into his rest,

καὶ αὐτὸς κατέπαυσεν ἀπὸ τῶν ἔργων αὐτοῦ, ὥσπερ ἀπὸ
also he rested from his works, as from

τῶν ἰδίων ὁ θεός. 11 Σπουδάζωμεν οὖν εἰσελθεῖν εἰς
his own God [did]. We should be diligent therefore to enter into

ἐκείνην τὴν κατὰπαυσιν, ἵνα μὴ ἐν τῷ αὐτῷ τις ὑποδείξ-
that rest, lest after the same anyone example

¹ ετσαράκοντα τετρά.

united in faith with those, &c.).

11 τῇν τε.

12 διὰ Δ.

13 Δαυίδ

¹ συγκεκραμένους τ.

² (την) τε.

³ διὰ Δ.

⁴ Δαυίδ

⁵ προεῖρηται: it has been said before

11 τῇν τε.

12 διὰ Δ.

13 Δαυίδ

14 προεῖρηται: it has been said before

15 τῇν τε.

16 διὰ Δ.

17 Δαυίδ

18 προεῖρηται: it has been said before

19 τῇν τε.

20 διὰ Δ.

21 Δαυίδ

22 προεῖρηται: it has been said before

23 τῇν τε.

24 διὰ Δ.

25 Δαυίδ

ματι πέσῃ τῆς ἀπειθείας. 12 ζῶν· γὰρ ὁ λόγος τοῦ θεοῦ καὶ
^{may}fall of disobedience. For living [is] the word of God and
 ἐνεργής, καὶ τομώτερος ὑπὲρ πᾶσαν μάχαιραν δίτομον, καὶ
 efficient, and sharper than every ^{word}two-edged, even
 διεικνούμενος ἀχρι μερισμοῦ ψυχῆς· ^{te}καὶ πνεύματος, ἀρ-
 penetrating to [the] division both of soul and spirit, ^{of}
 μῶν τε καὶ μυελῶν, καὶ κριτικὸς ἐνθυμήσεων καὶ ἐννοιῶν
 joints both and marrows, and [is] a discernor of [the] thoughts and intents
 καρδίας. 13 καὶ οὐκ ἔστιν κτίσις ἀφανὴς ἐνώπιον αὐτοῦ
 of [the] heart. And there is not a created thing unapparent before him;
 πάντα δὲ γυμνὰ καὶ τετραχρησμένα τοῖς ὀφθαλμοῖς αὐτοῦ,
 but all things [are] naked and laid bare to the eyes of him,
 πρὸς ὃν ἡμῖν ὁ λόγος.
 with whom [is] our account.

14 Ἐχόντες οὖν ἀρχιερεῖς μέγαν διεκλυθότα τοῦς
 Having therefore a ^{high} "priest" great [who] has passed through the
 οὐρανοὺς, Ἰησοῦν τὸν υἱὸν τοῦ θεοῦ, κρατῶμεν τῆς ὁμο-
 heavens, Jesus the Son of God, we should hold fast the con-
 λογίας. 15 οὐ· γὰρ ἔχομεν ἀρχιερεῖα μὴ δυνάμενον ^{συνμα-}
 fection. For not have we a high priest not able to συμπα-
 θῆσαι ταῖς ἀσθενείαις ἡμῶν, ^{βεπειραμένον}· δὲ κατὰ πάντα
 pathos with our infirmities, but [who] has been tempted in all things
 καθ' ὁμοίότητα χωρὶς ἁμαρτίας. 16 προσερχόμεθα οὖν
 according to [our] likeness, apart from sin. We should come therefore
 μετὰ παρόρησις τῷ θρόνῳ τῆς χάριτος, ἵνα λάβωμεν ἔλεον,
 with boldness to the throne of grace, that we may receive mercy,
 καὶ χάριν εὐρωμεν εἰς εὐκαιρον βοήθειαν.
 and ^{grace} "may find for opportunity help.

5 Πᾶς γὰρ ἀρχιερεὺς ἐξ ἀνθρώπων λαμβανόμενος, ὑπὲρ
 For every high priest from among men being taken for
 ἀνθρώπων καθίσταται τὰ πρὸς τὸν θεόν, ἵνα προσφέρῃ
 men is constituted in things relating to God, that he may offer
 δῶρα ^{τε}· καὶ θυσίας ὑπὲρ ἁμαρτιῶν, 2 μετριοπαθεῖν δυνά-
 both gifts, and sacrifices for sins; ^{to} "exercise" forbearance being
 μένος τοῖς ἀγνοοῦσιν καὶ πλανωμένοις, ἐπεὶ καὶ αὐτὸς
 able with those being ignorant and erring, since also himself
 περικεκατασθάνειαν· 3 καὶ ^{διὰ ταύτην} ^{ὀφείλει},
 is encompassed with infirmity; and on account of this [infirmity] he ought,
 καθὼς περὶ τοῦ λαοῦ, οὕτως καὶ περὶ ἑαυτοῦ προσφέρειν
 even as for the people, so also for himself. to offer
 ὑπὲρ ἁμαρτιῶν. 4 Καὶ οὐχ ἑαυτῷ τις λαμβάνει τὴν τιμὴν,
 for sins. And not to himself anyone takes the honour,
 ἀλλὰ ὁ ^{καλούμενος} ὑπὸ τοῦ θεοῦ, ^{καθάπερ} καὶ ὁ ^{Ἀαρὼν}.
 but he being called by God, even as also Aaron.

5 οὕτως καὶ ὁ χριστὸς οὐχ ἑαυτὸν ἐδόξαsen· γεννηθῆναι ἀρχ-
 Thus also the Christ not himself did glorify to become a high
 ιερὰ, ἀλλ' ὁ λαλήσας πρὸς αὐτόν, Υἱός μου εἰ σύ, ἐγὼ σὺ
 priest; but he who said to him, "Son" "my art thou, I to
 θεοῦ γεννῶντά σε. 6 καθὼς καὶ ἐν ἑτέρῳ λέγει, Σὺ
 day have begotten thee. Even as also in another [place] he says, Thou [art]
 ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ. 7 Ὃς ἐν
 a priest for ever according to the order of Melchisedec. Who in

12 For the word of God is living and powerful and sharper than any two-edged sword, piercing even to the dividing apart of both soul and spirit, and of both the joints and marrow — and a judge of the thoughts and intentions of the heart.

13 And there is not any creature that is not clearly revealed before Him. But all things are naked and opened to the eyes of Him to whom we must give account.

14 Therefore, having a great High Priest who has passed through the heavens, Jesus the Son of God, let us hold firmly to what we confess.

15 For we do not have a High Priest who cannot be touched with the feeling of our weaknesses, but One who has been tempted in all things like us, but without sin.

16 So let us draw near to the throne of grace with boldness, so that we may receive mercy and find grace to help in time of need.

CHAPTER 5

1 For every high priest taken from among men is appointed for men in things relating to God — so that he may offer both gifts and sacrifices for sins,

2 being able to have pity on the ignorant and those that wander out of the way, since he himself also is hemmed in with weakness.

3 And because of this he ought, even as for the people, so also for himself to offer for sins.

4 And no one takes this honor to himself, but he is called by God, even as Aaron also.

5 So also Christ did not glorify Himself to become a High Priest, but He who said to Him, "You are My Son, Today I have begotten You."

6 As He said in another Psalm also, "You are a priest forever, after the order of Melchizedek."

* — τε both LITTAW.

* συν- TA.

* μεπειρασμένον EOLITTAW.

* ἔλεος LITTAW.

d — τε both LITTAW.

* δι' αὐτὴν on account of it LITTAW.

* αὐτοῦ L.

* περὶ LITTAW.

b — ο LITTAW.

* καθὼς L; καθὼς περ TA; καθὼς περ TI.

⁷For He, in the days of His flesh, after offering up both requests and prayers to Him who was able to save Him from death (with strong crying and tears, and having been heard in that He feared God,

⁸even though He was a Son,) He learned obedience from the things which He suffered.

⁹And being made perfect, He became the Author of eternal salvation to all those who obey Him,

¹⁰being called by God to be High Priest after the order of Mel-chi-z-e-dek.

¹¹About whom we have many things to say and not easy to be explained since you have become dull of hearing.

¹²For, indeed, because of the time, you ought to be teachers, yet you need one to teach you again the first principles of the words of God, having become *ones who have need of milk and not of solid food.*

¹³For every one that uses milk is not skilled in the word of righteousness, for he is an infant.

¹⁴But solid food belongs to the ones who are of full age, those who through habit have their senses exercised to judge both good and evil.

CHAPTER 6

¹Then, leaving the principles of the teaching of Christ, let us go on to full growth — not laying again the foundation of repentance from dead works and of faith toward God —

²of the teaching of baptisms and of laying on of hands and of the raising of the dead and of everlasting judgment.

³And this we will do if God permits.

⁴For those who were once enlightened and who have tasted of the heavenly gift, and who became partakers of the Holy Spirit,

⁵and who have tasted the good word of God and the works of power of the age to come,

ταῖς ἡμέραις τῆς σαρκὸς αὐτοῦ δεήσεις τε καὶ ἰκετηρίας πρὸς
the days of his flesh both supplications and entreaties ¹⁰to

τὸν δυνάμενον σώζειν αὐτὸν ἐκ θανάτου, μετὰ κραυ-
him who [was] able to save him from death, with cry-
γῆς ἰσχυρᾶς καὶ δακρύων προσενίγκας, καὶ εἰσακουσθεὶς ἀπὸ
ing strong and tears having offered, and having been heard in

τῆς ἐνλαβείας, ὃ καίπερ ὢν υἱός, ἔμαθεν ἀφ' ὧν
that [he] feared; though being a son, he learned, from the things which

ἔπαθεν τὴν ὑπακοήν, ὃ καὶ τελειωθείς ἐγένετο τοῖς
he suffered, obedience; and having been perfected became to those that

ὑπακούουσιν αὐτῷ πᾶσιν αἰτίος σωτηρίας αἰωνίου ¹⁰προσ-
obey him all, author of salvation eternal; having

αγορευθεὶς ὑπὸ τοῦ θεοῦ ἀρχιερεὺς κατὰ τὴν τάξιν Μελ-
been saluted by God [as] high priest according to the order of Mel-
χιζεὶκ. ¹¹Περὶ οὗ πολλὸς ἡμῖν ὁ λόγος καὶ δυσερμή-
chizedek. Concerning whom [is] much our discourse and difficult in inter-
pretation to speak, since sluggish ye have become in hearing. For truly

ἔδεικνυται εἶναι διδάσκαλοι διὰ τὸν χρόνον, πάλιν
[when ye] ought to be teachers because of the time, again

χρεῖαν ἔχετε τοῦ διδάσκειν ὑμᾶς τίνα τὰ στοιχεῖα τῆς
need ye have of [one] to teach you what [are] the elements of the

ἀρχῆς τῶν λόγων τοῦ θεοῦ καὶ γεγόνατε χρεῖαν ἔχοντες
beginning of the oracles of God, and have become need having

γάλακτος, καὶ οὐ στερεὰ τροφή. ¹³Πᾶς γὰρ ὁ μετέχων
of milk, and not of solid food; for everyone that partakes

γάλακτος ἀπειρος λόγον δικαιοσύνης νήπιος γὰρ ἵσται
of milk [is] unskilled in [the] word of righteousness, for an infant he is;

¹⁴τελειῶν δὲ ἵσται ἢ στερεὰ τροφή, τῶν διὰ τὴν
but [of] the grown is [of] solid food, who on account of

ἔξιν τὰ αἰσθητήρια γεγυμνασμένα ἔχοντες πρὸς διάκρισιν
habit the senses exercised have for distinguishing

καλοῦ τε καὶ κακοῦ.
good both and evil.

⁶Διὸ ἀφέντες τὸν τῆς ἀρχῆς τοῦ χριστοῦ λόγον, ἐπὶ
Wherefore, having left the of the beginning of the Christ discourse, to

τὴν τελειότητα φερώμεθα· μὴ πάλιν θεμέλιον καταβαλλόμενοι
the full growth we should go on; not again a foundation laying

μετανοίας ἀπὸ νεκρῶν ἔργων, καὶ πίστεως ἐπὶ θεόν, ²βαπ-
of repentance from dead works, and faith in God, of wash-

τισμῶν διδασχῆς, ἐπιθήσεώς τε χειρῶν, ἀναστασεώς, ³ἐάν περ
ings of the doctrine, and of laying on of hands, and of resurrection of [the]

κρῶν, καὶ κρίματος αἰωνίου. ³καὶ τοῦτο ποιήσομεν, ἐάν περ
dead, and of judgment eternal; and this will we do, if indeed

ἐπιτρέπῃ ὁ θεός. ⁴ἀδύνατον γὰρ τοὺς ἄπαξ φωτισθέντας,
permit God. For [it is] impossible, those once enlightened,

γευσάμενους τε τῆς δωρεᾶς τῆς ἐπουρανίου, καὶ μετόχους
and [who] tasted of the gift heavenly, and partakers

γενηθέντας πνεύματος ἁγίου, ⁵καὶ καλὸν γευσάμενους
became of [the] Spirit Holy, and [the] good tasted

θεοῦ ῥῆμα δυνάμειος τε μέλλοντος αἰῶνος, ⁶καὶ
of God word and [the] works of power of [the] to come age, and

παρὰπεσόντας, πάλιν ἀνακαίνιζεν εἰς μετάνοιαν, ἀναστὰν
[who] fell away, again to renew to repentance, crucify-

¹ πᾶσιν τοῖς ὑπακούουσιν αὐτῷ ΛΥΤΔ
² [τῆ] ΤΥ. ³ εἰάν περ ΛΥΤΥ.

⁴ — καὶ [τ]Υ.

⁵ διδασχῇ [the] doctrine Δ

ροῦντας ἑαυτοῖς τὸν υἱὸν τοῦ θεοῦ καὶ παραδίδω-
 ing for themselves [as they do] the Son of God, and exposing
 μαρτυροῦντας. 7 γῆ-γάρ ἡ ποιοῦσα τὸν ἐπ' αὐτῆς ὡς πολλάκις
 [show] publicly. For ground which drank the "upon "it often
 ἐρχόμενον ὕετον, καὶ τίκτουσα βοτάνην εὐθετον ἐκείνοις
 "coming "rain, and produces "herbage "fit for those
 δὲ οὗς καὶ γεωργεῖται, μεταλαμβάνει εὐλογίας ἀπὸ τοῦ
 for sake of whom also it is tilled, partakes of blessing from
 θεοῦ. 8 ἐκφέρουσα δὲ ἀκάνθας καὶ τριβόλους, ὑδόκιμος καὶ
 God; but [that] bringing forth thorns and thistles [is] rejected and
 κapidάρας ἐγγύς, ἥς τὸ τέλος εἰς καῖνισιν. 9 Πειπίσμεθα δὲ
 "a "curse "near "to, of which the end [is] for burning. But we are persuaded
 περὶ ὑμῶν, ἀγαπῆτοί, τί κρείττονα καὶ ἐχόμενα
 concerning you, beloved, better things, and [things] connected with
 σωτηρίας, εἰ καὶ οὕτως λαλοῦμεν. 10 οὐ γὰρ ἀδικος ὁ θεός
 salvation, "if even thus we speak. For not unrighteous [is] God
 ἐπιταθῆσθαι τοῦ ἐργου ὑμῶν καὶ τοῦ κόπου τῆς ἀγάπης ἥς
 to forget your work and the labour of love which
 ἐνεδείξασθε εἰς τὸ ὄνομα αὐτοῦ, διακονήσαντες τοῖς ἁγίοις καὶ
 ye did show to his name, having served to the saints and
 διακονοῦντες. 11 ἐπιθυμοῦμεν δὲ ἕκαστον ὑμῶν τὴν αὐτὴν
 [still] serving. But we desire each of you the same
 ἐνδείκνυσθαι σπουδὴν πρὸς τὴν πληροφορίαν τῆς ἐλπίδος ἀκρι-
 "to "show diligence to the full assurance of the hope unto
 τέλους 12 ἵνα μὴ νωθροὶ γένησθε, μιμηταὶ δὲ τῶν διὰ
 [the] end; that "not "luggish "ye "be, but imitators of those who through
 πίστει καὶ μακροθυμίας κληρονομοῦντων τὰς ἐπαγγελίας.
 faith and long patience inherit the promises.
 13 Τῷ γὰρ Ἀβραάμ ἐπαγγελία ὁ θεός, ἐπεὶ κατ' οὐδενός
 For "to "Abraham "having "promised "God, since by no one
 εἶχεν μείζονος ὁμοσίαν, ὥμοσεν καθ' ἑαυτοῦ, 14 λέγων, ὅτι ἡν
 he had greater to swear, swore by himself, saying, Surely
 εὐλογῶν ἐυλόγησά σε, καὶ πληθύνων πληθυνῶ σε 15 καὶ
 blessing I will bless thee, and multiplying I will multiply thee; and
 οὕτως μακροθυμήσας ἐπίτυχεν τῆς ἐπαγγελίας. 16 ἀνθρο-
 thus having had long patience he obtained the promise. 16 ἀνθρο-
 ποι ἡμῖν γὰρ κατὰ τοῦ μείζονος ὁμνύουσιν, καὶ πάσης αὐτοῖς
 "indeed "for "by "the "greater "swear, and of all "to "them
 ἀντιλογίας πέρας εἰς βεβαίωσιν ὁ ὅρκος. 17 ἐν ψ περισσό-
 "gainsaying an end for confirmation [is] the oath. Wherein "more "a-
 τερὸν βουλούμενος ὁ θεὸς ἐπιείξει τοῖς κληρονόμοις τῆς ἐπαγ-
 "desiring "God to show to the heirs of pro-
 γελίας τὸ ἀμετάθετον τῆς βουλῆς αὐτοῦ, ἐμείτευσεν ὅρκῳ,
 mise the unchangeableness of his counsel, interposed by an oath,
 18 ἵνα διὰ δύο πραγμάτων ἀμεταθέτων, ἐν οἷς ἀδύνατον
 that by two things "unchangeable, in which [it was] impossible
 ψεύσασθαι ὁ θεός, ἰσχυρὰν παράκλησιν ἔχωμεν οἱ κατα-
 "to "lie "for "God, strong encouragement we might have who fled
 φυγόντες κρατῆσαι τῆς προκειμένης ἐλπίδος 19 ἦν γὰρ
 for refuge to lay hold on the "set "before "us "hope, which as
 ἄγκυραν ἔχομεν τῆς ψυχῆς ἄσφαλιν τε καὶ βεβαίαν, καὶ εἰς-
 an anchor we have of the soul both certain and firm, and en-
 τερωμένην εἰς τὸ ἰώτερον τοῦ καταπεράσματος, 20 ὅπου
 toring into that within the veil;

6 and who have fallen away, it is not possible to renew them again to repentance.
 For they are crucifying to themselves the Son of God and putting Him to an open shame.

7 (For the earth, which drinks in the rain that often comes on it and produces plants fit for those for whom it is worked, shares God's blessing.)

8 But that ground which brings forth thorns and thistles is rejected and is near to being cursed — the end of which is to be burned.)

9 But, loved ones, even though we speak this way, we are persuaded better things of you, and things that go along with salvation.

10 For God is not unrighteous to forget your work and labor of love, which you have shown toward His name, in that you have ministered to the saints and do minister.

11 And we earnestly desire that each of you will show the same eagerness, to the full assurance of the hope to the end —

12 so that you will not be dull, but imitators of those who inherit the promises through patience and faith.

13 For when God was promising to Abraham, He swore by Himself, because He could not swear by any greater One,

14 saying, "Surely blessing I will bless you, and multiplying I will multiply you."

15 And so, having had patience, he received the promise.

16 For men indeed swear by the greater. And an oath to make things sure is the end of all argument to them.

17 In which way, desiring to more fully declare to the heirs of promise that His purpose does not change, God came in with an oath —

18 so that by two things that cannot change (in which it was not possible for God to lie) we might have strong comfort — we who have fled for refuge in order to lay hold upon the hope set before us —

19 which we have as an anchor of the soul,

ρ ἐρχόμενον πολλάκις ΛΤΓΔΨ.
 ὡς ἵσχει ΟΛΤΓΔΨ. * Εἰ ΛΤΓΔ.

9 κρείττονα ΛΤΓΔΨ.
 — μὲν ΛΤΓΔ.

— τοῦ κόπου ἵνα διὰ τῆς ἀγ.
 * ἀσφαλὴν ΛΤΓ.

† + τὸν Τ.

both certain and sure, and entering into that inside the veil.

²⁰where Jesus as *our* Forerunner has entered for our sake, having become a High Priest forever according to the order of Mel-chiz-e-dek.

CHAPTER 7

¹For this Mel-chiz-e-dek (who was king of Salem and priest of the most high God) met Abraham returning from the slaughter of the kings and blessed him.

²Abraham also gave a tenth of all to him. First of all, his name being translated is king of righteousness. And then also king of Salem, which is, king of peace —

³without father, without mother, without genealogy, having neither beginning of days or end of life — but being made similar to the Son of God, he remains a priest forever.

⁴Now consider how great this man was, to whom even the patriarch Abraham gave a tenth of the spoils.

⁵And indeed they that are of the sons of Levi, receiving the office of the priesthood, have a commandment to take tithes of the people according to the Law — that is, from their brothers, even though they come out of the loins of Abraham.

⁶But he, whose line is not counted from them, received tithes from Abraham and blessed him who had the promises.

⁷And without contradiction, the lesser is blessed by the greater.

⁸And here dying men receive tithes, but there *one of whom it* is witnessed that he lives.

⁹And as I may so say, Levi also, who receives tithes, has paid tithes through Abraham.

¹⁰For he was yet in the loins of his father when Mel-chiz-e-dek met him.

¹¹Truly, then, if perfection were by the priesthood of Levi (for under it the people

πρόδρομος ὑπὲρ ἡμῶν εἰσῆλθεν Ἰησοῦς, κατὰ τὴν τάξιν [as] forrunner for us entered Jesus, according to the order Melchisedec ἄρχιερεὺς γενόμενος εἰς τὸν αἰῶνα. of Melchisedec a high priest having become for ever.

⁷ Οὗτος γὰρ ὁ Μελχισεδέκ, βασιλεὺς Σαλήμ, ἱερεὺς τοῦ θεοῦ For this Melchisedec, king of Salem, priest of God

τοῦ ὑψίστου, ὃς συναντήσας Ἀβραὰμ ὑποστρέφοντι ἀπὸ τῆς the most high, who met Abraham returning from the κοπῆς τῶν βασιλέων, καὶ εὐλόγησας αὐτόν· ὡς καὶ δεκάτην smiting of the kings, and having blessed him; to whom also a tenth ἀπὸ πάντων ἐμέρισεν Ἀβραὰμ· πρῶτον μὲν ἑρμηνεύμενος of all divided Abraham; first being interpreted βασιλεὺς δικαιοσύνης, ἔπειτα δὲ καὶ βασιλεὺς Σαλήμ, ὃ ἐστίν king of righteousness, and then also king of Salem, which is βασιλεὺς εἰρήνης· 3 ἀπ᾿ αὐτοῦ, ἀμῆτωρ, ἀγενεαλόγητος; king of peace; without father, without mother, without genealogy;

μὴτε ὄρχην ἡμερῶν, μῆτε ζωῆς τέλος ἔχων· ἀφωμοιωμένος δὲ neither beginning of days nor of life end having, but assimilated τῷ υἱῷ τοῦ θεοῦ, μένει ἱερεὺς εἰς τὸ διηνεκές. 4 Θεωρεῖτε δὲ to the Son of God, abides a priest in perpetuity. 4 Now consider

πῆλικος οὗτος, ὃς καὶ δεκάτην Ἀβραὰμ ἔδωκεν ἐκ his great this [one] was, to whom even a tenth Abraham gave out of τῶν ἀκροθινίων ὁ πατριάρχης. 5 καὶ οἱ μὲν ἐκ τῶν the spoils the patriarch. And they indeed from among the υἱῶν ὁ Λευὶ τὴν ἱερατείαν λαμβάνοντες, ἐντολὴν ἔχουσιν sons of Levi, the priesthood [who] receive, commandment have

ἀποδεκατοῦν τὸν λαὸν κατὰ τὸν νόμον, ᾧ τούτῳ, to take tithes from the people according to the law, that is, [from] τοῦς ἀδελφοῦς αὐτῶν, καίπερ ἐξεληλυθότας ἐκ τῆς οὐσίας their brethren though having come out of the loins

Ἀβραὰμ· ὁ δὲ μὴ γενεαλογούμενος ἐξ αὐτῶν δεδεδωκέναι of Abraham; but he [who] reckons no genealogy from them has tithed

κεν τόν· Ἀβραὰμ, καὶ τὸν ἔχοντα τὰς ἐπαγγελίας εὐλόγηκεν· 7 χωρὶς δὲ πάσης ἀντιλογίας τὸ ἑλάττω ὑπὸ τοῦ blessed. But apart from all gain saying the inferior by the

κρείττονος εὐλογεῖται. 8 καὶ ὡς μὲν δεκάτας ἀποθνήσκοντες superior is blessed. And here tithes [that] die

ἄνθρωποι λαμβάνουσιν· ἐκεῖ δὲ, μαρτυρούμενος ὅτι ζῇ. men receive; but there [one] witnessed of that he lives;

9 καὶ, ὥς ἔπος εἰπείν, διὰ τὸ Ἀβραὰμ καὶ Λευὶ ὁ δεκάτας and, so to speak, through Abraham, also Levi, who tithes

λαμβάνων δεδεδωκέναι· 10 ἐτι γὰρ ἐν τῇ οὐσίᾳ τοῦ πατρὸς receives, has been tithed. For yet in the loins of [his] father

ἦν, ὅτε συνήντησεν αὐτῷ ὁ Μελχισεδέκ. 11 Εἰ μὲν οὖν he was when met him Melchisedec. If indeed then

τελείωσις διὰ τῆς Λευιτικῆς ἱερωσύνης ἦν, ὁ λαὸς γὰρ perfection by the Levitical priesthood were, for the people [based] ἐπ' αὐτῇ· τίς ἐτι χρεία κατὰ upon it had received [the] law, what still need was [there] according to

τὴν τάξιν Μελχισεδέκ ἕτερον ἀνίστασθαι ἱερέα, καὶ οὐ the order of Melchisedec [for] another to arise priest; and not

¹ — τοῦ Ε. ² δε (read who, having met) LTR. ³ — καὶ LTR. ⁴ — υἱὸν (read [son]) L. ⁵ Δευὶ LTR. ⁶ ἀποδεκατοῖν LTR. ⁷ τοῦ ἔστιν GT. ⁸ — τὸν LTR. ⁹ ὑψίστου L. ¹⁰ δε LTR. ¹¹ Δευὶς L; Δευὶς LTR. ¹² — ὁ LTR. ¹³ Δευιτικῆς TA. ¹⁴ αὐτῆς (read on the ground of it) LTR. ¹⁵ — νομοθετήται has received [the] law LTR. ¹⁶ W.

κατὰ τὴν τάξιν Ἀαρὼν ἵερωσθαί; 12 μετατιθεμένης γὰρ
according to the order of Aaron to be named? For 'being' changed
τῆς ἱερωσύνης, ἐξ ἀνάγκης καὶ νόμου μεταβολὴς γίνεται.
'the' priesthood, from necessity also of law a change takes place.
13 ἐφ' ὃν γὰρ λέγεται ταῦτα, φυλὴς ἑτέρας μετέσχεκεν, ἀφ' ἧς
For he of whom are said these things, a tribe different has part in, of which
οὐδεὶς προσέσχεκεν τῷ θυσιαστηρίῳ 14 πρόδηλον γὰρ ὅτι
no one has given attendance at the altar. For [it is] manifest that
ἐξ Ἰουδα ἀνατίταλκεν ὁ ὑψίστος ἡμῶν, εἰς ἣν φυλὴν οὐδὲν
out of Juda has sprung our Lord, as to which tribe 'nothing
περὶ ἱερωσύνης ὁ Μωσῆς ἐλάλησεν. 15 Καὶ περισσώτερον
'concerning' priesthood 'Moses' spoke. And more abundantly
ἔτι κατὰλληλον ἴσιν, εἰ κατὰ τὴν ὁμοίότητα Μελχισεδέκ
yet quite manifest it is, since according to the similitude of Melchisedec
ἀνίσταται ἱερεὺς ἕτερος, 16 ὃς οὐ κατὰ νόμον ἐντο-
arises a 'priest' different, who not according to law of 'command-
λῆς σαρκικῆς γέγονεν, ἀλλὰ κατὰ δύναμιν ζωῆς
ment 'fleshly' has been constituted, but according to power of 'life
ἀκατάλυτον 17 μαρτυρεῖ γὰρ. Ὅτι σὺ ἱερεὺς εἰς τὸν
'indissoluble. For he testifies, Thou [art] a priest for
αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ. 18 Ἀθέτησις μὲν γὰρ
ever after the order of Melchisedec. 'A' putting away 'for
γίνεται προαγούσης ἐντολῆς, διὰ τὸ αὐτῆς ἀσθενείας
there is of the 'going' before 'commandment, because of its weakness
καὶ ἀνωφελές, 19 οὐδὲν γὰρ ἐτελείωσεν ὁ νόμος. ἔπει-
and unprofitable, (for) 'nothing' perfected 'the' law. ['the'] 'intro-
αγωγή δι' κρείττονος ἐλπίδος, δι' ἧς ἐγγίζομεν τῷ θεῷ. 20 Καὶ
duction 'and of a better hope by which we draw near to God. And
καθ' ὅσον οὐ χωρὶς ὀρκωμοσίας οἱ μὲν γὰρ,
by how much [it was] not apart from [the] swearing of an oath, 'they
χωρὶς ὀρκωμοσίας εἰσὶν ἱερεῖς γεγονότες, 21 ὁ δὲ
without [the] swearing of an oath are 'priests' become, but he
'μετὰ ὀρκωμοσίας, διὰ τοῦ λέγοντος πρὸς αὐτόν,
with [the] swearing of an oath, by him who says, as to him,
'Ὁμοσεν κύριος καὶ οὐ μεταμελήσεται, σὺ ἱερεὺς εἰς τὸν
'I swore ['the'] Lord, and will not repent, Thou [art] a priest for
αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ 22 κατὰ τοσούτον
ever according to the order of Melchisedec. by so much
κρείττονος διαθήκης γέγονεν ἱγγυος Ἰησοῦς. 23 Καὶ οἱ
of a better covenant 'has' become 'surety' 'Jesus. And they
μὲν πλείονες εἰσιν ἡγεγονότες ἱερεῖς διὰ τὸ θανάτῳ κω-
'many' 'are' priests on account of by death being
λύσθαι παραμένειν 24 ὁ δὲ, διὰ τὸ μένειν αὐτὸν εἰς
hindered from continuing; but he, because of his abiding for
τὸν αἰῶνα, ἀπαραβάτον ἔχει τὴν ἱερωσύνην 25 ὅθεν καὶ
ever, 'intransmissible' has 'the' 'priesthood. Whence also
σώζειν εἰς τὸ παντελὲς δύναται τοὺς προσερχομένους δι'
to save completely he is able those who approach by
αὐτοῦ τῷ θεῷ, πάντοτε ζῶν εἰς τὸ ἐντυγχάνειν ὑπὲρ αὐτῶν.
him to God, always living to intercede for them.
26 τοιούτους γὰρ ἡμῖν ἔπρεπεν ἀρχιρεῖς, ὁσious, ἀκακος,
For such 'us' 'became' 'a' 'high' priest, holy, harmless,

received the Law), what further need was there that another priest should rise after the order of Mel-chiz-e-dek — and not named under the order of Aaron?

12 For the priesthood being changed, a change of law must also come about.

13 For He of whom these things are spoken belongs to another tribe, of which no one has given attendance at the altar.

14 For plainly our Lord has sprung out of Judah, of which tribe Moses said nothing as to priesthood.

15 And it is still more plain, since a different priest arises,

16 who is made according to the likeness of Mel-chiz-e-dek — not according to the law of a fleshly commandment, but according to the power of an endless life.

17 For He testifies, "You are a Priest forever, after the order of Mel-chiz-e-dek."

18 For indeed there is a putting away of the foregoing commandment because of its weakness and lack of gain —

19 for the Law did not make anything perfect, but there is an introduction of a better Hope by which we draw near to God.

20 And since He was not made priest without an oath,

21 for they are made priests without the swearing of an oath, but He was made priest with the swearing of an oath by Him who said to Him, "The Lord swore and will not repent, You are a Priest forever after the order of Mel-chiz-e-dek" —

22 by so much Jesus was made a surety of a better covenant.

23 And they truly were many priests, because they were hindered from continuing by death.

24 But He, because He lives forever, He has a priesthood that cannot be changed.

25 Therefore He is able also to save to the uttermost those that come to God by Him,

* περὶ ἱερῶν (priests) οὐδὲν ΛΤΤΑΛΩ. * Μωσῆς ΟΛΤΤΑΛΩ. * σαρκικῆς fleshly ΛΤΤΑΛΩ.
† μαρτυρεῖται (read for he is testified of) ΛΤΤΑΛΩ. † μετ' L. * κατὰ τὴν τάξιν Μελ-
χισεδέκ ΤΤΑΛ. † τοσούτον ΛΤΤΑΛΩ. † + καὶ ἄλλο ΤΑ. † ἱερεῖς γεγονότες ΛΑΛΩ. * + καὶ
ἄλλο [L]ΤΤΑΛΩ.

χονται, λέγει κύριος, καὶ συντελέσω ἐπὶ τὸν οἶκον
 cōming, saith [the] Lord, and I will ratify as regards the house
 'Ισραὴλ καὶ ἐπὶ τὸν οἶκον 'Ιουδα διαθήκην καινὴν· 9 οὐ
 of Israel and as regards the house of Judah a 'covenant 'new; not
 κατὰ τὴν διαθήκην ἣν ἐποίησα τοῖς πατράσιν αὐτῶν,
 according to the covenant which I made with their fathers,
 ἐν ἡμέρᾳ ἐπιλαβομένου μου τῆς χειρὸς αὐτῶν ἐξαγαγεῖν
 in [the] day of my taking hold of their hand to lead
 αὐτοὺς ἐκ γῆς Αἰγύπτου· ὅτι αὐτοὶ οὐκ ἐνέμειναν ἐν
 them out of [the] land of Egypt; because they did not continue in
 τῇ διαθήκῃ μου, γὰρ ἡμέλισα αὐτῶν, λέγει κύριος. 10 ὅτι
 my covenant, and I disregarded them, saith [the] Lord. Because
 αὐτῇ ἡ διαθήκη ἦν διαθήσεται τῷ οἴκῳ 'Ισραὴλ μετὰ
 this [is] the covenant which I will covenant with the house of Israel after
 τὰς ἡμέρας ἐκείνας, λέγει κύριος, διδοὺς νόμους μου εἰς
 those days, saith [the] Lord, giving my laws into
 τὴν διάνοιαν αὐτῶν καὶ ἐπὶ καρδίας αὐτῶν ἐπιγράψω αὐτοὺς·
 their mind, also upon 'hearts 'their I will inscribe them;
 καὶ ἔσομαι αὐτοῖς εἰς θεόν, καὶ αὐτοὶ ἔσονται μοι εἰς λαόν.
 and I will be to them for God, and they shall be to me for people.
 11 καὶ οὐ μὴ διδάξωσιν ἕκαστος τὸν πλησίον αὐτοῦ, καὶ
 And not at all shall they teach each 'neighbour 'his, and
 ἕκαστος τὸν ἀδελφὸν αὐτοῦ, λέγων, Γνωθὶ τὸν κύριον· ὅτι
 each his brother, saying, Know the Lord; because
 πάντες εἰδῆσουσιν με, ἀπὸ μικροῦ αὐτῶν ἕως
 all shall know me, from [the] little [one] of them to [the]
 μεγάλου αὐτῶν. 12 ὅτι ἔλεως ἔσομαι ταῖς ἀδικίαις αὐτῶν,
 great [one] of them. Because merciful I will be to their unrighteousnesses,
 καὶ τῶν ἀμαρτιῶν αὐτῶν· καὶ τῶν ἀνομιῶν αὐτῶν οὐ μὴ
 and their sins and their lawlessnesses in no wise
 μνησθῶ ἐτι. 13 Ἐν τῷ λέγειν καινὴν, πεπαλαίωκεν
 will I remember more. In the saying New, he has made old
 τὴν πρώτην· τὸ δὲ παλαιούμενον καὶ γηράσκον ἐγγύς
 the first; but that which grows old and aged [is] near
 ὀφαισμοῦ.
 disappearing.

9 Ἐπειὶ μὲν οὖν καὶ ἡ πρώτη σκηνὴ δικαιώματα
 'Had 'indeed 'therefore 'also 'the 'first 'tabernacle ordinances
 λατρίας, τότε ὕγιον κοσμηκόν. 2 σκηνὴ γὰρ κατε-
 of service, and the sanctuary, a worldly [one]. For a tabernacle was
 σκευάσθη ἡ πρώτη, ἐν ᾗ ἦτε λυχνία καὶ ἡ τράπεζα
 prepared, the first, in which [were] both the lampstand and the ta-
 πεζα καὶ ἡ πρόθεσις τῶν ἄρτων, ἥτις λέγεται ἁγία. 3 μετὰ
 ble and the presentation of the loaves, which is called holy;
 δὲ τὸ δεύτερον καταπέτασμα σκηνῇ ἢ λεγομένη ὕγια
 'but the second veil a tabernacle which [is] called holy
 αἰών, 4 χρυσοῦν ἔχουσα θυμιατήριον, καὶ τὴν κιβωτὸν τῆς
 of holies, 'a 'golden 'having censer, and the ark of the
 διαθήκης περικαλυμμένην παντοθεν χρυσῷ, ἐν ᾗ
 covenant, having been covered round 'in 'every 'part 'with 'gold, in which
 στάμνος χρυσῷ ἔχουσα τὸ μάννα, καὶ ἡ ῥάβδος Ἀαρὼν
 [was the] 'pot 'golden 'having the manna, and the rod of Aaron

⁸ For finding fault He said to them, "See! The days come, says the Lord, when I will make a new covenant with the house of Israel and with the house of Judah —

⁹ not according to the covenant which I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt" — because they did not keep on in My covenant and I stopped taking care of them, says the Lord.

¹⁰ "For this is the covenant which I will make with the house of Israel: After those days, says the Lord, I will put My laws in their mind and write them in their hearts — and I will be their God and they shall be My people.

¹¹ And they shall no more teach each one his neighbor, and each one his brother, saying, Know the Lord — for all shall know Me, from the least of them to the greatest of them.

¹² For I will be merciful to their wrongdoings, and I will not remember their sins and their lawless deeds any more."

¹³ By saying, "New," He has made the first covenant old. Now that which decays and grows old is ready to disappear.

CHAPTER 9

¹ Truly, then, the first tabernacle also had holy orders of worship and an earthly Holy Place.

² For there was a tabernacle prepared, the first one — in which were the lampstand and the table and the showbread — which is called the Holy Place.

³ And after the second veil, the tabernacle which is called the Holy of Holies —

⁴ which had the golden censer, and the ark of the covenant which was covered with gold in every part, in which was the golden pot with the manna, and Aaron's rod that

1 — μου my E. 2 + [μου] (read my covenant) L. 3 καρδίας heart T. 4 πολίτην (read his [fellow] citizen) OLTTAW. 5 — αὐτῶν LITTA. 6 — καὶ τῶν ἀνομιῶν αὐτῶν TITTA. 7 ἔλεγε T. 8 [καὶ] Tr. 9 — σκηνή OLTTAW. 10 ἁγία holy place EOTTTAW; ἁγία ἁγίων holy of holies L. 11 τὰ ἁγία τῶν (read the holy of holies) Tr.

budded, and the tables of the covenant —

⁵and above it the cherubim of glory overshadowing the mercy-seat (of which we cannot now speak part by part).

⁶Now when these things had been prepared in this way, the priests went at all times into the first tabernacle, doing the duties of God.

⁷But into the second the high priest went alone once a year, not without blood, which he offered for himself and for the errors of the people.

⁸The Holy Spirit was illustrating by this that the way into the Holy of Holies was not yet revealed, the first tabernacle still having a standing.

⁹Which was a parable for the present time, in which were offered both gifts and sacrifices that, as regards the conscience, could not make him who served perfect —

¹⁰only in meats and drinks and different kinds of washings, and fleshly rules put on them until the time of setting things right.

¹¹But when Christ had come as a High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands (that is, not of this creation,)

¹²not by the blood of goats and calves, but by His own blood He entered in once for all into the Holy of Holies, having obtained everlasting redemption.

¹³For if the blood of bulls and of goats and the ashes of a heifer sprinkling the unclean, sanctifies for the purity of the flesh,

¹⁴how much more shall the blood of Christ (who through the eternal Spirit offered Himself without spot to God) purge your conscience from dead works to serve the living God!

¹⁵And for this reason, He is the Mediator

ἡ βλαστήσασα, καὶ αἱ πλάκες τῆς διαθήκης· ὅθεν ἀνωθεν αὐτῆς ἡ χερουβὶμ ὁ δόξης κατασκιάζοντα τὸ ἱλαστήριον· περὶ ὧν οὐκ ἔστιν νῦν λέγειν κατὰ μέρος.

6 Τούτων δὲ οὕτως κατασκευασμένων, εἰς μὲν τὴν πρώτην σκηνὴν διαπαντός· εἰσίσιν οἱ ἱερεῖς τὰς λατρείας ἐπιτελοῦντες· 7 εἰς δὲ τὴν δευτέραν ἅπαξ τοῦ ἐνιαυτοῦ μόνος ὁ ἀρχιερεὺς, οὐ χωρὶς αἵματος, ὃ προσφέρει ὑπὲρ ἑαυτοῦ καὶ τῶν τοῦ λαοῦ ἀγνοημάτων· 8 τοῦτο δηλοῦντος τοῦ πνεύματος τοῦ ἁγίου, μήπω πεφανερῶσθαι τὴν τῶν ἁγίων ματος τοῦ ἁγίου, ὅθεν ἐν τῇ πρώτῃ σκηνῇ ἐχούσης στάσι· 9 ἥτις παραβολὴ εἰς τὸν καιρὸν τὸν ἐνεστηκότα, καθ' ὃν ὁ δῶρα τε καὶ θυσίαι προσφέρονται, μὴ δυνάμειναι κατὰ συνείδησιν τελειῶσαι τὸν λατρεύοντα, 10 μόνον ἐπὶ βρώμασιν καὶ πόμασιν καὶ διαφόροις βαπτισμοῖς, καὶ ἡδικαιώμασιν· σαρκός, μέχρι καιροῦ διορθώσεως ἐπικείμεναι. 11 Χριστὸς δὲ παραγενόμενος ἀρχιερεὺς τῶν μελλόντων· ἀγαθῶν, διὰ τῆς μείζονος καὶ τελειωτέρας σκηνῆς, οὐ χειροποιήτου, τούτῳ· οὐ ταύτης τῆς κτίσεως, 12 οὐδὲ δι' αἵματος τράγων καὶ μόσχων, διὰ δὲ τοῦ ἰδίου αἵματος εἰσῆλθεν ἐφ' ἅπασι εἰς τὰ ἅγια, αἰώνιαν λύτρωσιν ἐνδράμενος· 13 εἰ γὰρ τὸ αἷμα τῶν βουλῶν καὶ τῶν τράγων, καὶ σποδὸς δαμάλεως ραντίζουσα τοὺς κεκοινωμένους, ἀγιάζει πρὸς τὴν τῆς σαρκὸς καθαρότητα, 14 πόσω μάλλον τὸ αἷμα τοῦ χριστοῦ, ὃς διὰ πνεύματος αἰώνιον ἑαυτὸν προσήνεγκεν ἁμωμῶν τῷ θεῷ, καθαρίει τὴν συνείδησιν ὑμῶν ἀπὸ νεκρῶν ἔργων, εἰς τὸ λατρεῖν θεῷ ζῶντι· 15 καὶ διὰ τοῦτο διαθήκης καινῆς μεσίτης ἐστίν, ζῶντι· 15 καὶ διὰ τοῦτο διαθήκης καινῆς μεσίτης ἐστίν, ζῶντι·

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¹ χερουβὶμ LITR; χερουβὶν A.
² τοῦ ἑστίν OT.
³ ἡμῶν OUR LAW.

⁴ καὶ πάντες LITR.
⁵ εὐδράμενος E.
⁶ + καὶ ἀλλήλων and true L.

⁷ ἢν (read according to which [etymology]) LITR.A.W.
⁸ διακρίματα LITR.A.W.
⁹ χερουβὶμ L.
¹⁰ τράγων καὶ ταύρων LITR.A.W.

ὅπως θανάτου γενομένου, εἰς ἀπολύτρωσιν τῶν ἐπὶ τῷ
so that, death having taken place for redemption of the ²under ³the
πρῶτῃ διαθήκῃ παραβάντων, τὴν ἐπαγγελίαν λάβωσιν
⁴first ⁵covenant ⁶transgressors, the promise ⁷might ⁸receive
οἱ κεκλημένοι τῆς αἰωνίου κληρονομίας. 16 ὅπου γὰρ
⁹they ¹⁰who ¹¹have ¹²been ¹³called ¹⁴of ¹⁵the ¹⁶eternal ¹⁷inheritance. (For where

διαθήκη, θάνατον ἀνάγκη φέρεσθαι τοῦ
[there is] a testament, [for] [the] death [it is] necessary ¹⁸to ¹⁹come ²⁰in ²¹of ²²the
διαθεμένου. 17 διαθήκη γὰρ ἐπὶ νεκροῖς βεβαία, ἐπεὶ
²³testator. For a testament in the case of [the] dead [is] affirmed, since

μήποτε ἰσχύει ὅτε ζῇ ὁ διαθεμένος. 18 ὅθεν ἡ οὐδὲ
in no way it is of force when ²⁴is ²⁵living ²⁶the ²⁷testator. Whence neither

ἡ πρώτη χωρὶς αἵματος ἔγκεινται. 19 λαληθείσης
the first apart from blood has been inaugurated. ²⁸Having ²⁹used ³⁰soken
γὰρ πάσης ἐντολῆς κατὰ νόμον ὑπὸ Μωυσέως παντὶ
for every commandment according to law by Moses to all

τῷ λαῷ, λαβὼν τὸ αἷμα τῶν μόσχων καὶ τράγων, μετὰ
the people, having taken the blood of calves and of goats, with
ὑδάτος καὶ ἰσίου κοκκίνου καὶ ὑσσώπου, αὐτότε τὸ βιβλίον
water and wool ³¹scarlet and hyssop, both ³²itself ³³the ³⁴book

καὶ πάντα τὸν λαὸν ἐξρόαντισεν. 20 λέγων, Τοῦτο
and all the people he sprinkled, saying, This [is] the

αἷμα τῆς διαθήκης ἧς ἐνετείλατο πρὸς ὑμᾶς ὁ θεός. 21 καὶ
blood of the covenant which ³⁵enjoined ³⁶to ³⁷you ³⁸God. And

τὴν σκηνὴν δὲ καὶ πάντα τὰ σκεύη τῆς λειτουργίας τῇ
the tabernacle too and all the vessels of the ministration with
αἵματι ὁμοίως ἐξρόαντισεν. 22 καὶ σχεδὸν ἐν αἵματι
blood in like manner he sprinkled; and almost with blood

πάντα καθαρίζεται κατὰ τὸν νόμον, καὶ χωρὶς αἵμα-
all things are purified according to the law, and apart from blood-
εκχνσίας οὐ γίνεται ἄφεσις. 23 Ἀνάγκη οὖν τὰ μὲν
shedding there is no remission. [It was] necessary then [for] the

ὑποδείγματα τῶν ἐν τοῖς οὐρανοῖς τούτοις καθαρίζεσθαι,
representations of the things in the heavens with these to be purified,

αὐτὰ δὲ τὰ ἐπουράνια κρείττους θυσιὰς παρὰ ταύτας.
but ³⁹themselves ⁴⁰the ⁴¹heavenlies with better sacrifices than these.

24 οὐ γὰρ εἰς χειροποίητα ἅγια εἰσῆλθεν ὁ⁴² χριστός, ἀντί-
For not into ⁴³made ⁴⁴by ⁴⁵hands ⁴⁶holies entered the Christ, ⁴⁷fi-

γυρα τῶν ἀληθινῶν, ἀλλ' εἰς αὐτὸν τὸν οὐρανόν, νῦν ἐμφα-
gures of the true [ones], but into ⁴⁸itself ⁴⁹heaven, now to

νισθῆναι τῷ προσώπῳ τοῦ θεοῦ ὑπὲρ ἡμῶν. 25 οὐδ' ἔνα
appear before the face of God for us: nor that

πολλὰκις προσφέρῃ ἐαυτόν, ὥσπερ ὁ ἀρχιερεὺς εἰσέρχεται εἰς
often he should offer himself, even as the high priest enters into

τὰ ἅγια κατ' ἐνιαυτὸν ἐν αἵματι ἀλλοτρίῳ. 26 ἐπεὶ
the holies year by year with blood ⁵⁰another's; since it was neces-

δει αὐτὸν πολλάκις παθεῖν ἀπὸ καταβολῆς κόσμου.
sary for him often to have suffered from [the] foundation of [the] world.

Ἡ νῦν δὲ ἅπασι ἐπὶ συντέλειᾳ τῶν αἰώνων, εἰς ἀθέτη-
But now once in [the] consummation of the ages, for [the] putting

σιν⁵¹ ἁμαρτίας, διὰ τῆς θυσίας αὐτοῦ πεφανέρωται. 27 καὶ
away of sin by his sacrifice he has been manifested. And

καθ' ὅσον ἀπόκειται τοῖς ἀνθρώποις ἅπασι ἀποθανεῖν, μετὰ
for as much as it is appointed to men once to die, ⁵²after

of the new covenant, so that, by means of death for the redemption of the sins under the first covenant, they who have been called might receive the promise of the everlasting inheritance.

¹⁶ For where there is a testament, the death of the one who made it must be brought in.

¹⁷ For a testament is affirmed after men are dead — otherwise it is of no force at all while the one who made it is living.

¹⁸ From which we see that neither was the first covenant put into effect without blood.

¹⁹ For when Moses had spoken every commandment to all the people according to the Law, he took the blood of calves and goats, along with water and scarlet wool and hyssop and sprinkled both the book and all the people,

²⁰ saying, "This is the blood of the covenant which God has commanded to you."

²¹ And he sprinkled with blood both the tabernacle and all the vessels of the ministry.

²² And almost all things are purified with blood according to the Law. And without shedding of blood is no remission.

²³ Necessarily, then, the patterns of the things in the heavens should be purified with these. But the heavenly things themselves were purified with better sacrifices than these.

²⁴ For Christ has not entered into the Holy of Holies made with hands (the figures of the true), but into Heaven itself — now to appear in the presence of God for us.

²⁵ Nor yet is it necessary that He should offer Himself often — as the high priest enters into the Holy Place every year with another's blood —

²⁶ For then He would have had to suffer often from the foundation of the world. But now, once, in the end of ages, He has appeared to put away sin by the sacrifice of Himself.

²⁷ And in view of the fact that it is

² Read the sentence as a question L. ³ οὐδὲ L T W A W. ⁴ ἐν. T. ⁵ + τὸν L T W A W. ⁶ ἐράντισεν L T T A. ⁷ εἰσῆλθεν ἅγια T T A. ⁸ οὐ — ο L T T W A W. ⁹ νῦν L T T A. ¹⁰ + τῆς L T T A.

appointed to men once to die, and after this the Judgment —

²⁸so Christ, having been once offered to bear the sins of many, shall appear a second time without sin to those that look for Him, to salvation.

CHAPTER 10

¹For the Law had a shadow of the good things to come, not the image itself of those things. So it can never make those who come near perfect with the same sacrifices which they offer over and over year after year.

²Otherwise, would they not have ceased being offered? Because the worshipers, when they had been once for all purged, would have had no more conscience of sins!

³But in those sacrifices there is a remembering of sins year by year.

⁴For it is not possible that the blood of bulls and of goats should take away sins.

⁵For this reason, coming into the world, He says, "Sacrifice and offering You did not desire. You prepared a body for Me.

⁶In burnt offerings and sacrifices for sin, You did not delight.

⁷Then I said, Lo, in the roll of the Book it is written of Me. I come to do Your will, O God."

⁸Above when He said, "Sacrifice and offering, and burnt offerings and sacrifices for sin You did not desire, nor delight in them," (which are offered according to the Law),

⁹then He said, "Lo, I come to do Your will, O God," He takes away the first so that He may set up the second —

¹⁰by which will we are sanctified through the offering of the body of Jesus-Christ once for all.

¹¹And every priest stands day by day ministering, and often offering the same sacrifices, which can never take away sins.

δὲ τοῦτο κρίσις¹ 28 οὕτως² ὁ χριστὸς ἅπαξ προσενεχθεὶς³
and this, judgment; thus the Christ, once having been offered
εἰς τὸ πολλῶν ἀνεγκέιν⁴ ἁμαρτίας, ἐκ δευτέρου⁵ χωρὶς⁶
for of many to bear [the] sins, a second time apart from
ἁμαρτίας ὀφθῆσεται⁷ τοῖς αὐτὸν ἀπεκδεχομένοις⁸ εἰς⁹
in shall appear to those that him await for
σωτηρίαν.
salvation.

10 Σκιὰν γὰρ ἔχων ὁ νόμος τῶν μελλόντων ἀγαθῶν, οὐκ¹
For a shadow having the law of the coming good things, not
αὐτὴν τὴν εἰκόνα τῶν πραγμάτων, κατ' ἐναντίον ταῖς αὐταῖς²
itself the image of the things, year by year with the same
θυσῖαις³ ἅς⁴ προσφέρουσιν εἰς τὸ διηνεκές οὐδέποτε δύναται⁵
sacrifices which they offer in perpetuity never is able

τοὺς προσερχομένους τελειῶσαι. 2 Ἐπεὶ οὐκ ἀνιπαύσαντο¹
those who approach to perfect. Since would they not have ceased
προσφερόμεναι, διὰ τὸ μηδέμιαν ἔχειν ἐτι συνείδησιν²
to be offered, on account of no any having longer conscience
ἁμαρτιῶν τοὺς λατρεύοντας, ἅπαξ³ ἡ καθαρισμῶν⁴; 3 ἀλλ'⁵
of sins those who serve once purged? But

ἐν αὐταῖς ἀνάμνησις ἁμαρτιῶν κατ' ἐναντίον. 4 ἀδύ-
in these a remembrance of sins year by year [there is]. impossible

γατον γὰρ αἷμα ταύρων καὶ τράγων ἀφαιρεῖν ἁμα-
able [it is] for [for the] blood of bulls and of goats to take away sins.

τίας. 5 Διὸ εἰσερχόμενος εἰς τὸν κόσμον λέγει, Ὁσὶν καὶ
Wherefore coming into the world he says, Sacrifices and

προσφοράν¹ οὐκ ἠθέλησας, σῶμα δὲ κατηρίστω μοι². 6 Ὁλο-
offering thou willedest not, but a body thou didst prepare me. Burnt

καυτώματα καὶ περὶ ἁμαρτίας οὐκ ἐυδόκησας.³
offerings and [sacrifices] for sin thou delightest not in.

7 τότε εἶπον, Ἰδοὺ ἤκω, ἐν κεφαλίδι βιβλίου γέγραπται⁴
Then I said, Lo, I come, [in the] roll of [the] book it is written

περὶ ἐμοῦ, τοῦ ποιῆσαι, ὁ θεός, τὸ θελήμα σου. 8 Ἀνώτερον¹
of me, to do, O God, thy will. Above

λέγων, Ὅτι ἑθυσίαν² καὶ προσφοράν³ καὶ ὀλοκαυτώματα⁴
saying, That sacrifice and offering and burnt offerings

καὶ περὶ ἁμαρτίας οὐκ ἠθέλησας, οὐδὲ ευδόκησας,⁵
and [sacrifices] for sin thou willedest not, nor delightest in,

αἵτινες κατὰ τὸν νόμον προσφέρονται, 9 τότε εἶρκεν,
[which according to the law are offered]; then he said,

Ἰδοὺ ἤκω τοῦ ποιῆσαι, ὁ θεός, τὸ θελήμα σου. ἀναίρει τὸ
Lo, I come, to do, O God, thy will. He takes away the

πρῶτον, ἵνα τὸ δεύτερον στήσῃ. 10 ἐν ᾧ θελήματι¹
first, that the second he may establish; by which will [

ἡγιασμένοι ἐσμέν οἱ διὰ τῆς προσφορᾶς τοῦ σώματος τοῦ²
sanctified we are through the offering of the body

ἡσοῦ χριστοῦ ἐφάπαξ.³ 11 Καὶ πᾶς μὲν ἱερεὺς⁴ ἔστηκεν⁵
of Jesus Christ once for all. And every priest stands

καθ' ἡμέραν λειτουργῶν, καὶ τὰς αὐτὰς πολλὰς προσφορὰς⁶
day by day ministering, and the same often offering

θυσῖας, αἵτινες οὐδέποτε δύνανται περιελθεῖν ἁμαρτίας⁷
sacrifices, which never are able to take away sins.

¹ + καὶ also OLITRAW. ² αἷς τα. ³ δύνανται they are able LTr. ⁴ — οὐκ ποτ (read the penitence not at a question) B. ⁵ ἡ δόκησας LITRA. ⁶ καθαρισμῶν L; καθαρισμῶν TITAW. ⁷ προσφοράν καὶ θυσιάν W. ⁸ θυσιᾶς sacrifices LITTA.W. ⁹ προσφοράς offerings LITRAW. ¹⁰ ἡ δόκησας LITR. ¹¹ — τὸν LITTA. ¹² — ὁ θεός OLITRAW. ¹³ — οἱ OLITRAW. ¹⁴ — τοῦ OLITRAW. ¹⁵ ἐφ' ἅπαξ Tr. ¹⁶ ἀρχιερεὺς high priest LA.

12 αὐτὸς·¹ δὲ μίαν ὑπὲρ ἁμαρτιῶν προσενέγκας θυσίαν, εἰς
But ho, one for sins having offered sacrifice, in
τὸ διηνεκές· ἐκάθισεν ἐν δεξιᾷ τοῦ θεοῦ, 13 τό·λοιπὸν
perpetuity sat down at (the) right hand of God, henceforth
ἐκδεχόμενος ἕως τεθῶσιν οἱ ἐχθροὶ αὐτοῦ ὑποπόδιον τῶν
awaiting until be placed his enemies (as) a footstool τῶν

ποδῶν αὐτοῦ, 14 μὰ·γὰρ προσφορὰ τέτελειώκεν· εἰς·τὸ·διη-
for feet his. For by one offering he has perfected in perpe-

νεκές τοὺς ἀγιάζομένους. 15 Μαρτυρεῖ·δὲ ἡμῖν καὶ τὸ πνεῦμα
tuitly the sanctified. And bears witness to us also the Spirit

τὸ ἅγιον· μετὰ·γὰρ τὸ ἠ·προειρηκέναι,¹ 16 Αὕτη ἡ δια-
the Holy; for after the having said before, This [is] the cove-

θήκη ἣν διαθήσομαι πρὸς αὐτοὺς μετὰ τὰς·ἡμέρας·ἐκείνας,
nant which I will covenant towards them after those days,

λέγει κύριος, διδούς νόμους·μου ἐπὶ καρδίας·αὐτῶν, καὶ ἐπὶ
says [the] Lord: giving my laws into their hearts, also into

τῶν διανοιών² αὐτῶν ἐπιγράψω αὐτούς· 17 καὶ τῶν ἁμαρτιῶν
minds their I will inscribe them; and sins

αὐτῶν καὶ τῶν ἀνομιών·αὐτῶν οὐ·μή³ μνησθῶ⁴ ἔτι.
their and their lawlessnesses in no wise will I remember any more.

18 ὅπου·δὲ ἀφεσις τούτων, οὐκ·εἶτι προσφορὰ περὶ
But where remission of these [is], no longer [is there] an offering for

ἁμαρτίας.
sin.

19 Ἐχόντες οὖν, ἀδελφοί, παρρησίαν εἰς τὴν·εἰσοδόν
Having therefore, brethren, boldness for entrance into

τῶν ἁγίων ἐν τῷ αἵματι Ἰησοῦ, 20 ἣν ἔνεκαίνισεν ἡμῖν
the holies by the blood of Jesus, which the dedicated for us

ὁδὸν πρόσφατον καὶ ζῶσαν διὰ τοῦ καταπετάσματος, τούτ-
a way newly made and living through the veil, that

ἐστίν⁵ τῆς·σαρκὸς·αὐτοῦ, 21 καὶ ἱερεῖα μέγαν ἐπὶ τὸν οἶκον
is, his flesh; and a priest great over the house

τοῦ θεοῦ, 22 προσερχώμεθα μετὰ ἀληθινῆς καρδίας ἐν
of God [having], we should approach with a true heart, in

πληροφορίᾳ πίστεως, ῥηρᾶντισμένοι⁶ τὰς καρδίας ἀπὸ συν-
full assurance of faith, having been sprinkled [as to] the hearts from a con-

ειδήσεως πονηρᾶς, καὶ ῥελουμένοι⁷ τὸ σῶμα ὕδατι
science wicked, and having been washed [as to] the body with water

καθαρῶ⁸· 23 κατέχωμεν τὴν ὁμολογίαν τῆς ἐλπίδος ἀκλινῆ,
pure. We should hold fast the confession of the hope unwavering,

πιστός·γὰρ ὁ ἐπαγγελιάμενος· 24 καὶ κατανοῶμεν ἄλ-
for [is] faithful he who promised; and we should consider one

λήλους εἰς παροξυσμὸν ἀγάπης καὶ καλῶν ἔργων, 25 μὴ
another for provoking to love and to good works; not

ἐγκαταλείποντες τὴν ἐπισυναγωγὴν ἑαυτῶν, καθὼς
forsaking the assembling together of ourselves, even as [the]

ἔθος τισίν, ἀλλὰ παρακαλοῦντες⁹ καὶ τοσούτω
custom [is] with some; but encouraging [one another], and by so much

μᾶλλον ὅσω βλέπετε ἐγγίζουσαν τὴν ἡμέραν. 26 ἔκου-
[the] more as ye see drawing near the day. [27] Where will-

σιως γὰρ ἁμαρτανόντων ἡμῖν μετὰ τό·λα·ζειν τὴν ἐπιγνώσιν
logly for sinners αἰα we after receiving the knowledge

τῆς ἀληθείας, οὐκ·εἶτι περὶ ἁμαρτιῶν ἀπολείπεται θυσία¹⁰
of the truth, no longer for sins remains a sacrifice,

12 But this Man, after He had offered one sacrifice for sins forever, sat down on the right hand of God,

13 from then on expecting until His enemies should be placed as a footstool for His feet.

14 For by one offering He has perfected forever those who are sanctified.

15 And the Holy Spirit also is a witness to us: for after He said before,

16 "This is the covenant that I will make with them after those days, says the Lord, I will put My laws into their hearts and I will write them in their minds," also,

17 "their sins and lawlessnesses I will remember no more."

18 Now where remission of these is, there is no longer an offering for sin.

19 Brothers, since then we have boldness to enter into the Holiest by the blood of Jesus,

20 by a new and living way which He has consecrated for us through the veil, that is to say, His flesh —

21 and since we have a High Priest over the house of God,

22 let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies having been washed with pure water.

23 Let us hold fast the confession of our hope without wavering — for He who promised is faithful.

24 And we should consider one another, encouraging to love and good works,

25 not forsaking the assembling of ourselves together, as the manner of some is, but encouraging one another — and so much the more as you see the Day approaching.

26 For if we sin willingly after we have received the knowledge of the truth, there remains no more sacrifice for sins,

¹ ὁ·τος· (read But this one LITTAW. ² ἐιρηκέναι having said LITTAW. ³ τὴν διάνοιαν mind LITTAW. ⁴ μνησθήσομαι LITTAW. ⁵ τούτ· ἐστίν· ὅ· ῥεραντισμένοι LITTAW. ⁶ ῥελουμένοι LITTAW. ⁷ ἐγγίζουσα τ. ⁸ ἐγγίζουσα τ. ⁹ ἐγγίζουσα τ. ¹⁰ ἐγγίζουσα τ.

²⁷but a certain fearful looking forward to judgment and burning jealousy, which is going to devour those who are against God.

²⁸He who set aside the Law of Moses died without mercy, under two or three witness-

²⁹How much worse punishment do you think he shall be thought worthy to receive who has trampled underfoot the Son of God, and has counted the blood of the covenant with which he was sanctified an unholy thing, and who has insulted the Spirit of grace?

³⁰For we know Him who said, "Vengeance is Mine! I will repay, says the Lord!" And again, "The Lord will judge His people."

³¹It is a fearful thing to fall into the hands of the living God.

³²But call to memory the days before, in which (after you had been given light) you endured a great fight of afflictions.

³³Partly you were made a public spectacle, both in ugly charges and in trials. And partly you had become companions of those enduring these things.

³⁴For you both sympathized with me in my bonds and took joyfully the plundering of your goods — knowing in yourselves that you have better and more enduring riches in Heaven.

³⁵Then do not throw away your confidence, which has great reward.

³⁶For you have need of patience so that after you have done the will of God you may receive the promise.

³⁷For yet a little while, and He that shall come will come and will not delay.

³⁸"Now the just shall live by faith. But if any draw back, My soul shall have no pleasure in him."

³⁹But we are not of the ones who draw back to perdition, but of those who believe to the saving of the soul.

27 φοβερά, δὲ τις ἐκδοχὴ κρίσεως, καὶ πυρὸς ζήλος ἐσ-

but a fearful certain expectation of judgment, and of fire's fervour to
 θιεν μέλλοντος τοῦς ὑπεναντίους. 28 ἀθετήσας τις

devour about the adversaries. 28 Having set aside any one
 νόμον Μωσέως, χωρὶς οἰκτιρμῶν ἐπὶ

[the] law of Moses, without compassions on [the testimony of] two
 ἢ τρισὶν μάρτυσι ἀποθνήσκει 29 πόσῳ δοκεῖτε χείρονος

or three witnesses dic's how much think ye worse
 ἀξιωθήσεται τιμωρίας ὁ τὸν υἱὸν τοῦ θεοῦ

shall he be counted worthy of punishment who the Son of God
 καταπατήσας, καὶ τὸ αἷμα τῆς διαθήκης κοινὸν ἡγασά-

trampled upon, and the blood of the covenant common esteem-
 μενος ἐν ᾧ ἡγιάσθη, καὶ τὸ πνεῦμα τῆς χάριτος

ed wherewith he was sanctified, and the Spirit of grace
 ἐνυβρίσας; 30 οἶδαμεν γὰρ τὸν εἰπόντα, Ἐμοὶ ἐκδίκησις,

insulted! For we know him who said, To me vengeance
 ἐγὼ ἀνταποδώσω, ἔλεγει κύριος καὶ πάλιν,

['belongs]; I will recompense, says [the] Lord: and again, [The]
 Κύριος κρίνει τὸν λαὸν αὐτοῦ. 31 Φοβερὸν τοῦ ἐμπεσεῖν

Lord will judge his people. [It is] a fearful thing to fall
 εἰς χεῖρας θεοῦ ζώντος.

into [the] hands of God [the] living.
 32 Ἀναμνηθήσεθε δὲ τὰς πρότερον ἡμέρας, ἐν αἷς ψύσι-

But call to remembrance the former days in which, having
 θέντες πολλὴν ἀγλήσιν ὑπέμεινατε παθημάτων 33 τοῦτο

been enlightened, much conflict, ye endured of sufferings; partly,
 μὲν, ὀνειδισμοῖς τε καὶ θλιψίν θρατριζόμενοι τοῦτο δὲ,

both in reproaches and tribulations being under a spectacle; and partly,
 κοινωνοὶ τῶν οὕτως ἀναστρεφομένων γεννηθέντες

partners of those thus passing through [them] having become,
 34 καὶ γὰρ τοῖς δεσμοῖς μου συνεπαλήσαστε, καὶ τὴν ἀρπαγὴν

For both with my bonds ye sympathized, and the plunder
 τῶν ὑπαρχόντων ὑμῶν μετὰ χαρᾶς προσδέξασθε, γινώσκοντες

of your possessions with joy ye received, knowing
 ἔχειν ἐν ἑαυτοῖς κρείττονα ὑπαρξιν τῶν οὐρανοῦ καὶ

to have in yourselves a better possession in [the] heavens and
 μένουσαν. 35 μὴ ἀποβάλλετε οὖν τὴν παρρησίαν ὑμῶν,

abiding. Cast not away therefore your boldness
 ἣτις ἔχει μισθαποδοσίαν μεγάλην. 36 υπομονὴς γὰρ ἔχετε

which has recompense great. For of endurance ye have
 χρεῖαν, ἵνα τὸ θέλημα τοῦ θεοῦ ποιήσαντες κομισήσθε τὴν

need, that the will of God having done ye may receive the
 ἐπαγγελίαν. 37 ἐτι γὰρ μικρὸν ὅσον ὅσον, ὁ ἐρχόμενος

promise. For yet a very little while, he, who comes
 ἥξει, καὶ οὐ χρονεῖ. 38 ὁ δὲ δίκαιος ἐκ πίστεως ζήσε-

will come, and will not delay. But the just by faith shall
 ται καὶ ἐὰν ὑποστειλῇται, οὐκ εὐδοκεῖ ἡ ψυχὴ μου ἐν αὐτῷ.

live; and if he draw back, delights not my soul in him.
 39 ἡμεῖς δὲ οὐκ ἴσμεν ὑποστολῆς εἰς ἀπώλειαν, ἀλλὰ

But we are not of [those] drawing back to destruction, but
 πίστεως εἰς περιποίησιν ψυχῆς.
 of faith to saving [the] soul.

† Μωσέως ΟΛΤΤΑ.Υ.

* — λέγει κύριος ΤΤ.

† κρίνει κύριος ΛΤΤΑ.Υ.

* δεσ-

μοίους (read with prisoners) ΟΛΤΤΑ.Υ.

— ἐν ΟΛΤΤΑ.Υ.

* ἐαυτοῦς κρείσσονα Α.

ΤΤ.; ἐαυτοῖς (for yourselves) κρείσσονα Α.

γ — ἐν οὐρανοῖς Ι.ΤΤΑ.Υ.

* μεγάλην

μισθαποδοσίαν ΛΤΤΑ.Υ.

* χρονίζει ΤΤ.

δ δίκαιός μου (read my just [one]) ΛΤΤΑ.

CHAPTER 11

11 Ἔστιν δὲ πίστις ἐλπίζομενων ὑπόστασις, πραγμά-
Now 'is 'faith of [things] hoped for [the] assurance, of things
των ἑλεγχος οὐ βλεπομένων. 2 ἐν ταύτῃ γὰρ ἔμαρτυ-
[the] 'conviction 'not 'seen. For by this 'were 'borne
ρήθησαν οἱ πρεσβύτεροι. 3 Πίστει νοοῦμεν^ε καθιστάσθαι^δ
'witness 'to 'the 'olders. By faith we apprehend to have been framed
τοὺς αἰῶνας ῥήματι θεοῦ, εἰς τὸ μὴ ἐκ φαινομένων^δ
the worlds by [the] word of God, so that 'not 'from [things] 'appearing
τὰ βλεπόμενα^ε γεγόνειν. 4 Πίστει πλείονα^δ θυσίαν^δ
'the 'things 'seen 'have 'being. By faith 'a 'more 'excellent 'sacrifice
Ἄβελ παρὰ Κάιν προσήνεγκεν τῷ θεῷ, δι' ἧς ἔμαρτυ-
'Abel than Cain offered to God, by which he was borne wit-
ρήθη εἶναι δίκαιος, μαρτυροῦντος ἐπὶ τοῖς δώροις αὐτοῦ^δ τοῦ^δ
ness to as being righteous, 'bearing 'witness 'to 'his 'gifts
θεοῦ^δ· καὶ δι' αὐτῆς ἀποθανὼν ἐτι^δ λαλεῖται. 5 Πίστει Ἐνώχ^δ
'God, and through it, having died, yet speaks. By faith Enoch
μετέβη^δ τοῦ μὴ ἰδεῖν θάνατον, καὶ οὐχ^δ εὐρίσκειτο^δ, διότι^δ
was translated not to see death, and was not found, because
μετίθηκεν αὐτὸν ὁ θεός·^δ πρὶν γὰρ τῆς μεταθέσεως αὐτοῦ^δ με-
'translated 'him 'God; for before his translation he has
μαρτύρηται^δ βέηρεσθηκεν αὐτῷ τῷ θεῷ. 6 χωρὶς δὲ πίστεως^δ
been borne witness to to have well pleased God. But apart from faith
ἀδύνατον εὐαρεστήσαι· πιστεῦσαι γὰρ δεῖ^δ τὸν^δ
[it is] impossible to well please [him]. For 'to 'believe 'it 'behooves 'him 'who
προσερχόμενον^δ τῷ θεῷ. ὅτι ἐστίν, καὶ τοῖς ἐκζητοῦσιν^δ
'approaches 'to 'God, that he is, and [that] for those who seek 'out
αὐτὸν μισθαποδότης γίνεται. 7 Πίστει^δ χρηματίζε-
'him a rewarder he becomes. By faith 'having 'been 'divinely 'in-
θεῖς^δ· Νῶε περὶ τῶν μηδέπω βλεπομένων, εὐλαβη-
structed 'Noah concerning the things not yet seen, having been moved
θείς^δ κατεσκεύασεν κιβωτὸν εἰς σωτηρίαν τοῦ οἴκου^δ
with fear, prepared an ark for [the] salvation of 'house
αὐτοῦ^δ· δι' ἧς κατέκρινεν τὸν κόσμον, καὶ τῆς κατὰ πίστιν^δ
'his; by which he condemned the world, and of the 'according 'to 'faith
δικαιοσύνης γέγονε κληρονόμος. 8 Πίστει^δ καλούμενος Ἀ-
'righteousness became heir. By faith being called Ἀ-
βραάμ ὑπήκουσεν ἐξελεῖν εἰς^δ τὸν^δ τόπον ὃν^δ ἠμελλεν^δ
abraham obeyed to go out into the place which he was about
λαμβάνειν εἰς κληρονομίαν, καὶ ἐξῆλθεν, μὴ ἐπιστάμενος ποῦ^δ
to receive for an inheritance, and went out, not knowing where
ἔρχεται. 9 Πίστει^δ παρῆκυσεν εἰς^δ τὴν^δ γῆν τῆς ἐπαγγελίας,^δ
he is going. By faith he sojourned in the land of the promise,
ὡς ἀλλοτρίαν, ἐν σκηναῖς κατοικήσας μετὰ Ἰσαὰκ καὶ^δ
as [in] a strange [country], in tents having dwelt with Isaac and
'Ἰακώβ τῶν ὁσκληρονόμων^δ τῆς ἐπαγγελίας τῆς αὐτῆς^δ
Jacob, the joint-heirs of the 'promise 'same;
10 ἐξέδεχτο γὰρ τὴν τοὺς θεμελίους ἔχουσαν πόλιν, ἧς^δ
for he was waiting for the 'foundations 'having 'city, of which [the]
τεχνίτης καὶ δημιουργὸς ὁ θεός. 11 Πίστει καὶ αὐτὴ Σάρρα^δ
artificer and constructor [is] God. By faith also 'herself Sarah
δύναμιν εἰς καταβολὴν σπέρματος ἔλαβεν, καὶ παρὰ καιρὸν^δ
power for [the] conception of seed received, and beyond age

¹ Now faith is the substance of things hoped for, the evidence of things not seen.

² For by this the elders were given a good report.

³ By faith we understand that the worlds were framed by the word of God, that the things which are seen were not made of things which appear.

⁴ By faith Abel offered to God a more excellent sacrifice than Cain, by which he received witness that he was righteous, God testifying of his gifts — and by it, though he has died, he still speaks.

⁵ By faith Enoch was translated so that he should not see death. And he was not found because God had translated him, for before he was translated he had this witness, that he pleased God.

⁶ But without faith it is impossible to please God. For he who comes to God must believe that He is, and that He is a rewarder of the ones who carefully seek Him out.

⁷ By faith Noah (being warned by God of things not yet seen and moved with fear) prepared an ark for the saving of his house. By this he judged the world guilty and became heir of the righteousness which is by faith.

⁸ By faith Abraham obeyed when he was called to go out into a place which he was going to receive for an inheritance. And he went out without knowing where he was going.

⁹ By faith he stayed in the land of the promise, as in a strange country, living in tents with Isaac and Jacob, the heirs with him of the same promise.

¹⁰ For he looked for a city which has foundations, whose builder and maker is God.

^ε τὸ βλεπόμενον that seen (read γὰρ. 'has 'being) LIT. A. ^δ τῷ θεῷ (read bearing wit-
ness by his gifts to God) LIT. A. ^δ λαλεῖ GLIT. A. W. ^δ εὐρίσκειτο LIT. A. W. ^δ αὐτοῦ (read
the translation) LIT. A. ^δ εὐαρεσθηκεν L. A. ^δ τῷ [IT]. ^δ + ὁ [the] [IT].
^δ — τον (read a place) LIT. A. ^δ ἐμελλεν L. A. ^δ — τὴν (read [the]) LIT. A. ^δ σὺν L.

¹¹ Through faith also Sarah herself got the strength to conceive seed and was delivered of a child when she was beyond a seasonable age — because she judged Him faithful who had promised.

¹² By reason of this also, there sprang up from one (and that too of one who had become dead) as many as the stars of the sky in multitude and as countless as the sand by the seashore.

¹³ These all died in faith, not having received the promises. But they had seen them at a distance and were persuaded of them and embraced them. And they confessed that they were strangers and pilgrims on the earth.

¹⁴ For they who say such things make it clear that they are looking for their own country.

¹⁵ And truly, if they had been thinking of that from which they came, they might have had opportunity to have returned.

¹⁶ But now they stretch forward to a better country, that is, a heavenly country. For this reason God is not ashamed to be called their God, for He has prepared a city for them.

¹⁷ By faith Abraham, when he was tested, offered up Isaac. And he that had received the promises was offering up his only-begotten,

¹⁸ of whom it was said, "in Isaac shall your seed be called."

¹⁹ For he was supposing that God was able to raise him up, even from the dead — from which he did get him back too, in a way of speaking.

²⁰ By faith Isaac blessed Jacob and Esau in regard to things to come.

²¹ By faith Jacob, when he was dying, blessed each of the sons of Joseph, and he worshipped, leaning on the top of his staff.

²² By faith Joseph, when he died, talked about the departing of the children of Israel and gave commandment about his bones.

ἡλικίας ῥέτεκεν, ἔπει πιστὸν ἡγήσατο τὸν ἐπαγγελάμενον. ἵκανὸν ἔδωκεν γέννησιν, ἐπεὶ πιστὸν ἡγήσατο τὸν ἐπαγγελάμενον.

12 διὸ καὶ ἅφ' ἑνὸς ἡγενηθήσαν, καὶ ταῦτα γενεκρω-
Wherefore also from one were born, and that too of [one] having
μένον, καθὼς τὰ ἀστρα τοῦ οὐρανοῦ τῇ πλῇθει, καὶ ὥσει ἡ
become dead, even as the stars of the heaven in multitude, and as
ἄμμος ἡ παρὰ τὸ χεῖλος τῆς θαλάσσης ἡ ἀναριθμητος.
sand which [is] by the shore of the sea the countless.

13 Κατὰ πίστιν ἀπέθανον οὗτοι πάντες, μὴ λαβόντες τὰς
In faith died these all, not having received the
ἐπαγγελίας, ἀλλὰ πόρρωθεν αὐτὰς ἰδόντες, καὶ πεισθέν-
promises, but from afar them having seen, and having been per-
τες, καὶ ἀσπασάμενοι, καὶ ὁμολογήσαντες ὅτι ξένοι καὶ
sued, and having embraced [them], and having confessed that strangers and
παρεπίδημοι εἰσιν ἐπὶ τῆς γῆς. 14 οἱ γὰρ τοιαῦτα λέ-
sojourners they are on the earth. For they who such things

γοντες, ἐμφανίζουσιν ὅτι πατρίδα ἐπιζητοῦσιν. 15 καὶ εἰ
say, make manifest that [their] own country they are seeking. And if
μὲν ἐκείνης ἡμενημόνεον ἅφ' ἧς ἔξῃλθον, ἐλ-
luded that they were remembering from whence they came out, they might
χον ἂν καιρὸν ἀνακαλῆσαι. 16 νυνὶ δὲ κρείττονος ὁρί-
have had opportunity to have returned; but now a better they stretch
γονται, ἵτουτέναι ἐπουρανίου διὸ οὐκ ἐπαισχύνεται
forward to, that is, a heavenly; wherefore [is] not ashamed of
αὐτοῦ ὁ θεός, θεὸς ἐπικαλεῖσθαι αὐτῶν ἡτοίμασεν γὰρ αὐτοῖς
them God God to be called the; for he prepared for them
πόλιν.
a city.

17 Πίστει προσενηνόχεν Ἀβραὰμ τὸν Ἰσαὰκ πειραζόμενος,
By faith has offered up Abraham Isaac being tried,

καὶ τὸν μονογενῆ προσέφερεν ὁ δὲ ἐπαγγελίας ἀνα-
and [his] only-begotten was offering up he who the promises ac-
δεξάμενος, 18 πρὸς ὃν ἐλαλήθη, Ὅτι ἐν Ἰσαὰκ κληθήσεται
cepted, as to whom it was said, In Isaac shall be called

σοι σπέρμα. 19 λογισάμενος ὅτι καὶ ἐκ νεκρῶν
thy seed; reckoning that even from among [the] dead
ἔγειρειν δυνατός ὁ θεός, ὅθεν αὐτὸν καὶ ἐν παραβολῇ
to raise able [was] God, whence him also in a simile

ἐκομίσατο. 20 Πίστει καὶ περὶ μελλόντων εὐλόγησεν Ἰσαὰκ
he received. By faith concerning things coming blessed Isaac

τὸν Ἰακώβ καὶ τὸν Ἡσαῦ. 21 Πίστει Ἰακώβ ἀποθνήσκων
Jacob and Esau. By faith Jacob dying

ἕκαστον τῶν υἱῶν Ἰωσήφ εὐλόγησεν καὶ προσεκύνησεν
each of the sons of Joseph blessed and worshipped

ἐπὶ τὸ ἄκρον τῆς φάβδου αὐτοῦ. 22 Πίστει Ἰωσήφ τελευτῶν
on the top of his staff. By faith Joseph, dying,

περὶ τῆς ἐξόδου τῶν υἱῶν Ἰσραὴλ ἐμνημόνευσεν, καὶ
concerning the going forth of the sons of Israel made mention, and

περὶ τῶν ὀστέων αὐτοῦ ἐνετείλατο.
concerning his bones gave command.

23 Πίστει Μωσῆς γεννηθεὶς ἐκρύβη τριμήνιον ὑπὸ
By faith Moses, having been born, was hid three months by

φ — ἔτεκεν (read and [that] beyond a seasonable age) GLTTA. ἡγενηθήσαν LA.
ἅφ' ἧς GLTTAW. προσδεξάμενος L; κομισάμενοι TIT. — καὶ πεισθέντες GLTTAW.
ἡμενημόνευσεν they are mindful TIT. ἔξῃλθον they went out LITTAW. ὅτι
GLTTAW. τὸν ἔστιν OT. ἔγειραι δυνατὸς is able to raise L. + καὶ also
LITTAW. ἡλόγησεν LA. Μωσῆς GLTTAW.

τῶν πατέρων αὐτοῦ διότι εἶδον ἀστεῖον τὸ παιδίον· καὶ
his parents because they saw 'beautiful 'the 'little 'child; and
οὐκ ἐφοβήθησαν τὸ ῥητορῆμα τοῦ βασιλέως. 24 Πίστει
did not fear the injunction of the king. By faith
'Μωσῆς¹ μέγας γενόμενος ἠρνήσατο λέγεσθαι υἱὸς θυγατρὸς
Moses, great having become, refused to be called son of 'daughter
Φαραώ, 25 μᾶλλον ἐλόμενος 'συγκακουχέσθαι² τῷ λαῷ
Pharaoh's; 'rather 'having 'chosen to suffer affliction with the people
τοῦ θεοῦ, ἢ πρόσκαιρον ἔχειν ἀμαρτίας ἀπόλαυσιν³
of God, than [the] 'temporary 'to 'have 'of 'sin 'enjoyment;
26 μεῖζονα πλοῦτον ἡγησάμενος τῶν ἐν⁴ ἡ Αἰγύπτῳ⁵ θη-
greater riches having esteemed 'than 'the 'in 'Egypt 'treas-
σαυρῶν τὸν ὀνειδισμόν τοῦ χριστοῦ· ἀτίβλεπεν γὰρ εἰς τὴν
sures 'the 'reproach 'of 'the 'Christ; for he had respect to the
μισαποδοσίαν. 27 Πίστει κατέλιπεν Αἴγυπτον, μὴ φοβηθεὶς
recompense. By faith he left Egypt, not having feared
τὸν θυμὸν τοῦ βασιλέως· τὸν γὰρ ἄδρατον ὡς ὁρῶν
the indignation of the king; for 'the 'invisible ['one] 'as 'seeing
ἐκαρτέρησεν. 28 Πίστει πεποιήκεν τὸ πάσχα καὶ τὴν πρόσ-
he persevered. By faith he has kept the passover and the affu-
χυσιν τοῦ αἵματος, ἵνα μὴ ὀλοθρευθῶν⁶ τὰ πρωτότοκα θί-
of the blood, lest the destroyer of the firstborn [ones] might
γῇ αὐτῶν. 29 Πίστει διέβησαν τὴν ἐρυθρὰν θάλασσαν
touch them. By faith they passed through the Red Sea
ὡς διὰ ξηρᾶς⁷. ἧς πείραν λαβόντες οἱ Αἰγύπτιοι
as through dry [land]; of which 'having 'made 'trial 'the 'Egyptians
κατεπόθησαν. 30 Πίστει τὰ τεῖχη⁸ 'Ιεριχὼ⁹ ᾤπισεν¹⁰, κυ-
were swallowed up. By faith the walls of Jericho fell, having
κλωθέντα ἐπὶ ἑπτὰ ἡμέρας. 31 Πίστει Ραάβ ἡ πόρνη οὐ
been encircled for seven days. By faith Rahab the harlot 'not
συναπώλετο τοῖς ἀπειθήσασιν, δεξαμένη τοὺς κατασκο-
'did 'perish 'with those who disobeyed, having received the spies
πους μετ' εἰρήνης.
with peace.

32 Καὶ τί ἐτι λέγω; ἐπιλείψει¹¹ γὰρ με¹² διηγούμενον ὁ
And what more do I say? For 'will 'fail 'me 'relating 'the
χρόνος περὶ Γεδεών, Βαράκ¹³ καὶ Σαμψών¹⁴ καὶ 'Ιεφθᾶς,
'time of Gedeon, Barak also and Sampson and Jephthah,
'Δαβὶδ¹⁵ τε καὶ Σαμουὴλ καὶ τῶν προφητῶν· 33 οἱ δὲ διὰ πίστεως
David also and Samuel and of the prophets: who by faith
κατήγωνίσαντο βασιλείας, ἐίργασαντο¹⁶ δικαιοσύνην, ἐπέτυχον
overcame kingdoms, wrought righteousness, obtained
ἐπαγγελιών, ἐφράξαν στόματα λεόντων, 34 ἐσβέσαν δυνάμιν
promises, stopped mouths of lions, quenched [the] power
πυρρός, ἐφυγον στόματα¹⁷ μαχαίρας, ἐνεδυναμώθησαν¹⁸ ἀπὸ
of fire, escaped [the] mouths of [the] sword, acquired strength out of
ἀσθενείας, ἐγενήθησαν ἰσχυροὶ ἐν πολέμῳ, παρεμβόλως¹⁹
weakness, became mighty in war, [the] 'armies
ἐκλιναν ἀλλοτρίων· 35 ἔλαβον γυναῖκες²⁰ ἐξ ἀνα-
'made 'to 'give 'way 'of 'strangers. 'Received 'women by resur-
στάσεως τῶν νεκρῶν αὐτῶν· ἄλλοι δὲ ἐτυμπανίσθησαν, οὐ
rection their dead; and others were tortured, not

²³ By faith Moses, when he was born, was hidden three months by his parents — because they saw the little child was very beautiful — and they were not afraid of the king's commandment.

²⁴ By faith Moses, when he had become a man, refused to be called the son of Pharaoh's daughter,

²⁵ choosing rather to suffer affliction with the people of God than to have the temporary enjoyment of sin.

²⁶ For he had counted the reproach of Christ greater riches than the treasures of Egypt, for he looked forward to a reward.

²⁷ By faith he left Egypt, not fearing the anger of the king. For he kept on, as seeing Him who is invisible.

²⁸ By faith he kept the Passover and the sprinkling of blood, for fear that He who killed the first-born should touch them.

²⁹ By faith they passed through the Red Sea as by dry land. But the Egyptians, trying to do the same, were swallowed up.

³⁰ By faith the walls of Jericho fell down, after they had been circled for seven days.

³¹ By faith Rahab the harlot did not die with the ones who did not believe, when she had received the spies with peace.

³² And what more shall I say? For the time would fail me to tell of Gideon and Barak and Samson and Jephthah and David and Samuel and of the prophets —

³³ who through faith put down kingdoms, worked righteousness, received the promises, stopped the mouths of lions,

³⁴ put out the power of fire, escaped the edges of the sword. Out of weakness they were made strong. Becoming mighty in war, they turned the armies of strangers to flight.

³⁵ Women received their dead by resurrection. And others were tortured, refusing to

¹ δόγμα decree L. ² Μωσῆς OLTTAW. ³ συν- T. ⁴ ἐν GTTAW. ⁵ Αἰγύπτου
of Egypt OLTTAW. ⁶ ὀλεθρεύων LA. ⁷ καὶ γῆς land LTTAW. ⁸ Ἱερειχὺν T.
= ἱερικὸν LTTAW. ⁹ με γὰρ LTTA. ¹⁰ καὶ καὶ W. ¹¹ τε καὶ LTTAW. ¹² καὶ LTTA.
'Δαβὶδ LTTA; Δαβὶδ GW. ¹³ ἠργάσαντο TTT. ¹⁴ μαχαίρας LTTA. ¹⁵ ἐνδυναμώθησαν WTC
strengthened LTTA. ¹⁶ γυναῖκες (read they received by resurrection women [that is])

accept deliverance so that they might obtain a better resurrection.

³⁶And others underwent mockings and whippings – and even more, of chains and of being in prison –

³⁷they were stoned, they were cut apart with saws, they were tempted and were slain with the sword. They wandered about in sheepskins and goatskins, being in want, afflicted, tormented

³⁸(of whom the world was not worthy). They wandered in deserts and in mountains and in dens and caves of the earth.

³⁹And all of these, when they had gotten a good report through faith, did not receive the promise.

⁴⁰God had provided some better thing for us, so that they should not be made perfect apart from us.

CHAPTER 12

¹Then, since we also are circled about with so great a cloud of witnesses, let us lay aside every weight, and the sin which so easily encircles us. And let us run with patience the race that is set before us,

²looking to Jesus, the Author and Finisher of our faith, who for the joy that was set before Him endured the cross, despising the shame, and sat down at the right hand of the throne of God.

³For carefully consider Him who endured such great scandals of sinners against Himself, for fear that you may become wearied and faint in your minds,

⁴You have not yet resisted to blood, wrestling against sin.

⁵And you have forgotten the comforting call which He speaks to you as to sons, "My son, do not despise the chastening of the Lord, nor faint when being corrected by Him.

⁶For whom the Lord loves, He corrects, and He whips every son whom He receives."

προσδεξάμενοι τὴν ἀπολύτρωσιν, ἵνα κρείττονος ἀναστάσεως
having accepted redemption, that a better resurrection

τύχωσιν· ³⁶ἕτεροι δὲ ἐμπαυγῶν καὶ μαστίγων πείραν
they might obtain; and others of mockings and of scourges trial
ἐλάβον, ἔτι δὲ δεσμῶν καὶ φυλακῆς· ³⁷ἐλιθάσθησαν,
received, yes, moreover, of bonds and of imprisonment. They were stoned,

ἐπρίσθησαν, ἐπειράσθησαν, ἐν φόβῳ ἱμαχίρας· ἀπίθανον·
were sawn under, were tempted, by slaughter of (the) sword they
περιήλθον ἐν μηλωταῖς, ἐν αἰγείοις δέρμασιν, ὕστερόν
died; they wandered in sheep-skins, in goats' skins, being de-

μενοί, θλιβόμενοι, κακουχούμενοι, ³⁸ὧν οὐκ ἦν ἄξιος ὁ
titute, being oppressed, being evil treated, (of whom) was not worthy the
κόσμος· ἐν ἔρημίαις πλανώμενοι καὶ ὄρεσιν καὶ σπηλαίοις
world, in deserts wandering and in mountains and in caves

καὶ ταῖς ὀπαῖς τῆς γῆς. ³⁹Καὶ οὗτοι πάντες μαρτυροῦντες
and in the holes of the earth. And these all, having been borne
θέντες διὰ τῆς πίστεως, οὐκ ἔκομίσαντο τὴν ἐπαγγελίαν,
witness to through faith, did not receive the promise,

⁴⁰τοῦ θεοῦ περὶ ἡμῶν κρείττον τι προβλεψαμένων, ἵνα μὴ
God for us better something having foreseen, that not
χωρὶς ἡμῶν τελειωθῶσιν.
apart from us they should be made perfect.

¹²Τοιγαροῦν καὶ ἡμεῖς τόσοῦτον ἔχοντες περικείμενον
Therefore also we so great having encompassing

ἡμῖν νέφος μαρτύρων, ὄγκον ἀποθέμενοι πάντα καὶ
us a cloud of witnesses, weight having laid aside every and
τὴν εὐπερίστατον ἀμαρτίαν, δι' ὑπομονῆς τριχώμεν τὸν
the easily-surrounding sin, with endurance we should run the
προκείμενον ἡμῖν ἀγῶνα, ²ἀφορῶντες εἰς τὸν τῆς πίστεως
lying before us race, looking away to the of faith

ἀρχηγὸν καὶ τελειωτὴν Ἰησοῦν, ὃς ἀντὶ τῆς προκει-
leader and completer Jesus: who in view of the prokei-

μένης αὐτῷ χαρᾶς ὑπέμεινεν σταυρὸν, αἰσχύνῃς
ing before him joy endured [the] cross, [the] shame

καταφρονήσας, ἐν δεξιᾷ τῷ θρόνῳ τοῦ θεοῦ ἐκάθισεν.
having despised, and at [the] right hand of the throne of God sat down.

³ἀναλογισασθε γὰρ τὸν τοιαύτην ὑπομεμενηκότα
down. For consider well him who so great has endured

ὑπὸ τῶν ἀμαρτωλῶν εἰς αὐτὸν ἀντιλογίαν, ἵνα μὴ κά-
from sinners against himself, gainsaying, that not ye be-
τρω-
μητε, ταῖς ψυχαῖς ὑμῶν ἐκλυόμενοι. ⁴Οὐ γὰρ μέχρις αἵματος
wearied, in your souls fainting. Not yet unto blood

ἀντικατίστητε πρὸς τὴν ἀμαρτίαν ἀνταγωνιζόμενοι, ⁵καὶ
resisted ye against sin wrestling, and

ἐκλήλθετε τῆς παρακλήσεως, ἣτις ὑμῖν ὡς υἱοῖς διαλέ-
ye have called for forgotten the exhortation, which to you, as to sons, be ad-

γεταί· Ὡς υἱοῦ, μὴ ὀλιγώρεις τῆς παιδείας τοῦ κυρίου, μηδὲ ἐκ-
dresses: My son, despise not [the] discipline of [the] Lord, nor

λύου ὑπ' αὐτοῦ ἐλεγχόμενος. ⁶Ὅν γὰρ ἀγαπᾷ κύριος
faint, by him being reproved; for whom loves [the] Lord

καταδίδει μαστιγοῦν διὰ πάντα τὸν ὃν παροξύνεται· ⁷Ἐπὶ
he disciplines, and scourges every son whom he corrects. If
ἡ παιδείαν ὑπομένετε, ὡς υἱοῖς ὑμῖν προσφέρεται
discipline ye endure, as with sons with you is dealing

¹ ἐπειράσθησαν, ἐπρίσθησαν T. ² ἱμαχίρας LITTA. ³ ἐπὶ LITTA. ⁴ τὰς ἐπαγγελίας the promises L. ⁵ ἐκαθίκεν has sat down GLTITAA. ⁶ αὐτὸν LITTA. ⁷ Read the sentence as a question L. ⁸ παιδείας T. ⁹ εἰς (read ye endure for discipline) LITTA. ¹⁰ παιδαν T.

ὁ θεός· τίς γὰρ ἔστιν¹ υἱὸς ὃν οὐ παιδεύει πατήρ;²
 'God; for who is [the] son whom 'disciplines 'not [the] Father?

ὅ ἐστι³ χωρὶς ἔστε⁴ παιδείας,⁵ ἧς μέτοχοι γεγόνασιν πάν-
 But if 'without 'ye 'are discipline, of which 'partakers 'have 'become 'all,
 τες, ὅσα νόθοι ἵστέ καὶ οὐχ υἱοί.⁶ 9 εἶτα τοῖς μὲν τῆς σαρκὸς⁷
 then bastards ye are and not sons. Moreover the 'flesh

ἡμῶν πατέρας εἶχον· παιδευτάς, καὶ ἔντρο-
 'of our 'fathers we have had [as] those who discipline [us], and we respected
 πόμεθα⁸· οὐ⁹ πολλῶν¹⁰ μᾶλλον ὑποταγσόμεθα τῷ πατρί
 [them]; 'not 'much 'rather 'shall 'we be in subjection to the Father
 τῶν πνευμάτων, καὶ ζήσομεν; 10 οἱ μὲν γὰρ πρὸς ὀλίγας
 of spirits, and shall live? For they indeed for a few
 ἡμέρας κατὰ τὸ δοκοῦν αὐτοῖς ἐπαιδεύον· ὁ δὲ ἐπὶ
 days according to that which seemed good to them disciplined; but he for
 τὸ συμφέρον, εἰς τὸ μεταλαβεῖν τῆς ἀγιότητος αὐτοῦ. 11 πᾶσα
 profit, for [us] to partake of his holiness.

ὁ δὲ παιδεία¹¹ πρὸς μὲν τὸ παρὸν οὐ δοκεῖ¹² χαρὰς εἶναι,¹³
 'but discipline for the present seems not [matter] 'of joy 'to be
 ἀλλὰ λύπης· ὑστερον δὲ καρπὸν εἰρηκνικὸν τοῖς δι' αὐτῆς
 but of grief; but afterwards 'fruit 'peaceable 'to those 'by 'us
 γεγυμνασμένοις ἀποδοῖσιν δικαιοσύνης.
 'having 'been 'exercised 'renders 'of 'righteousness.

12 Διὸ τὰς παρειμένας χεῖρας καὶ τὰ παραλελυμένα γόνατα
 Wherefore the 'hanging 'down 'hands and the enfeebled knees
 ἀνορθώσατε 13 καὶ τροχιάς ὀρθάς· ποιήσατε¹⁴ τοῖς ποσὶν ὑμῶν,
 lift up; and 'paths 'straight make for your feet,
 ἵνα μὴ τὸ χυλὸν ἐκτραπῇ, ἵαθῇ δὲ¹⁵
 lest that which [is] lame be turned aside; but that 'it 'may 'be 'healed

μᾶλλον. 14 εἰρήνην δώκετε μετὰ πάντων, καὶ τὸν ἀγιασμόν,
 'rather. Peace pursue with all, and sanctification,
 ὅς¹⁶ χωρὶς οὐδεὶς ὕψεται τὸν κύριον· 15 ἐπισκοποῦντες μὴ¹⁷
 'which 'apart 'from one shall see the Lord; looking diligently lest

τις ὑστερῶν ἀπὸ τῆς χάριτος τοῦ θεοῦ· μή τις ῥίζα πικρίας
 any lack the grace of God; lest any root of bitterness
 ἀνω φύουσα ἐνοχλῇ, καὶ ὁδία ταύτης¹⁸ μιανθῶσιν¹⁹
 'up 'springing, should trouble [you], and by this be defiled

πολλοί· 16 μὴ τις πόρνος ἢ βίβηλος, ὡς Ἡσαῦ, ὃς
 many; [lest [there be] any fornicator or profane person, as Esau, who
 ἀντὶ βρώσεως μᾶς ἀπέδωτο²⁰ τὰ πρωτοτόκια αὐτοῦ. 17 ἵστε
 for 'meal 'one sold 'birthright 'his; 'ye 'know
 γὰρ ὅτι καὶ μετέπειτα θέλων κληρονομήσαι τὴν εὐλογίαν ἀπε-
 for that also afterwards, wishing to inherit the blessing, he was

δοκιμάσθη²¹ μετανοίας· γὰρ τόπον οὐχ εὑρεν, καί περ μετὰ δακ-
 rejected, for 'of 'repentance 'place he found not, although with
 ρύων ἐκζητήσας αὐτήν.
 tears having earnestly sought it.

18 Ὅ γὰρ προσεληύθατε ψλαφωμένοι²² ὄρει,²³ καὶ
 For 'not 'ye 'have come to 'being 'touched [the] 'mount and
 κεκαυμένῳ πυρί, καὶ γνόφῳ, καὶ σκότῳ,²⁴ καὶ θυέλλῃ,
 having been kindled with fire, and to obscurity, and to darkness, and to tempest,

19 καὶ σάλπιγγος ἤχῳ, καὶ φωνῇ ῥημάτων, ἧς οἱ
 and 'trumpet's 'to sound, and to voice of words; which [voice] they that

⁷If you endure correction, God is dealing¹ with you as sons — for who is the son whom the father does not correct?

⁸But if you are without discipline, of which all have become partakers, then you are bastards and not sons.

⁹Furthermore, we have had fathers of our flesh who corrected us, and we respected them. Shall we not much rather be put under the Father of spirits and live?

¹⁰For they indeed corrected for a few days according to that which seemed good to them — but He for good, so that we might share His holiness.

¹¹Now chastening for the present does not seem to be joyous, but grievous. But afterwards it yields up the peaceable fruit of righteousness to those who have been exercised by it.

¹²For this reason lift up the hands which hang down and the feeble knees.

¹³And make straight paths for your feet for fear that the lame will be turned out of the way — but rather that it may be healed.

¹⁴Eagerly pursue peace with all men, and holiness, without which no one shall see the Lord.

¹⁵Look carefully for fear that there should be anyone lacking of the grace of God, lest any root of bitterness should spring up and trouble you (and by this many are made unclean) —

¹⁶for fear any fornicator or ungodly person (as Esau, who for one meal sold his birthright.

¹⁷For you know that afterward he was rejected when he desired to inherit the blessing, though he sought it carefully, with tears — for he did not find any place of repentance).

¹⁸For you have not come to the mountain that could be touched and which had been kindled with fire, and to blackness, and to storm,

¹ — ἔστιν LIT(A). ² — παίδας T. ³ — καὶ οὐχ υἱοὶ ἔστε LIT(A). ⁴ — ἐντροπόμεθα we respect E. ⁵ — πολὺ LIT(A). ⁶ — μὲν παῖδας discipline LIT(A). ⁷ — ποιεῖτε ITR. ⁸ — δι' αὐτῆς through it L. ⁹ — + οἱ τοῖς LIT(A). ¹⁰ — ἀπέδωτο I.A. ¹¹ — αὐτοῦ his OWN LIT(A). ¹² — ὄρει (read [that] being touched) LIT(A). ¹³ — γνόφῳ LIT(A).

¹⁹and to a sound of a trumpet, and the sound of words — on which they that had heard the voice earnestly begged that the word not be addressed to them.

²⁰For they could not bear that which was commanded, "And if a beast should touch the mountain, it shall be stoned or thrust through with a dart."

²¹And so terrible was the sight that Moses said, I am greatly afraid and trembling.

²²But you have come up to Mount Zion and to the City of the living God, the heavenly Jerusalem, and to a countless company of angels,

²³to the general gathering and church of the first-born, who are written in Heaven — and to God the judge of all, and to the spirits of just men made perfect,

²⁴and to Jesus, the Mediator of the new covenant — and to the blood of sprinkling, speaking better things than that of Abel.

²⁵See that you do not refuse Him who speaks. For if they did not escape who refused Him that divinely warned them on earth, much more we shall not escape who turn away from Him who is from Heaven —

²⁶whose voice then shook the earth, but now He has promised, saying, "Yet once I will shake not only the earth, but the heaven too."

²⁷And the, "Yet once," clearly shows the removing of those things that are shaken, as of things that have been made — so that the things which cannot be shaken may remain.

²⁸Then, since we are receiving a kingdom that cannot be shaken, let us have grace by which we may serve God in a pleasing way, with reverence and godly fear.

²⁹For also, "Our God is a consuming fire."

CHAPTER 13

¹Let brotherly love continue.

²Do not forget to welcome strangers — for

ἀκούσαντες παρητήσαντο μὴ προσεθῆναι αὐτοῖς
heard excused themselves [asking] not 'to be addressed 'to 'them [the]
λόγον· ²⁰ οὐκ ἔφερον γὰρ τὸ διαστελλόμενον, κἂν θηρίον
'word; (for they could not bear that [which] was commanded: And if a beast
θίγῃ τοῦ ὄρους λιθοβοληθήσεται, ἢ βολιδὶ κατατοξευ-

should touch the mountain, it shall be stoned, or with a dart shot
θήσεται· ²¹ καὶ, οὕτως φοβερόν ἦν τὸ φανταζόμενον,
through; and, so fearful was the spectacle [that]

Ἰωσήφ· ²² εἶπεν, "Ἐκφοβός εἰμι καὶ ἐντρομος·" ²³ ἀλλὰ προσ-

Moses said, "greatly 'afraid 'I am and trembling; but ye have
ἐληλύθατε Σιών δρεῖ, καὶ πόλει θεοῦ ζώντος, Ἱερου-

salēm 'heavenly; and to myriads of angels, [the] universal gathering
καὶ ἐκκλησίᾳ πρωτοτόκων· ²⁴ ἐν οὐρανοῖς ἀπογεγραμ-

and to [the] assembly of [the] firstborn [ones] in [the] heavens
μένων· ²⁵ καὶ κριτῇ θεῷ πάντων, καὶ πνεύμασιν δικαίω-

tered; and to [the] Judge 'God of all; and to [the] spirits of [the] just
τετελειωμένων, ²⁶ καὶ διαθήκῃ νέας μεστῇ Ἰησοῦ, καὶ
[who] have been perfected; and 'of 'a covenant 'fresh 'mediator 'to 'Jesus; and

αἵματι ῥαντισμοῦ ἱκετίονα· λαλοῦντι παρὰ τὸν Ἀβελ
to [the] blood of sprinkling, 'better 'things 'speaking than
Abel.

²⁵ Βλέπετε μὴ παραιτήσθε τὸν λαλοῦντα. εἰ γὰρ ἐκεῖνοι
Take heed ye refuse not him who speaks. For if they

οὐκ ἔφυγον, ²⁶ τὸν ἐπὶ τῇ γῇ παραιτούμενοι· ἡχο-

escaped not, 'him 'that 'on 'the 'earth [who] refused
divine-

ματιζόντα, πολλοὶ μᾶλλον ἡμεῖς οἱ τὸν ἀπ' οὐρανῶν
ly instructed [them], much more we who 'him 'from [the] 'heavens

ἀποστρέφομενοι, ²⁸ ὃς ἡ φωνὴ τῶν γῆν ἐσάλευσεν τότε,
'turn 'away 'from I whose voice 'the 'earth 'shook then; and

νῦν δὲ ἐπηγγέλλεται, λέγων, "Ἐτι ἅπαξ ἐγὼ δσειώ" οὐ μόνον
but now he has promised, saying, Yet once I shake not only

τὴν γῆν, ἀλλὰ καὶ τὸν οὐρανόν. ²⁷ Τὸ δὲ "Ἐτι ἅπαξ, δηλοῖ
the earth, but also the heaven. But the Yet once, signifies

τῶν σαλευσμένων τῶν μετὰ τούτων, ὡς πεποιημένων,
'of [the] [things] 'shaken 'the 'removing, as having been made,

ἵνα μείνῃ τὰ μὴ σαλευόμενα. ²⁸ διὸ βασιλείαν
that 'may 'remain [the] [things] not 'shaken. Wherefore a kingdom

ἀσάλευτον παραλαμβάνοντες, ἔχωμεν χάριν, δι' ἧς
not to be shaken receiving, may we have grace, by which

λατρεύομεν εὐσέβως τῷ θεῷ μετὰ φόβου καὶ εὐλαβείας.
we may serve 'well 'piously 'God with reverence and fear.

²⁹ καὶ γὰρ ὁ θεὸς ἡμῶν πῦρ καταναλίσκων.
For also our God [is] 'fire 'consuming.

¹³ Ἡ φιλαδελφία μείντω. ² τῆς φιλοξενίας μὴ ἐπιλαν-

'Brotherly love 'let abide; of hospitality not 'be for-

θάνεσθε διὰ ταύτης· γὰρ λαθόν τινες ξενισαντες ἀγγέλους.
getful; for by this unwares some entertained angels.

³ μνημόσκετε τῶν δεσμίων, ὡς συνδεμένοι· τῶν κακου-

Be mindful of prisoners, as bound with [them]; those being
ἐπιτιμίων, ὡς καὶ αὐτοὶ ὄντες ἐν σώματι ⁴ τίμιος
evil-treated, as also yourselves being in [the] body. Honourable [let]

α — ἡ βολιδὶ κατατοξεύησεται GLTIA.W. β — Μωσῆς GLTIA.W. γ — Separate myriads from
of angels by a company GLTIA. δ — ἀπογεγραμμένον ἐν οὐρανοῖς GLTIA.W. ε — ἱκετίονα
better thing GLTIA.W. ζ — ἐξέφυγον LTTA. η — τὸν placed after παραιτούμενοι LTTA.
θ — τῆς GLTIA.W. ι — πολλοὶ LTTA. κ — δσειώ will shake LTTA. λ — τὴν τῶν σαλευ-
μένων LTTA. μ — εὐλαβείας καὶ φόβου GLTIA.W. ν — εὐλαβείας καὶ φόβου LTTA.

ὁ γάμος ἐν πᾶσιν, καὶ ἡ κοίτη ἁμίαντος πόρ-
 nunciations [be held] in every [way], and the bed [be] undefiled; 5 ἀφιλάργυρος
 nunciators 'but and adulterers will judge 'God. Without love of money [let
 ὁ τρόπος ἀρκούμενοι τοῖς παρούσιν· αὐτὸς
 your] manner of life [be], satisfied with present [circumstances]; 6 γὰρ εἶρηκεν, Οὐ μὴ σε ἀνῶ, οὐδ' οὐ μὴ σε ἔγκαταλείπω.
 'for' has said, In no wise thee will I leave, nor in any wise thee will I forsake.
 6 ὥστε θαρρῶντας ἡμᾶς λέγειν, Κύριος ἐμοὶ βοηθός,
 So that we may boldly say, [The] Lord [is] to me a helper,
 'καὶ' οὐ φοβηθήσομαι· τί ποιήσει μοι ἄνθρωπος;
 and I will not be afraid: what shall do to me 'man?

7 Μνημονεύετε τῶν ἡγουμένων ὑμῶν, οἵτινες ἐλάλησαν
 Remember your leaders, who spoke
 ὑμῖν τὸν λόγον τοῦ θεοῦ· ὧν ἀναθεωροῦντες τὴν ἐκβασιν
 to you the word of God; of whom, considering the issue
 τῆς ἀναστροφῆς, μιμεῖσθε τὴν πίστιν. 8 Ἰησοῦς χριστὸς
 of [their] conduct, imitate [their] faith. Jesus Christ
 ἡχθῆς· καὶ σήμερον ὁ αὐτός, καὶ εἰς τοὺς αἰῶνας. 9 διὰ
 yesterday and to-day [is] the same, and to the ages. With
 χαῖς ποικίλαις καὶ ξέναις μὴ περιφέρεσθε· καλὸν γὰρ
 'teachings' various 'and strange' do not carried about; for [it is] good [for]
 χάριτι βεβαιοῦσθαι τὴν καρδίαν, οὐ βρώμασιν, ἐν οἷς οὐκ
 'with' grace to be 'confirmed' the 'heart': not meats; in which 'not'
 ὠφελήθησαν οἱ περιπατήσαντες. 10 Ἐχομεν θυσίαν
 'were' profited those who walked [therein]. We have an al-
 στήριον ἐξ οὗ φαγέιν οὐκ ἔχουσιν ἐξουσίαν οἱ τῇ σκηνῇ
 of which to eat they have not authority who the tabernacle
 λατρεύοντες. 11 ὧν γὰρ εἰσφέρεται ζῶον τὸ αἷμα
 serve; for of those 'whose' is 'brought' animals 'blood' [as sacri-
 ὁ περὶ ἁμαρτίας] εἰς τὰ ἅγια διὰ τοῦ ἀρχιερέως, τούτων
 [for] sin into the holies by the high priest, of these
 τὰ σώματα κατακαίεται ἐξω τῆς παρεμβολῆς. 12 διὰ καὶ
 the bodies are burned outside the camp. Wherefore also
 Ἰησοῦς, ἵνα ἁγιάσῃ διὰ τοῦ ἰδίου αἵματος τὸν λαόν,
 Jesus, that he might sanctify by his own blood the people,
 ἐξω τῆς πύλης ἐπαθεν. 13 τοίνυν ἐξερχώμεθα πρὸς αὐτὸν
 outside the gate suffered: therefore we should go forth to him
 ἐξω τῆς παρεμβολῆς, τὸν ὀνειδισμὸν αὐτοῦ φέροντες. 14 οὐ
 outside the camp, his reproach bearing; 'not'
 γὰρ ἔχομεν ὧδε μένουσαν πόλιν, ἀλλὰ τὴν μέλλουσαν ἐπι-
 for 'we' have here an abiding city, but the coming one we are
 ζητοῦμεν. 15 δι' αὐτοῦ ὁσὺν ἀναφέρωμεν θυσίαν αἰνέσεως
 seeking for. By him therefore we should offer [the] sacrifice of praise
 ὁ ἀπαρντὸς τῷ θεῷ, 'τοῦτίστιν,' καρπὸν χειλέων ὁμολογούν-
 continually to God, that is, fruit of [the] lips confess-
 των τῷ ὀνόματι αὐτοῦ. 16 τῆς δὲ εὐποίας καὶ κοινωνίας
 ing to his name. But of doing good and of communicating
 μὴ ἐπιλανθάνεσθε· τοιαῦται γὰρ θυσίαις εὐαρεστεῖται ὁ θεός.
 be not forgetful, for with such sacrifices is well pleased 'God.
 17 Πειθήσετε τοῖς ἡγουμένοις ὑμῶν, καὶ ὑπέκτετε αὐτοὶ γὰρ
 Obey your leaders, and be submissive: for they

in this way some have entertained angels without knowing it.

Remember the ones who are prisoners, as if bound with them — and the ones being ill-treated, as if you were also ill-treated in body.

Marriage is honorable in every way, and the marriage bed is clean — but fornicators and adulterers God will judge.

Let your way of life be free from the love of money. Be satisfied with what you have now. For He has said, "I will never leave you nor ever forsake you."

So that we may boldly say, "The Lord is my Helper, and I will not fear. What shall man do to me?"

Remember your leaders, who have spoken the word of God to you. Consider carefully what has come out of their conduct. Imitate their faith:

Jesus Christ, the same yesterday and today and forever.

Do not be carried about with different and strange doctrines — for it is good for the heart to be established with grace, not with foods, in which those who walked in them were not helped.

We have an altar of which they who serve the tabernacle do not have a right to eat.

For the bodies of those animals whose blood is brought into the Holy Place by the high priest, for sin, are burned outside the camp.

For this reason also Jesus suffered outside the camp, so that He might purify the people with His own blood.

Then, let us go out to Him outside the camp, bearing His reproach.

For we do not have any lasting city, but we are seeking the one to come.

By Him, then, let us offer the sacrifice of praise to God continually — that is, the fruit of our lips, giving thanks to His name.

* γὰρ for LITTA. ἔγκαταλείπω do I forsake TA. I — καὶ [LITTA]. Textus
 Receptus is punctuated as in Authorized version. ἔχθῆς LITTA W. παραφέρωσθε carried
 away CLITTA W. περιπατοῦντες walk LITTA. — περὶ ἁμαρτίας LA. P + περὶ
 ἁμαρτίας for sin L. ἡ [οὖν] TI. διὰ πάντος LITTA. τούτ' ἐστίν GI.

¹⁶ But do not forget to do good and to share what you have, for God is well-pleased with such sacrifices.

¹⁷ Obey your leaders and submit, for they watch for your souls as ones that are about to give account, so that they may do it with joy and not with sadness — for this would not be good for you.

¹⁸ Pray for us — for we trust we have a good conscience, in all things willing to live honestly.

¹⁹ But I rather urge you to do this so that I may be more quickly given back to you.

²⁰ Now the God of peace (who brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant)

²¹ make you perfect in every good work to do His will, working in you that which is pleasing in His sight, through Jesus Christ — to whom be glory forever and ever. Amen.

²² Now I call on you, brothers, bear with the word of exhortation, for I have written to you in few words.

²³ Know that our brother Timothy has been set free, with whom, if he should come shortly, I will see you.

²⁴ Greet all your leaders and all the saints. Those from Italy greet you.

²⁵ Grace be with you all. Amen.

ἀγρυπνοῦσιν ὑπὲρ τῶν ψυχῶν ὑμῶν, ὡς λόγον ἀποδώσου-
watch for your souls, as 'account 'about 'to 'ren-
τες· ἵνα μετὰ χαρᾶς τοῦτο ποιῶσιν, καὶ μὴ στενάζοντες·
der; that with joy this they may do, and not groaning,

ἀλυσίτελεις· γὰρ ὑμῖν τοῦτο. 18 Προσεύχεσθε περὶ
for unprofitable for you [would] be, this. 18 Pray

ἡμῶν· 'πεποιθαμεν· γὰρ, ὅτι καλὴν συνείδησιν ἔχομεν, ἐν
us: 'for we are persuaded, that, a good conscience we have, in

πᾶσιν καλῶς θέλοντες ἀναστρέφεσθαι· 19 περισσotέρως δὲ
all things 'well 'wishing 'to 'conduct 'ourselves. But more abundantly

παρακαλῶ τοῦτο ποιῆσαι, ἵνα τάχιον ἀποκατασταθῶ
I exhort [you] this to do, that more quickly I may be restored

ὑμῖν. 20 Ὁ δὲ θεὸς τῆς εἰρήνης, ὁ ἀναγαγὼν ἐκ
to you. And the God of peace, who brought again from among [the]

νεκρῶν τὸν ποιμένα τῶν προβάτων τὸν μέγαν ἐν
dead the Shepherd of the sheep the great [one] in [the power of

αἱματι διαθήκης αἰωνίου, τὸν κύριον ἡμῶν Ἰησοῦν,
[the] blood of [the] 'covenant 'eternal, our Lord Jesus,

21 καταρτίσαι ὑμᾶς ἐν παντὶ ἔργῳ ἀγαθῷ, εἰς τὸ ποιῆσαι
perfect you in every 'work 'good, for to do

τὸ θέλημα αὐτοῦ, ποιοῦν ἐν ᾧ ἡμῖν τὸ εὐάρεστον ἐνώ-
his will, doing in you that which [is] well pleasing be-

πιον αὐτοῦ, διὰ Ἰησοῦ χριστοῦ· ᾧ ἡ δόξα εἰς τοὺς
fore him, through Jesus Christ; to whom [be] glory to the

αἰῶνας τῶν αἰώνων. ἀμήν. 22 Παρακαλῶ δὲ ὑμᾶς, ἀδελ-
ages of the ages. Amen. But I exhort you, breth-

φοί, ἰανέχεσθε τοῦ λόγου τῆς παρακλήσεως· καὶ γὰρ διὰ
ren, bear the word of exhortation, for also in

βραχείων ἐπέστειλα ὑμῖν.
few words I wrote to you.

23 Γινώσκετε τὸν ἀδελφόν· Τιμόθεον ἀπολελυμένον, μεθ'
Know ye the brother Timothy has been released; with

οὗ, ἐὰν τάχιον ἐρχεται, ὁψομαι ὑμᾶς. 24 Ἀσπιάσθε
whom, if sooner he should come, I will see you. Salute

πάντας τοὺς ἡγουμένους ὑμῶν, καὶ πάντας τοὺς ἁγίους.
all your leaders, and all the saints.

ἀσπάζονται ὑμᾶς οἱ ἀπὸ τῆς Ἰταλίας. 25 ἡ χάρις μετὰ
'Salute 'you 'they 'from 'Italy. Grace [be] with

πάντων ὑμῶν. ἀμήν.
'all 'you. Amen.

Ἡ ρὸς Ἑβραίους ἐγράφη ἀπὸ τῆς Ἰταλίας, διὰ Τιμοθέου.
To [the] Hebrews written from Italy, by Timothy.

KING JAMES VERSION —

TWENTIETH CENTURY EDITION

ἹΑΚΩΒΟΥ ΕΠΙΣΤΟΛΗ ΚΑΘΟΛΙΚΗ.¹

OF JAMES [THE] EPISTLE GENERAL.

CHAPTER I

¹ James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are in the Dispersion, greeting:

ἹΑΚΩΒΟΣ θεοῦ καὶ κυρίου Ἰησοῦ χριστοῦ δούλος, ταῖς
James 'of 'God 'and 'of [the] 'Lord 'Jesus 'Christ 'bondman, to the

δώδεκα φυλαῖς ταῖς ἐν τῇ διασπορᾷ χαίρειν.
twelve tribes which [are] in the dispersion, greeting.

¹ πειθόμεθα we persuade ourselves LITTAW. * — ἐργα τ. * + αὐτῷ to himself L.
² ἡμῖν us τ. * ἀνέχεσθαι to bear L. * + ἡμῶν (read our brother) LITTAW. * — ἀμήν τ.
³ — the subscription OLTW; Πρὸς Ἑβραίους TRA.

* + τοῦ ἀποστόλου the Apostle Ε; 'Ἐπιστολαί (— 'Ἐπιστ. L) καθολικαί. Ἱακώβου ἐπι-
στολή General Epistles. Epistle of James OLTW; Ἱακώβου ἐπιστολή TRA.

2 Πᾶσαν χαρὰν ἡγήσασθε, ἀδελφοί μου, ὅταν πειρασμοῖς
 All joy esteem [it], my brethren, when temptations
 περιπίσῃτε ποικίλοις, 3 γινώσκοντες ὅτι τὸ δοκίμιον ὑμῶν
 'ye may fall into various, knowing that the proving of your
 τῆς πίστεως κατεργάζεται ὑπομονήν· 4 ἡ δὲ ὑπομονὴ ἔργον
 faith works out endurance. But 'endurance ['its] work
 τέλειον ἔχεται, ἵνα ᾗτε τέλειοι καὶ ὁλόκληροί, ἐν μηδενὶ λει-
 'perfect let have, that ye may be perfect and complete, in nothing lack-
 πόμενοι. 5 εἰ δέ τις ὑμῶν λείπεται σοφίας, αἰτεῖτω παρὰ τοῦ
 But if anyone of you lack wisdom, let him ask from 'who
 διδόντος θεοῦ πᾶσιν ἀπλῶς, καὶ μὴ ὀνειδιζόντος, καὶ δοθῇσε-
 'gives God to all freely, and reproaches not, and it shall be
 ται αὐτῷ. 6 αἰτεῖτω δὲ ἐν πίστει, μηδὲν διακρινόμενος· ὁ γὰρ
 given to him: but let him ask in faith, nothing doubting. For he that
 διακρινόμενος εἰσὶν ἐν θαλάσσῃ ἀνεμίζομενῳ καὶ
 doubts is like a wave of [the] sea being driven by the wind and
 ῥιπιζομένῳ. 7 μὴ γὰρ οἴσθω ὁ ἀνθρώπος ἐκείνος, ὅτι ἄλ-
 being tossed; for 'not let suppose 'that man that he
 ψεται¹ τι παρὰ τοῦ κυρίου· 8 ἀνὴρ διψυχος,
 shall receive anything from the Lord; [he is] a 'man 'double-minded,
 ἀκατάστατος ἐν πάσιν ταῖς ὁδοῖς αὐτοῦ. 9 Κανχάσθω δὲ
 unstable in all his ways. But let 'boast
 ὁ ἀδελφὸς ὁ ταπεινὸς ἐν τῷ ὕψει αὐτοῦ· 10 ὁ δὲ πλούσιος
 'the brother 'of low degree in his elevation, and the rich
 ἐν τῇ ταπεινώσει αὐτοῦ, ὅτι ὡς ἄνθος χόρτου παρελ-
 in his humiliation, because as 'flower ['the] grass's he will pass
 σεται. 11 ἀνέτειλεν γὰρ ὁ ἥλιος σὺν τῷ καύσωνι, καὶ ἐξή-
 away. For 'rose 'the sun with [its] burning heat, and dried
 ρανεν τὸν χόρτον, καὶ τὸ ἄνθος αὐτοῦ ἐξέπεσεν, καὶ ἡ εὐ-
 the grass, and the flower of it fell, and the
 πρεπεία τοῦ προσώπου αὐτοῦ ἀπώλετο· οὕτως καὶ ὁ πλούσιος
 comeliness of its appearance perished; thus also the rich
 ἐν ταῖς πορείαις αὐτοῦ μαρανθήσεται. 12 Μακάριος ἀνὴρ
 in his goings shall wither. Blessed [is] the man
 ὃς ὑπομένει πειρασμόν· ὅτι δοκιμος γενόμενος ἐλήψεται²
 who endures temptation; because 'proved 'having been he shall receive
 τὸν στέφανον τῆς ζωῆς, ὃν ἐπηγγέλατο ὁ κύριος τοῖς
 the crown of life, which 'promised 'the Lord to those that
 ἀγαπῶσιν αὐτόν.
 love him.

13 Μηδεὶς πειραζόμενος λεγέτω, Ὅτι ἀπὸ τοῦ θεοῦ πειρά-
 'No one 'being tempted let say, From God I am
 ζομαι· ὁ γὰρ θεὸς ἀπειραστός ἐστιν κακῶν, πειράζει δὲ αὐτὸς
 tempted. For God 'not to be tempted is by evils, and tempts 'himself
 οὐδένα. 14 ἕκαστος δὲ πειράζεται, ὑπὸ τῆς ἰδίας ἐπιθυμίας
 no one. But each one is tempted, by his own lust
 ἐξελλόμενος καὶ δαλεζόμενος· 15 εἴτε ἡ ἐπιθυμία συλλαβούσα
 being drawn away and being allured; then lust having conceived
 τίκτει ἁμαρτίαν· ἡ δὲ ἁμαρτία ἀποτελεσθεῖσα ἀποκτε-
 gives birth to sin; but sin having been completed brings forth
 θάνατον. 16 Μὴ πλανᾶσθε, ἀδελφοί μου ἀγαπητοί· 17 πᾶσα
 death. Be not misled, 'brethren my beloved. Every
 ὁσὶς ἀγαθὴ καὶ πᾶν δώρημα τέλειον ἀνωθέν ἐστιν
 'act 'of giving good and every 'gift 'perfect 'from above is

²My brothers, count it all joy when you fall into different kinds of temptations.

³Knowing that the proving of your faith works patience.

⁴But let patience have its perfect work, so that you may be perfect and complete, lacking nothing.

⁵But if any of you lack wisdom let him ask it from God, who freely gives to all and does not reproach. And it shall be given to him.

⁶But let him ask in faith, doubting nothing. For he who doubts is like a wave of the sea which is being driven and tossed by the wind

⁷— for do not let that man think that he shall receive anything from the Lord —

⁸a double-minded man who is not dependable in any of his ways.

⁹But let the brother who is low rejoice in being lifted up.

¹⁰And let the rich brother rejoice in being made humble, because he will pass away like the flower of the grass.

¹¹For the sun rose with burning heat and dried up the grass — so also the rich shall dry up in his ways.

¹²Blessed is the man who endures temptations, for when he is tried he shall receive the crown of life which the Lord has promised to those who love Him.

¹³Let no one say when he is tempted, It is because I am tempted of God. For God cannot be tempted by evils, and He Himself tempts no one.

¹⁴But each one is tempted when he is drawn away and seduced by his own lust.

¹⁵Then when lust has conceived, it gives birth to sin. And when it is fully finished, sin brings forth death.

¹⁶Do not be led astray, my beloved brothers.

¹⁷Every good and perfect gift is from above, coming down from the Father of lights, with

¹ ἡλψεται LITTA.
 B — του GLITTAW.

² ἡλψεται LITTA.
 B ἀπὸ A.

† — ὁ κύριος (read ἐπηγ. he promised) LITTA.

whom there is no change or shadow of turning.

¹⁸ After He had willed it, He brought us forth by the word of truth, in order for us to be a kind of first-fruits of His creatures.

¹⁹ Then, my beloved brothers, let every man be swift to hear, slow to speak, slow to anger.

²⁰ For the anger of man does not work out the righteousness of God.

²¹ For this reason, when you have laid aside all filthiness and overflowing of wickedness, receive in meekness the implanted word, which is able to save your souls.

²² But be doers of the word and not hearers only, deceiving yourselves.

²³ Because if anyone is a hearer of the word and not a doer, this one is like a man studying his natural face in a mirror.

²⁴ For he studied himself and went away. And immediately he forgot what he was like.

²⁵ But he that looked into the perfect law of liberty and continued in it, this one has not been a forgetful hearer, but a doer of the work. This one shall be blessed in his doing.

²⁶ If anyone among you seems to be religious — but does not bridle his tongue, deceiving his heart — this one's religion is worthless.

²⁷ Pure and undefiled religion before God and the Father is this: to visit the fatherless and widows in their afflictions — to keep oneself unspotted from the world.

καταβαίνον ἀπὸ τοῦ πατρὸς τῶν φώτων, παρ' ᾧ οὐκ ἐνι
 *coming down from the Father of lights, with whom there is not
 παραλλαγὴ, ἢ τροπῆς ἀποσκίασμα. 18 βουληθεὶς ἀπε-
 variation, or of turning shadow. Having willed [it] he be-
 κύησεν ἡμᾶς λόγῳ ἀληθείας, εἰς τὸ εἶναι ἡμᾶς ἀπαρχήν
 gat us by [the] word of truth, for *to be us first-fruits
 τινα τῶν αὐτοῦ κτισμάτων.
 *a sort of of his creatures.

19 Ὡστε, ἀδελφοί μου ἀγαπητοί, ἔστω ἡ πᾶς ἀνθρώπος
 So that, brethren my beloved, let be every man
 ταχὺς εἰς τὸ ἀκοῦσαι, βραδὺς εἰς τὸ λαλῆσαι, βραδὺς εἰς ὀργήν.
 swift to hear, slow to speak, slow to wrath;
 20 ὀργὴ γὰρ ἀνθρώπος δικαιοσύνην θεοῦ οὐ κατεργάζεται.
 for wrath man's righteousness God's works not out.

21 Διὸ ἀποθέμενοι πᾶσαν ῥυπαρίαν καὶ περισσεῖαν κα-
 Wherefore, having laid aside all filthiness and abounding of wicked-
 κίας, ἐν πραύτητι δέξασθε τὸν ἐμφυτὸν λόγον, τὸν δυνά-
 edness, in meekness accept the implanted word, which [is]
 μενον σώσαι ἡμᾶς ψυχὰς ὑμῶν. 22 γίνεσθε δὲ ποιηταὶ λόγου,
 able to save your souls. But be ye doers of [the] word,
 καὶ μὴ μόνον ἀκροαταί, ἡ παραλογιζόμενοι ἑαυτοὺς. 23 ὅτι
 and not only hearers, beguiling yourselves. Because
 εἰ τις ἀκροατὴς λόγου ἐστίν καὶ οὐ ποιητής, οὗτος
 if any man a hearer of [the] word is and not a doer, this one
 ὅμοιος ἀνδρὶ καταννοῦντι τὸ πρόσωπον τῆς γενέσεως αὐτοῦ
 is like to a man considering face natural this
 ἐν ἑσώπρῳ. 24 κατενόησεν γὰρ ἑαυτόν καὶ ἀπελίλυθεν, καὶ
 in a mirror: for he considered himself and has gone away, and
 εὐθέως ἐπελάθετο οὗτος ἦν. 25 ὁ δὲ παρακύψας εἰς
 immediately forgot what like he was. But he that looked into

νόμον τέλειον τὸν τῆς ἐλευθερίας, καὶ παραμείνας,
 [the] law perfect, that of freedom, and continued in [it],
 οὗτος οὐκ ἀκροατὴς ἐπιλησιμονῆς γενόμενος, ἀλλὰ ποιητὴς
 this one not a hearer forgetful having been, but a doer
 ἔργου, οὗτος μακάριος ἐν τῇ ποιήσει αὐτοῦ ἔσται. 26 εἰ
 of [the] work, this one blessed in his doing shall be. If
 τις δοκεῖ θρησκός εἶναι ἢ ἐν ὑμῖν, μὴ χαλινάγων
 anyone seems religious to be among you, not bridling
 γλῶσσαν αὐτοῦ, ἀλλ' ἀπατῶν καρδίαν αὐτοῦ, τούτου
 his tongue, but deceiving his heart, of this one
 μάταιος ἡ θρησκεία. 27 θρησκεία καθαρὰ καὶ ἀμίαντος
 vain [is] the religion. Religion pure and undefiled
 παρὰ τῷ θεῷ καὶ πατρὶ αὐτῇ ἐστίν, ἐπισκίπτεσθαι ὁρ-
 before God and [the] Father this is: to visit
 φανούς καὶ χήρας ἐν τῇ θλίψει αὐτῶν, ἀσπίλον ἑαυτόν τηρεῖν
 phans and widows in their tribulation, unspotted oneself to keep
 ἀπὸ τοῦ κόσμου.
 from the world.

CHAPTER 2

¹ My brothers, do not have the faith of our Lord Jesus Christ, the Lord of glory, with regard to persons.

2 Ἀδελφοί μου, μὴ ἐν προσωποληψίαις ἔχετε τὴν πίστιν
 My brethren, not with respect of persons do have the faith
 τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ τῆς δόξης. 2 ἐάν γὰρ
 of our Lord Jesus Christ, [Lord] of glory; for if

¹ Ἰστε Ye know [it] LITTA.

² + δὲ but (let) LITTA.

³ οὐκ ἐργάζεται works not LITTA.

⁴ ἀκροαταὶ μόνον LITTA.

⁵ οὗτος LITTA.

⁶ + δὲ but (if) L.

⁷ ἐν ὑμῖν

OLTTAAW.

⁸ ἀλλὰ LITTAW.

⁹ ἑαυτοῦ (read his own heart) L.

¹⁰ θρησκεία T.

¹¹ — τῷ θ. T.

¹² προσωποληψίας LITTA.

εἰσελθῶ εἰς ἑτήνην συναγωγὴν ὑμῶν ἀνὴρ χρυσοδακτύλιος
 may have come into your synagogue a man with gold rings
 ἐν ἱσθητί λαμπρῇ, εἰσελθὼν δὲ καὶ πτωχὺς ἐν ῥυπαρῇ
 in apparel splendid, and may have come in also a poor [man] in vile
 ἱσθητί, 3 καὶ ἐπιβλέψῃτε ἐπὶ τὸν φοροῦντα τὴν ἱσθητή
 apparel, and ye may have looked upon him who wears the apparel
 τὴν λαμπράν, καὶ εἶπτε ἑαυτῶν, Σὺ κάθου ὧδε καλῶς, καὶ
 'splendid, and may have said to him, Thou sit thou here well, and
 τῷ πτωχῷ εἶπτε, Σὺ στήθι ἐκεῖ, ἢ κάθου ὧδε ὑπὸ
 to the poor may have said, Thou stand thou there, or sit thou here under
 τὸ ὑποπόδιόν μου. 4 καὶ οὐ διεκρίθητε ἐν ἑαυτοῖς,
 my footstool: 'also 'not 'did 'ye make a difference among yourselves,
 καὶ ἐγένεσθε κριταὶ διαλογισμῶν πονηρῶν; 5 Ἀκούσατε,
 and became judges [having] reasonings 'evil? Hear,
 ἀδελφοί μου ἀγαπητοί, οὐχ ὁ θεὸς ἐξελέξατο τοὺς πτωχοὺς
 brethren 'my beloved: 'not 'God 'did choose the poor
 τοῦ κόσμου, τοῦτον, πλουσίους ἐν πίστει, καὶ κληρονόμους
 'world 'of 'this, rich in faith, and heirs
 τῆς βασιλείας ἧς ἐπηγγέλατο τοῖς ἀγαπῶσιν αὐτόν;
 of the kingdom which he promised to those that love him?
 6 ὅμως δὲ ἡττήσατε τὸν πτωχόν. οὐχ οἱ πλούσιοι
 But ye dishonoured the poor [man]. 'Not 'the rich
 καταδυναστεύουσιν ὑμῶν, καὶ αὐτοὶ ἔλκουσιν ὑμᾶς
 'do oppress you, and [not] 'they 'do drag you
 εἰς κριτήρια; 7 οὐκ αὐτοὶ βλασφημοῦσιν τὸ καλὸν
 before [the] tribunals? 'not 'they 'do blaspheme the good
 ὄνομα τοῦ ἐκκληθῆναι ἐφ' ὑμᾶς; 8 Εἰ μέντοι νόμον τελεῖτε
 name which was called upon you? If indeed [the] law 'ye 'keep
 βασιλικόν, κατὰ τὴν γραφήν, Ἀγαπήσεις τὸν πλησίον σου
 'royal according to the scripture, Thou shalt love thy neighbour
 ὡς σεαυτὸν, καλῶς ποιεῖτε. 9 εἰ δὲ προσωποληπτέτε, ἁμαρ-
 as thyself, 'well 'ye 'do. But if ye have respect of persons, 'sin
 τIAN ἐργάζεσθε, ἐλεγχόμενοι ὑπὸ τοῦ νόμου ὡς παραβάται.
 'ye 'work, being convicted by the law as transgressors.
 10 ὅστις γὰρ ὅλον τὸν νόμον ἑτηρήσει, πταίσει δὲ ἐν ἐνί,
 For whosoever 'whole 'the law shall keep, 'shall 'stumble 'but in one
 γέγονεν πάντων ἐνοχος. 11 ὁ γὰρ εἰπὼν, Μὴ μοι-
 [point], he has become 'of 'all 'guilty. For he who said, 'not 'Thou
 χεύσης, εἶπεν καὶ, Μὴ φονεύσης. εἰ δὲ
 'mayest commit adultery, said also, Thou mayest not commit murder. Now if
 οὐ μοιχεύσεις, φονεύσεις δέ, γέγονας
 thou shalt not commit adultery, 'shalt 'commit 'murder 'but, thou hast become
 παραβάτης νόμου. 12 Οὕτως λαεῖτε καὶ οὕτως ποιεῖτε, ὡς
 a transgressor of [the] law. So speak ye and so do, as
 διὰ νόμου ἐλευθερίας μέλλοντες κρίνεσθαι. 13 ἡ γὰρ κρίσις
 by [the] law of freedom being about to be judged; for judgment
 ἀνίλεως τῷ μὴ ποιήσαντι ἔλεος. καὶ κατα-
 [will be] without mercy to him that wrought not mercy. And 'boasts
 καυχᾶται ἔλεος κρίσεως.
 'over 'mercy judgment.
 14 Τί τὸ ὄφελος, ἀδελφοί μου, ἐὰν πίστιν ἔλεγγε τις
 What [is] the profit, my brethren, if 'faith 'may 'anyone

²For if a man with gold rings and fancy clothing comes into your gathering — and if a poor man in dirty clothes also comes in — ³and if you have looked on him who wears fancy clothing and have said to him, You sit here in a good place — and if you have said to the poor man, You stand there, or, You sit here under my footstool —

⁴did you not make a difference among yourselves? And did you not become judges with evil judgments?

⁵My beloved brothers, hear this! Did not God choose the poor of this world rich in faith and heirs of the kingdom which He promised to those that love Him?

⁶But you despised the poor man. Do not the rich oppress you? And do they not drag you before the judgment seats?

⁷Do they not blaspheme the good name by which you were called?

⁸If you truly keep the royal law according to the Scripture, "You shall love your neighbor as yourself," you do well.

⁹But if you have regard to persons, you work sin, being found guilty by the Law as law-breakers.

¹⁰For whoever shall keep the whole Law, but shall stumble in one point, he has become guilty of all.

¹¹For He who said, You shall not commit adultery," also said, "You shall not kill." But if you do not commit adultery, but commit murder, you have become a lawbreaker.

¹²Speak and do in such a way as if you are about to be judged by the law of liberty.

¹³For judgment will be without mercy to him who did not do mercy. And mercy rejoices over judgment.

¹⁴My brothers, What good is it if someone says he has faith, but does not have works? Can faith save him?

W — τὴν ΛΙΤΤΑ. * ἐπιβλέψῃτε δὲ Α. γ — αὐτῷ ΟΛΙΤΤΑ. * — ὧδε ΛΙΤΤΑ. * — καὶ ΛΙΤΤΑ. * τῷ κόσμῳ (as regards the world) ΛΙΤΤΑ W. * — τοῦτον ΟΛΙΤΤΑ W. * οὐχ ἰ. W. * ὅμως τ. * προσωποληπτέτε ΛΙΤΤΑ. * ἡ τῆρησι, πταίσι (read shall have kept, but shall have stumbled) ΛΙΤΤΑ W. * μοιχεύεις, φονεύεις (read if thou committest not adultery but committest murder) ΛΙΤΤΑ. * ἀνίλεως pitiless ΛΙΤΤΑ W. * — καὶ ΟΛΙΤΤΑ W. * — τὸ L. * τις λέγει L.

¹⁵ Now if a brother or a sister is naked and is in need of daily food,

¹⁶ and if any of you say to them, Go in peace, be warmed and filled, but does not give to them the things needed for the body, what good is it?

¹⁷ Even so, faith, if it does not have works, is dead by itself.

¹⁸ But someone will say, You have faith, and I have works. Show me your faith apart from your works, and I will show you my faith from my works.

¹⁹ You believe that God is one? You do well. The demons also believe and tremble.

²⁰ But will you know, O empty-headed man, that faith apart from works is dead!

²¹ Was not our father Abraham declared just by works when he had offered his son Isaac on the altar?

²² You see that faith was working with his works, and faith was made complete by works.

²³ And the Scripture was fulfilled which says, "And Abraham believed God, and it was counted to him for righteousness. And he was called, Friend of God."

²⁴ You see, then, that a man is declared just by works, and not by faith only.

²⁵ And in the same way, was not Rahab the harlot declared just by works, when she had taken in the messengers and had sent them out another way?

²⁶ For just as the body apart from the spirit is dead, so faith apart from works is also dead.

ἔχειν, ἔργα. δὲ μὴ ἔχει; μὴ δύναται ἡ πίστις σῶσαι αὐτόν;
[The] 'has, but works have not? is 'able 'faith to save him?
¹⁵ εἰάν, "δὲ" ἀδελφός ἡ ἀδελφή γυμνοὶ ὑπάρχωσιν, καὶ λειπό-
Now if a brother or a sister 'naked 'be, and destitute
μενοὶ ὦσιν¹ τῆς ἡμετέρας τροφῆς, ἵδὲ εἴπω, δὲ τις αὐτοῖς
tute may be of daily food, and 'say 'anyone 'to 'them

ἔξ ὑμῶν, Ὑπάγετε ἐν εἰρήνῃ, θερμαίνεσθε καὶ χορτά-
'from 'amongst 'you, Go in peace; be warmed and be fill-
ζεσθε, μὴ δώτε. δὲ αὐτοῖς τὰ ἐπιτήδεια τοῦ σώματος, τί
ed; but give not to them the needful things for the body, what [is]
πτό² ὄφελος; 17 οὕτως καὶ ἡ πίστις εἰάν μὴ ἔργα ἔχῃ³ νεκρά
tha profit? So also 'faith, if 'not 'works 'is 'dead
ἐστὶν καθ' ἑαυτήν. 18 ἀλλ' ἐρεῖ τις Σὺ πιστὸν ἔχεις,
is by itself. But 'will 'say 'some 'one, Thou 'faith 'hast

καὶ γὰρ ἔργα ἔχω⁴ δεῖξόν μοι τὴν πίστιν σου ἐκ τῶν ἔργων
and I 'works 'have. Show me thy faith from 'works
'σου, καὶ γὰρ ἔειξω σοὶ ἐκ τῶν ἔργων μου τὴν πίστιν⁵ μου.⁶
'thy, and I will show thee from my works 'faith 'my.

19 σὺ πιστεύεις ὅτι ὁ θεὸς εἰς ἑστίν.⁷ καλῶς ποιεῖς⁸ καὶ τὰ
Thou believest that God 'one 'is. 'Well 'thou 'doest; even the
δαιμόνια πιστεύουσιν, καὶ φρίσσουν. 20 θέλεις δὲ γνῶναι,
demons believe, and shudder. 20 'wilt thou know,
ὡ ἄνθρωπε κενέ, ὅτι ἡ πίστις χωρὶς τῶν ἔργων⁹ νεκρά¹⁰ ἐστίν;
O 'man 'empty, that faith apart from works dead is?

21 Ἀβραάμ ὁ πατὴρ ἡμῶν οὐκ ἐξ ἔργων ἐδικαιώθη, ἀνε-
'Abraham 'our 'father 'not 'by 'works 'was 'justified, having
νέγκας Ἰσαὰκ τὸν υἱόν αὐτοῦ ἐπὶ τὸ θυσιαστήριον; 22 βλά-
offered Isaac his son upon the altar? 22 'blat-

τὴν πείρ¹¹ ὅτι ἡ πίστις¹² συνήργει¹³ τοῖς ἔργοις αὐτοῦ, καὶ ἐκ τῶν
west that faith was working with his works, and by
ἔργων ἡ πίστις ἐτελειώθη; 23 καὶ ἐπληρώθη ἡ γραφή ἡ
works faith was perfected. And was fulfilled the scripture which

λέγουσα, Ἐπίστευσεν δὲ Ἀβραάμ τῷ θεῷ, καὶ ἐλογίσθη
says, Now 'believed 'Abraham God, and it was reckoned
αὐτῷ εἰς δικαιοσύνην, καὶ φίλος θεοῦ ἐκλήθη. 24 Ὅρατε
to him for righteousness, and friend of God he was called. 24 'O rate

τοῖν¹⁴ ὅτι ἐξ ἔργων δικαιούται ὁ ἄνθρωπος, καὶ οὐκ ἐκ πίστεως
then that by works is justified a man, and not by faith

μόνον.¹⁵ 25 ὁμοίως δὲ καὶ Ῥαββὴ ἡ πόρνη οὐκ ἐξ ἔργων
only. But in like manner also 'Rahab 'the 'harlot 'not 'by 'works

ἐδικαιώθη, ὑποδεξαμένη τοὺς ἀγγέλους, καὶ ἐτίρα ὁδὸν
'was 'justified, having received the messengers, and by another way

ἐκβαλοῦσα; 26 ὥστε γὰρ τὸ σῶμα χωρὶς πνεύματος
having put [them] forth? For as the body apart from spirit

νεκρόν ἐστίν, οὕτως καὶ ἡ πίστις χωρὶς ἔργων¹⁶ νεκρά
'dead 'is, so also faith apart from works 'dead
ἐστίν.
'is.

3 Μὴ πολλοὶ διδάσκαλοι γίνεσθε, ἀδελφοί μου, εἰδότες ὅτι
'Not 'many 'teachers 'be, my brethren, knowing that
μεῖζον κρίμα Ἀληθόμεθα¹⁷ 2 πολλὰ γὰρ πταίμεν ὕπαντες.
greater judgment we shall receive. For 'often 'we 'stumble 'all.

CHAPTER 3

¹ My brothers, be not many teachers, knowing that we shall receive greater judgment.

² For we all often stumble. If anyone does

¹ — δὲ ἵπω τττ. ² — ὦσιν τττ. ³ — τὸ L. ⁴ ἔχῃ ἔργα OLTTAW. ⁵ χωρὶς apart from OLTTAW. ⁶ — σου LTTAW. ⁷ σοὶ εἰξω τττ. ⁸ — μου TTTAW. ⁹ εἰς ἐστίν ὁ θεός LTTT; εἰς ὁ θεός ἐστίν AW. ¹⁰ ἀργή idle LTTT. ¹¹ συνεργεῖ works with TTT. ¹² Read verse 22 interrogatively, as pointed in the Greek. EGLTTW. ¹³ — τοῖν OLTTAW. ¹⁴ Read verse 24 as a question OLTT. ¹⁵ — τὸν TTT. ¹⁶ ἀληθόμεθα LTTT.

εἰ τις ἐν λόγῳ οὐκ ἵπταται. ὁστος τέλειος ἀνὴρ, δυνατὸς
 If anyone in word stumble not, this one [is] a perfect man, able.
 χαλιναγωγῆσαι καὶ ὅλον τὸ σῶμα. 3 ἰδοὺ τῶν ἵππων
 to bridle also whole the body. Lo, of the horses
 τοὺς χαλινούς εἰς τὰ στόματα βαλλομεν ἐπὶ τὸ πειθεσθαι
 the bits in the mouths we put, for to obey
 αὐτοὺς ἡμῖν, καὶ ὅλον τὸ σῶμα αὐτῶν μεταγομεν. 4 ἰδοὺ
 them us, and whole their body we turn about. Lo,
 καὶ τὰ πλοῖα τηλικαῦτα ὄντα, καὶ ὑπὸ ὀσκληρῶν ἀνέμων
 also the ships, so great being, and by violent winds
 ἐλαυνόμενα, μετρίγεται ὑπὸ ἐλαχίστου πηδαλίου, ὅπου
 being driven, are turned about by a very small rudder, wherever
 ἂν ἡ ὁρμὴ τοῦ εὐθύνοντος βούληται. 5 οὕτως καὶ
 the impulse of him who steers may will. Thus also
 ἡ γλῶσσα μικρὸν μέλος ἐστίν, καὶ μεγαλαυχεῖ. Ἰδοὺ,
 the tongue a little member is, and boasts great things. Lo,
 ὀλίγον πῦρ ἥλικην ὕλην ἀνάπτει. 6 καὶ ἡ γλῶσσα
 a little fire how large a wood it kindles; and the tongue [is]
 πῦρ, ὃ κόσμος τῆς ἀδικίας. οὕτως ἡ γλῶσσα καθίσταται
 fire, the world of unrighteousness. Thus the tongue is set
 ἐν τοῖς μέλεσιν ἡμῶν, ὅῃ σπλοῦσσα ὅλον τὸ σῶμα, καὶ φλο-
 our members, the defiler [of] whole the body, and setting
 γῶσσα τὸν τροχὸν τῆς γενέσεως, καὶ φλογιζομένη ὑπὸ τῆς
 on fire the course of nature, and being set on fire by
 γείνης. 7 πᾶσα γὰρ φύσις θηρίων τε καὶ πετεινῶν, ἐρπε-
 gezenae. For every species both of beasts and of birds, of creeping
 τῶν τε καὶ ἐνάλιων, δαμάζεται καὶ δεδάσασται τῇ
 things both and things of the sea, is subdued and has been subdued by
 φύσει τῇ ἀνθρωπίνῃ. 8 τὴν δὲ γλῶσσαν οὐδεὶς ῥδύναται
 species the human; but the tongue no one is able
 ἀνθρώπων δαμάσαι. 9 ἀκατάσχετον κακὸν, μεστὴ τοῦ
 of men to subdue; [it is] an uncontrollable evil, full of poison
 θανατηφόρον. 9 ἐν αὐτῇ εὐλογοῦμεν τὸν θεόν καὶ πατέρα,
 death-bringing. Therewith we bless God and [the] Father,
 καὶ ἐν αὐτῇ καταρώμεθα τοὺς ἀνθρώπους τοὺς καθ'
 and therewith we curse men who according to [the]
 ὁμοίωσιν θεοῦ γεγονότας. 10 ἐκ τοῦ αὐτοῦ στόματος ἐξέρ-
 likeness of God are made. Out of the same mouth goes
 χεται εὐλογία καὶ κατάρα. οὐ χρῆ, ἀδελφοί μου, ταῦτα
 forth blessing and cursing. Not ought, my brethren, these things
 οὕτως γίνεσθαι. 11 μὴ τι ἡ πηγή ἐκ τῆς αὐτῆς ὀπῆς
 thus to be. The fountain out of the same opening
 βρῖναι τὸ γλυκὺ καὶ τὸ πικρὸν; 12 μὴ δύναται, ἀδελφοί
 pour forth sweet and bitter? Is able, brethren
 μου, συκὴ ἐλαίας ποιῆσαι, ἢ ἄμπελος σῦκα; οὕτως οὐδεμία
 my, a fig-tree olives to produce, or a vine figs? Thus no
 πηγή ἀλυσκὸν καὶ γλυκὺ ποιῆσαι ὕδωρ.
 fountain [is able] salt and sweet to produce water.

13 Τίς σοφός καὶ ἐπιστήμων ἐν ὑμῖν; δεῖξάτω ἐκ τῆς
 Who [is] wise and understanding among you; let him shew out of

not stumble in word, he is a mature man who is able to bridle the whole body too.

3 Behold! We put bits into the mouths of horses for them to obey us. And we turn about their whole body.

4 See! The ships also are very great and are driven by violent winds, yet they are turned about by a very small rudder, wherever the pleasure of the helmsman may desire.

5 So also the tongue is a little member, and it boasts great things. Behold, a little fire! How large a forest it will set on fire!

6 And the tongue is a fire, a world of unrighteousness. So the tongue is set in our members, the defiler of the whole body — both setting on fire the course of nature, and being set on fire by hell.

7 For every species, both of animals and of birds, both of creeping things and things of the sea, is tamed and has been tamed by mankind.

8 But no one among men is able to tame the tongue. It is an evil that cannot be controlled, full of deadly poison.

9 We bless our God and Father with it, and with it we curse men who are made according to the image of God.

10 Out of the same mouth issues blessing and cursing. My brothers, these things ought not to be so.

11 Does the fountain out of the same opening pour forth sweet and bitter?

12 My brothers, is a fig-tree able to bear olives, or a vine, figs? So no fountain is able to bring forth salt and sweet water.

13 Who is wise and understanding among you? Out of good behavior let him show his

ἴδε ο; ; εἰ δὲ but if (read καὶ also) LITAW. * εἰς LITAW. ἡμῖν αὐτοὺς A.
 ἡ ἀνέμων ὀσκληρῶν LITAW. ἡ — ἐν (read where) TIT. ἡ βούληται wills TIT.
 ἡ μεγάλα αὐτῆς LITAW. ἡ ἥλικην literally how great (some translate how small) LITAW.
 — καὶ read the tongue kindles. A fire, &c.) T. — οὕτως LITAW. — καὶ
 (read both defiling) T. — δαμάσαι δύναται ἀνθρώπων LITAW. — ἀκατάστατον an unsettled
 LITAW. — τὸν κύριον τὸν Lord LITAW. — οὕτως LITAW. — οὐτε ἀλυσκὸν neither
 salt [water is able] αLITAW.

works, in meekness of wisdom.

¹⁴ But if you have bitter jealousy and fighting in your heart, do not boast and lie against the truth.

¹⁵ This is not that wisdom which comes down from above, but it is earthly, beastly devilish.

¹⁶ For where jealousy and fighting are, there is confusion and every evil thing.

¹⁷ But the wisdom that is from above is first pure, then peaceful, gentle, yielding, full of mercy and of good fruits, not partial and not pretended.

¹⁸ And the fruit of righteousness is sown in peace for those that make peace.

CHAPTER 4

¹ Where do wars and fightings among you originate? Do they not come from this, from your lusts which war in your members?

² You desire and do not have. You kill and are jealous and are not able to obtain. You fight and war, but you do not have what you want because you do not ask.

³ You ask and do not receive, because you ask in the wrong way, that you may waste it on your lusts.

⁴ You adulterers and adulteresses! Do you not know that the friendship of the world is enmity with God?

⁵ Or do you think the Scripture says in vain, The spirit which dwells in us yearns to envy?

⁶ But He gives more grace. For this reason He says, "God sets Himself against the proud, but He gives grace to those who are humble."

⁷ Then put yourself under God. Resist the devil and he will run from you.

⁸ Come near to God and He will come near to you. Clean your hands, sinners! And purify your hearts, you double-minded ones!

⁹ Be sorrowful and mourn and weep. Let

καλῆς ἀναστροφῆς τὰ ἔργα αὐτοῦ ἐν πραύτητι σοφίας. 14 εἰ δὲ ἔῃλον πικρὸν ἔχετε καὶ ἐριθείαν ἐν τῇ καρδίᾳ ὑμῶν, μὴ κατακαυχᾶσθε καὶ ψευδεσθε κατὰ τῆς ἀληθείας. 15 Οὐκ ἐστὶν αὐτῇ ἡ σοφία ἄνωθεν κατερχομένη, ἄλλ' ἐπίγειος, ψυ-
good conduct his works in meekness of wisdom; but if
emulation bitter ye have and contention in your heart, not do
boast against and lie against the truth. 15 Not is

αὐτῇ ἡ σοφία ἄνωθεν κατερχομένη, ἄλλ' ἐπίγειος, ψυ-
this the wisdom from above coming down, but earthly, na-
tural, devilish. For where emulation and contention [are], there

ἀκαταστασία καὶ πᾶν φαῦλον πρᾶγμα. 17 ἡ δὲ ἄνωθεν σοφία πρῶτον μὲν ἀγνή ἐστιν, ἐπειτα εἰρηνική, ἐπιεικής, εὐπειθής, μεστή ἐλέους καὶ καρπῶν ἀγαθῶν, ἀδίκριτος καὶ ἀνυπόκριτος. 18 καρπὸς δὲ τῆς δικαιοσύνης ἐν εἰρήνῃ σπει-
[is] commotion and every evil thing. But the from above
wisdom first pure then peaceful, gentle, yielding, full of mercy and of fruits good, impartial and
unfeigned. But [the] fruit of righteousness in peace is

ρεται τοῖς ποιοῦσιν εἰρήνην. 4 Πόθεν πόλεμοι καὶ μάχαι ἐν ὑμῖν; οὐκ ἐντεθεν, ἐκ τῶν ἡδονῶν ὑμῶν
sown for those that make peace. Whence [come] wars and
fightings among you? [Is it] not these, from your pleasures,
τῶν στρατευομένων ἐν τοῖς μέλεσιν ὑμῶν; 2 ἐπιθυμεῖτε, καὶ ὅκ ἔχετε φονεύετε καὶ ζηλοῦτε, καὶ οὐ δύνασθε ἐπιτυχεῖν.
which war in your members? Ye desire, and ye have not; ye kill and are envious, and are not able to obtain;
μάχεσθε καὶ πολεμεῖτε, οὐκ ἔχετε ἄδ' διὰ τὸ μὴ αἰτεῖσθαι
ye fight and war, ye have not but because ye do not ask, that
ὑμᾶς 3 αἰτεῖτε, καὶ οὐ λαμβάνετε, διότι κακῶς αἰτεῖσθε ἵνα
you. Ye ask, and receive not, because evilly ye ask, that
ἐν ταῖς ἡδοναῖς ὑμῶν δαπανήσῃτε. 4 Μοιχοὶ καὶ μοιχα-
in your pleasures ye may spend [it]. Adulterers and adul-
teresses, οὐκ οἴδατε ὅτι ἡ φιλία τοῦ κόσμου, ἐχθρα τοῦ
reases, know ye not that the friendship of the world enmity [with]
θεοῦ ἐστιν; 5 ὅς ἂν οὖν βουληθῇ φίλος εἶναι τοῦ κόσμου,
is? Whosoever therefore be minded a friend to be of the world,
ἐχθρὸς τοῦ θεοῦ καθίσταται. 5 ἡ δοκεῖτε ὅτι κενὸς ἡ γρα-
an enemy of God is constituted. Or think ye that in vain the scrip-
τὴ λέγει; 6 πρὸς θόνον ἐπιποθεῖ τὸ πνεῦμα ὃ κατήκησεν
ture speaks? with envy does long the Spirit which took up [his] abode
ἐν ἡμῖν; 6 μεῖζονα δὲ δίδωσιν χάριν διὸ λέγει, Ὁ θεὸς
in us? But greater he gives grace. Wherefore he says, God
ὑπερῆφάνους ἀντιτάσσει, ταπεινοὺς δὲ δίδωσιν χάριν.
[the] proud sets himself against, but to [the] lowly he gives grace.

7 Ὑποτάγητε οὖν τῷ θεῷ. ἀνίστητε τῷ διαβόλῳ, καὶ
Subject yourselves therefore to God. Resist the devil, and
φύξεταί ὑμῶν. 8 ἐγγίσσατε τῷ θεῷ, καὶ ἐγγίει ὑμῖν.
he will flee from you. Draw near to God, and he will draw near to you.

καθαρίσατε χεῖρας, ἁμαρτωλοὶ, καὶ ἀγνίσσατε καρδίαν
Have cleansed [your] hands, sinners, and have purified [your] heart;
διψυχοί. 9 ταλαπνήσσητε καὶ πενθήσατε καὶ κλαύσατε.
ye double minded. Be wretched, and mourn, and weep.

¹ τῆς ἀληθείας καὶ ψευδεσθε τ. ² ἀλλὰ πτ. ³ καὶ λττττ. ⁴ τῆς ἐλπίττττ. ⁵ + καὶ καὶ τ. ⁶ — δὲ ἐλττττ. ⁷ — Μοιχοὶ καὶ λτττττ; join adulteresses to what precedes τ. ⁸ ὅστιν τῷ θεῷ is with God τ. ⁹ 4 ἴαν λτ. ¹⁰ —; Text. Rec. and L.A. ¹¹ κατήκησεν he made to dwell λττττ. ¹² —; τ. ¹³ + δὲ but (resist) λττττ. ¹⁴ — καὶ τ.

ὁ γέλως ὑμῶν εἰς πένθος μεταστραφήτω, καὶ ἡ χαρὰ εἰς
 "Your laughter to mourning let be turned, and [your] joy to
 κατήφειαν. 10 ταπεινώθητε ἐνώπιον κυρίου, καὶ ὑψώ-
 heaviness. Humble yourselves before the Lord, and he will
 σει ὑμᾶς.
 exalt you.

11 Μὴ καταλαλεῖτε ἀλλήλων, ἀδελφοί· ὁ καταλαλῶν
 Speak not against one another, brethren. He that speaks against
 ἀδελφόν, καὶ κρίνων τὸν ἀδελφόν αὐτοῦ, καταλαλεῖ
 [his] brother, and judges his brother, speaks against [the]
 νόμον, καὶ κρίνει νόμον· εἰ δὲ νόμον κρίνεις, οὐκ
 law, and judges [the] law. But if [the] law thou judgest, 'not
 εἶ ποιητὴς νόμου, ἀλλὰκριτής. 12 εἰς ἐστὶν ὁ νομο-
 'thou art a doer of [the] law, but a judge. One is the law-
 θέτης, ὁ δυνάμενος σῶσαι καὶ ἀπολέσαι· σὺ τίς εἰ ὅς
 giver, who is able to save and to destroy: 'thou who art that
 κρίνεις τὸν ἑτέρον;
 judgest the other?

13 Ἄγε νῦν οἱ λέγοντες, Σήμερον καὶ αὐριον πορευ-
 Go to now, ye who say, To-day and to-morrow we may
 σώμεθα εἰς τήνδε τὴν πόλιν, καὶ ποιήσωμεν ἐκεῖ ἐναντὶν
 go into such a city, and may spend there 'year
 ἕνα καὶ ἐμπορευσώμεθα, καὶ κερδήσωμεν· 14 οὔτινες οὐκ
 'one and may traffic, and may make gain, ye who 'not
 ἐπίστασθε ἡδὲ τῆς αὐριον ποία ἔσται ἡ ζωὴ ὑμῶν;
 'know what on the morrow [will be], (for what [is] your life?
 ἄμεις ἡδὲ ἔσταιν ἡ πρὸς ὀλίγον φαινόμενη, εἵτετα
 A vapour even it is, which for a little [while] appears, 'then
 βδὲ ἀφανιζομένη· 15 ἀντὶ τοῦ λέγειν ὑμᾶς, Ἐάν ὁ κύριος
 'and disappears, instead of your saying, If the Lord
 θελήσῃ, καὶ ἐζήσωμεν, καὶ ποιήσωμεν τοῦτο ἢ ἐκεῖνο.
 should will, and we should live, also we may do this or that.
 16 νῦν δὲ καυχᾶσθε ἐν ταῖς ἀλαζονείαις ὑμῶν· πᾶσα καύχη-
 But now ye boast in your vauntings: all 'boasting
 σις τοιαύτη πονηρά ἐστιν. 17 εἰδότες σὺν καλὸν ποιεῖν,
 'such evil is. To [him] knowing therefore good to do,
 καὶ μὴ ποιοῦντι, ἀμαρτία αὐτῷ ἐστίν.
 and not doing [it], sin to him it is.

5 Ἄγε νῦν οἱ πλούσιοι, κλαύσατε ὁλοφύζοντες ἐπὶ ταῖς
 Go to now, [ye] rich, weep, howling over
 ταλαπυρίαις ὑμῶν ταῖς ἐπερχομέναις. 2 ὁ πλοῦτος
 'miseries 'your that [are] coming upon [you]. 'Riches
 ὑμῶν σέσηπεν, καὶ τὰ ἱμάτια ὑμῶν στήθωρτα γέγονεν·
 'your have rotted, and your garments moth-eaten have become.
 3 ὁ χρυσὸς ὑμῶν καὶ ὁ ἀργυρὸς κατίωται, καὶ ὁ ἰὸς αὐτῶν
 Your gold and silver has been eaten away, and their canker
 εἰς μαρτύριον ὑμῖν ἔσται, καὶ φάγεται τὰς σάρκας ὑμῶν ὡς
 as a testimony against you shall be, and shall eat your flesh as
 πῦρ· ἐθυσανύσατε ἐν ἰσχάταις ἡμέραις. 4 ἰδοὺ, ὁ μισθὸς
 fire. Ye treasured up in [the] last days. Lo, the hire

your laughter be turned to mourning and your joy to shame.

10 Humble yourselves before the Lord, and He will exalt you.

11 Do not speak evil against one another, brothers. He who speaks against his brother and who judges his brother speaks against the Law and judges the Law. But if you judge the Law, you are not a doer of the Law, but a judge.

12 One is the Lawgiver, who is able to save and destroy. Who are you that judges another?

13 Come now, you who say, Today and tomorrow we will go into such a city and will spend a year there, and we will buy and sell, and we will make a profit —

14 you who do not know what will be tomorrow. For what is your life? For it is a mist that appears for a little while and then vanishes.

15 Instead, you say, If the Lord is willing and we should live, we also may do this or that.

16 But now you rejoice in your boastings. All such rejoicing is evil.

17 Then, to him who knows to do good and does not do it, it is sin to him.

CHAPTER 5

1 Come, rich men, weep, howling over your miseries which are coming on you.

2 Your riches have rotted and your clothes have become moth-eaten.

3 Your gold and silver has been eaten away, and their rust shall be for a witness against you and shall eat your flesh like fire. You have heaped up treasure in the last days.

κ — τοῦ (read [the]) LITTA. 1 ἢ of LITTA. = + καὶ κριτής and judge, GLTTA.
 + δὲ but (who) GLTTA. οὐ κρίνων LITTA. π πλησίον (read [thy] neighbour) LITTA.
 ἢ of LITTA. πορευσώμεθα we will go ELTTAW. ποιήσωμεν will spend ELTAW.
 εἰς — ἐνα (read a year) LITTA. ἐμπορευσώμεθα will traffic ELTTAW. κερδήσωμεν will
 make gain ELTTAW. τὰ L. [γάρ] TE. — γάρ L. ἐστε ye are LITTAW.
 b καὶ LITTA; — ἐῖ W. ἐζήσωμεν we shall live LITTAW. ποιήσωμεν we shall do
 ELTTAW. ἀλαζονείας T.

⁴Look! The wages of the workers who harvested your fields cry out (which you have kept back,) and the cries of the ones who reaped have entered into the ears of the Lord of Hosts.

⁵You lived in pleasure on the earth and satisfied yourself. You have nourished your hearts, as in a day of slaughter.

⁶You have condemned and killed the just — he does not resist you.

⁷Then, brothers, be patient until the coming of the Lord. See, the farmer waits for the precious fruit of the earth, having patience for it until it gets the early and late rain.

⁸You also be patient. Make your hearts strong, because the coming of the Lord has approached.

⁹Do not grumble against one another, brothers, so that you may not be judged. Look! The Judge stands before the door.

¹⁰My brothers, as an example of suffering evils, and of patience, take the prophets who spoke in the name of the Lord.

¹¹See, the ones who hold out to the end we call happy. You have heard of the patience of Job. And you saw the end of the Lord, that the Lord is full of pity and tender mercy.

¹²But above all, my brothers, do not swear — not by Heaven, or the earth, or any other oath. But let your yes be yes and your no be no — that you may not fall into hypocrisy.

¹³Does anyone among you suffer hardships — let him pray. Is anyone cheerful — let him sing the praise of God.

¹⁴Is anyone sick among you — let him call the elders of the church and let them pray over him, anointing him with oil in the name of the Lord.

τῶν ἔργατῶν τῶν ἀμειψάντων τὰς χῶρας ὑμῶν, ὃ ἄπεσπερη-
of the workmen who harvested your fields, which has been
μένος¹ ἀφ' ὑμῶν κράζει, καὶ αἱ βοαὶ τῶν θερισάντων εἰς
kept back by you, cries out, and the cries of those who reaped, into
τὰ ὦτα κυρίου Σαβαώθ εἰσεληλύθασιν.² ὃ ἐτρυφήσατε
the ears of [the] Lord of Hosts have entered. Ye lived in indolence

ἐπὶ τῆς γῆς, καὶ ἱσπαταλήσατε. ἠθρέψατε τὰς καρδίας ὑμῶν
upon the earth, and lived in self-gratification; ye nourished your hearts

ὥς³ ἐν ἡμέρᾳ σφαγῆς. ὁ καταδικάσατε, ἐφονεύσατε τὸν δίκαιον· οὐκ ἀντιτάσσεταί ὑμῖν.
as in a day of slaughter; ye condemned, ye killed, the just; he does not resist you.

⁷ Μακροθυμήσατε οὖν, ἀδελφοί, ἕως τῆς παρουσίας τοῦ
Be patient therefore, brethren, till the coming of the

κυρίου. ἰδοὺ, ὁ γεωργὸς ἐκδέχεται τὸν τίμιον καρπὸν τῆς
Lord. Lo, the husbandman awaits the precious fruit of the

γῆς, μακροθυμῶν ἐπ' αὐτῷ ἕως ἡνίκα λάβῃ τὴν ἑαρινὰν⁴ καὶ ὥσπερ
earth, being patient for it until it receive [the] rain "ear-
μον⁵ καὶ ὄψιμον⁶. ὃ μακροθυμήσατε καὶ ὑμεῖς, στήνιζατε
ly "and "later. Be patient also ye: sustain

τὰς καρδίας ὑμῶν, ὅτι ἡ παρουσία τοῦ κυρίου ἤγγικεν.
your hearts, because the coming of the Lord has drawn near.

⁹ Μὴ στενάζετε ἑαυτοὺς ἀλλήλων, ἀδελφοί, ἵνα μὴ κατακρι-
Grieve not against one another, brethren, that "ye be con-

θῇτε⁷ ἰδοὺ, ἡ κρίσις πρὸ τῶν θυρῶν ἔστηκεν. ¹⁰ Ὑπο-
demned. Lo, [the] judge before the door stands. [As] an ex-

δειγμα λάβετε ὅτις κακοπαθείας, ἀδελφοί μου, καὶ τῆς
ample "take "of "suffering "evils, "my brethren, "and

μακροθυμίας, τοὺς προφήτας οἱ ἐλάλησαν τῷ ὀνόματι κυ-
"of patience, the prophets who spoke in the name of [the]

ρίου. ¹¹ ἰδοὺ, μακαρίζομεν τοὺς ὑπομένοντάς· τὴν ὑπο-
Lord. Lo, we call blessed those who endure. The en-

μονήν Ἰωβ ἠκούσατε, καὶ τὸ τέλος κυρίου εἶδετε, ὅτι
duration of Job ye have heard of, and the end of [the] Lord ye saw: that

πολύσπλαγχνός ἐστιν ὁ κύριος καὶ οἰκτίρμων. ¹² Πρὸ
full of tender pity is the Lord and compassionate. "Before

πάντων δέ, ἀδελφοί μου, μὴ ὀμνύετε, μήτε τὸν οὐρανόν,
"all "things "but my brethren, swear not, neither [by] heaven,

μήτε τὴν γῆν, μήτε ἄλλον τινα ὄρκον· ἦτοι δὲ ὑμῶν τὸ ναί,
nor the earth; nor any other oath; but let be of you the yea,

ναί, καὶ τὸ οὐ, οὐ· ἵνα μὴ εἰς ὑπόκρισιν πέσῃτε. ¹³ Κακο-
yea, and the nay, nay, that not into hypocrisy ye may fall. Do "suf-

παθεῖ τις ἐν ὑμῖν; προσευχέσθω· εὐθυμεῖ τις;
for "hardships "anyone "among "you? let him pray: is "cheerful "anyone?

ψαλλέτω. ¹⁴ Ἄσθενεῖ τις ἐν ὑμῖν; προσκαλεσάσθω
let him praise: is "sick "anyone among you? let him call to [him]

τοὺς πρεσβυτέρους τῆς ἐκκλησίας, καὶ προσευξάσθωσαν ἐπ'
the elders of the assembly, and let them pray upon

αὐτόν, ἀλειψάντες αὐτόν ἑλαίῳ ἐν τῷ ὀνόματι τοῦ κυρίου
him, having anointed him with oil in the name of the Lord;

¹ ἀμειψαμένοις τῶν. ² εἰσεληλύθας ἑλπίσιν. ³ ὥς ἑλπίσιν. ⁴ ἡνίκα. ⁵ ὥσπερ. ⁶ ὥσπερ. ⁷ ὥσπερ. ⁸ ὥσπερ. ⁹ ὥσπερ. ¹⁰ ὥσπερ. ¹¹ ὥσπερ. ¹² ὥσπερ. ¹³ ὥσπερ. ¹⁴ ὥσπερ.

15 **καὶ ἡ εὐχὴ τῆς πίστεως σώσει τὸν κάμνοντα, καὶ ἔγει-**
and the prayer of faith shall save the exhausted one, and will
ρεῖ αὐτὸν ὁ κύριος· κὰν ἁμαρτίας, ᾧ πεποιηκώς,
raise up him the Lord; and if sins he be [one who] has committed,
it shall be forgiven him. 16 **ἐξομολογείσθε ἑ ἀλλήλοις**
Confess to one another [your]

τὰ παραπτώματα, καὶ ἑυχέσθε ὑπὲρ ἀλλήλων, ὅπως ἰαθῇ-
offences, and pray for one another, that ye may be
re. **πολὺ ἰσχύει δέσις δικαίου ἐνεργουμένη.**
healed. Much prevails [the] supplication of a righteous [man] operative.

17 **Ἡλίας ἄνθρωπος ἦν ὁμοιοπαθὴς ἡμῖν, καὶ προσευχῇ**
Elias a man was of like feelings to us, and with prayer
προσηύξατο τοῦ μὴ βρέξαι· καὶ οὐκ ἐβρέξεν ἐπὶ τῆς γῆς
he prayed [for it] not to rain; and it did not rain upon the earth
ἐνιαυτοὺς τρεῖς καὶ μῆνας ἕξ. 18 **καὶ πάλιν προσεύξατο, καὶ**
years three and months six; and again he prayed, and

ὁ οὐρανὸς ὑετὸν ἔδωκεν, καὶ ἡ γῆ ἐβλάστησεν τὸν
the heaven rain gave, and the earth caused to sprout
καρπὸν αὐτῆς.
fruit it.

19 **Ἀδελφοί, ἴαν τις ἐν ὑμῖν πλανηθῇ ἀπὸ τῆς ἀλη-**
Brethren, if anyone among you err from the truth,
θείας, καὶ ἐπιστρέψῃ τις αὐτόν, 20 γινώσκετω ὅτι ὁ
and bring back anyone him, let him know that he who

ἐπιστρέψας ἁμαρτωλὸν ἐκ πλάνης ὁδοῦ αὐτοῦ, σώσει
brings back a sinner from [the] error of his way, shall save
ψυχὴν ἑκ θανάτου, καὶ καλύψει πλῆθος ἁμαρτιῶν.
a soul from death, and shall cover a multitude of sins.

Ἐἰακώβου ἐπιστολή.
Of James' epistle.

KING JAMES VERSION – TWENTIETH CENTURY EDITION

ΠΕΤΡΟΥ ΚΑΘΟΛΙΚΗ ΕΠΙΣΤΟΛΗ ΠΡΩΤΗ.¹ 'OF PETER GENERAL EPISTLE FIRST.

CHAPTER I

ΠΕΤΡΟΣ ἀπόστολος Ἰησοῦ χριστοῦ, ἐκλεκτοῖς παρεπιδήμοις
Peter, apostle of Jesus Christ, to [the] elect sojourners
διασπορᾶς Πόντου, Γαλατίας, Καππαδοκίας, Ἀσίας, καὶ
of [the] dispersion of Pontus, of Galatia, of Cappadocia, of Asia, and
Βιθυνίας, 2 κατὰ πρόγνωσιν θεοῦ πατρός, ἐν ἁγιασ-
Bithynia, according to [the] foreknowledge of God [the] Father, by sanctifi-
μῇ πνεύματος, εἰς ὑπακοὴν καὶ ῥαντισμὸν αἵματος
cation of [the] Spirit, unto [the] obedience and sprinkling of [the] blood
Ἰησοῦ χριστοῦ· χάρις ὑμῖν καὶ εἰρήνη πληθυνθείη.
of Jesus Christ: Grace to you and peace be multiplied.

3 **Εὐλογητὸς ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ**
Blessed [be] the God and Father of our Lord Jesus
χριστοῦ, ὁ κατὰ τὸ πολὺ αὐτοῦ ἔλεος ἀναγεννήσας ἡμᾶς·
Christ, who according to his great mercy begat again us

¹⁵ And the prayer of faith shall save the one who is sick, and the Lord will raise him up. And if he is one who has committed sins, it shall be forgiven him.

¹⁶ Confess your faults to one another and pray for one another, so that you may be healed. The fervent, working prayer of a righteous man has much power.

¹⁷ Elijah was a man who had the same kind of feelings we have, and he prayed in prayer for it not to rain. And it did not rain on the earth three years and six months.

¹⁸ And he prayed again, and the sky gave rain, and the earth bore its fruit.

¹⁹ Brothers, if anyone of you goes astray from the truth and if anyone brings him back, ²⁰ let him know that he who converts a sinner from the error of his way shall save a soul from death and shall cover a multitude of sins.

¹ Peter, an apostle of Jesus Christ, to the elect strangers of the Dispersion of Pontus of Galatia, of Cap-pa-do-ci-a, of Asia and of Bi-thyn-i-a –

² elected according to the foreknowledge of God the Father, in a setting apart by the Spirit, to obedience and sprinkling of the blood of Jesus Christ: Grace and peace be multiplied to you.

³ Blessed be the God and Father of our Lord Jesus Christ, who, according to His

¹ + οὖν therefore LITTA. ² τὰς ἁμαρτίας sins LITTA. ³ προσεύχεσθαι L. ⁴ Ἡλίας T.
⁵ ἔδωκεν ὑετὸν LITTA. ⁶ + μὲν my (brethren) LITTA. ⁷ γινώσκετε know ye A.
⁸ + αὐτοῦ (read his soul) LITTA. ⁹ * – the subscription ἐστὶν T. W.; Ἰακώβου T. A.
¹⁰ + τοῦ ἀποστόλου the apostle E; – καθολικὴ G; Πέτρου ἐπιστολὴ A T; Πέτρου a LITAW.
¹¹ ἡμᾶς you E.

γίγανται, ἅγιοι ἡγέσθε, ὅτι ἐγὼ ἅγιός εἰμι. 17 Καὶ εἰ πατέρα ἐπικαλέσθε τὸν ἄπροσωπολήπτως κρίνοντα κατὰ τὸ ἐκάστου ἔργον, ἐν φόβῳ τὸν τῆς παροικίας ὑμῶν χρόνον ἀναστροφῆτε 18 εἰδότες ὅτι οὐ φθαρτοὶς, ἀρ-

χρόνον ἀναστροφῆτε 18 εἰδότες ὅτι οὐ φθαρτοὶς, ἀρ-
time pass ye, knowing that not by corruptible things, by
γυρίῳ ἢ χρυσίῳ, ἰλυτρώθητε ἐκ τῆς ματαίας ὑμῶν ἀναστροφῆς
silver or by gold, ye were redeemed from your vain manner of life

πατροπαράδοτον, 19 ἀλλὰ τιμίῳ αἵματι ὡς ἀμνοῦ
handed down from [your] fathers, but by precious blood as of a lamb

ἀμώμου καὶ ἀσπίλου χριστοῦ 20 προεγνωσ-
without blemish and without spot [the blood] of Christ: having been fore-

μένον μὲν πρὸ καταβολῆς κόσμου, φανερωθέντος δὲ ἐπ'
known indeed before [the] foundation of [the] world, but manifested at

ἡσχάτων τῶν χρόνων δι' ὑμᾶς, 21 τοὺς δι' αὐτοῦ
[the] last times for the sake of you, who by him

ἰσπεύοντες εἰς θεόν, τὸν ἰγειραντα αὐτὸν ἐκ νεκρῶν,
believe in God, who raised up him from among [the] dead,

καὶ δόξαν αὐτῷ δόντα, ὥστε τὴν πίστιν ὑμῶν καὶ ἐλπίδα εἶναι
and glory to him gave, so as for your faith and hope to be

εἰς θεόν. 22 Ταῦτα ὑμῶν ἡγνικότες ἐν τῇ ὑπακοῇ τῆς
in God. Your souls having purified by obedience to the

ἀληθείας διὰ πνεύματος εἰς φιλαδελφίαν ἀνυπόκριτον, ἐκ
truth through [the] Spirit to brotherly love unfeigned, out of

καθαράς καρδίας ἀλλήλους ἀγαπήσατε ἐκφύως 23 ἀναγε-
pure hearts one another love ye fervently. Having been

γεννημένοι οὐκ ἐκ σποράς φθαρτῆς, ἀλλὰ ἀφθάρτου, διὰ
begotten again, not of seed corruptible, but of incorruptible, by

λόγον ζώντος θεοῦ καὶ μένοντος εἰς τὸν αἰῶνα. 24 οὗτοι
[the] word living of God and abiding for ever. Because

πᾶσα σὰρξ ὡς χόρτος, καὶ πᾶσα δόξα ἀνθρώπου ὡς
all fle-h [is] as grass, and all [the] glory of man as [the]

άνθος χόρτου. ἐξηράνθη ὁ χόρτος, καὶ τὸ ἄνθος ἐαυτοῦ
flower of grass. Withered the grass, and the flower of it

ἐξέπεσεν 25 τὸ δὲ ῥῆμα κυρίου μένει εἰς τὸν αἰῶνα. Τοῦτο δὲ
fell away; but the word of [the] Lord abides for ever. But this

ἐστὶν τὸ ῥῆμα τὸ εὐαγγελισθὲν εἰς ὑμᾶς.
is the word which was announced to you.

2 Ἀποθίμενοι οὖν πᾶσαν κακίαν καὶ πάντα δόλον καὶ
Having laid aside therefore all malice and all guile and

ὑποκρισεις καὶ φθόνους καὶ πάσας καταλαλιὰς, 2 ὡς ἀργιγέ-
hypocrisies and envyings and all evil speakings, as new-

νητα βρέφη, τὸ λογικὸν ἄδολον γάλα ἐπιποθήσατε, ἵνα ἐν
born babes, the mental genuine milk long ye after, that by

αὐτῷ ἀνέξηθῃτε, 3 εἴπερ ἐγεύσασθε ὅτι χρηστὸς ὁ κύριος.
it ye may grow, if indeed ye did taste [is] good the Lord.

4 πρὸς τὸν προσερχόμενοι, λιθὸν ζῶντα, ὑπὸ ἀνθρώπων μὲν
To whom coming, a stone living, by men indeed

ἀποδοκιμασμένοι, παρὰ δὲ θεοῦ ἐλεκτόν, ἱτιμον, 5 καὶ αὐ-
rejected, but with God chosen, precious, also, your-

it —

15 but as He who has called you is holy, you yourselves also be holy in all you do.

16 because it has been written, "Be holy, because I am holy."

17 And since you call on Him as Father, who without any regard of persons judges according to everyone's work, pass the time of your stay here in fear.

18 For you know that you were not redeemed by things that rot away, by silver or by gold, from your worthless way of life that was handed down from your fathers,

19 but you were redeemed by the precious blood of Christ, as a lamb without blemish and without spot.

20 For truly He had been foreknown before the foundation of the world, but was revealed at the last times for your sake,

21 who through Him believe in God, who raised Him up from among the dead and gave glory to Him — so that your faith and hope might be in God.

22 Since you have purified your souls in obedience to the truth through the Spirit to brotherly love which is not pretended, love one another fervently out of a pure heart.

23 For you have been born again, not of seed which can rot away, but of seed that can never corrupt, by the word of God living and remaining forever.

24 Because all flesh is as grass, and all the glory of man is like the flower of grass — the grass withered and the flower of it fell away.

25 But the word of the Lord goes on forever. And this is the gospel which was preached to you.

CHAPTER 2

1 So, laying aside all malice and all guile and hypocrisies and jealousies and all evil words,

2 like newborn babies, long for the pure milk of the word, so that you may grow by it —

* ἴσασθε ye shall be LITTAW. * διότι T. * — εἰμι (read [am]) LITTAW. * ἀπροσωπολήπτως LITTAW. * ἡσχάτων (read end of the times) LITTAW. * πιστοὺς (are) lie-
lietters LITTAW. * — διὰ πνεύματος LITTAW. * — καθαρός (read from [the] heart) LITTAW.
* — εἰς τὸν αἰῶνα GLITTAW. * — ὡς L. * αὐτῆς (read its glory) GLITTAW. * — αὐ-
τοῦ LITTAW. * + εἰς σωτηρίαν unto salvation GLITTAW. * εἰ εἰ LITTAW.

³ if indeed you have tasted that the Lord is good.

⁴ Coming to Him, the Living Stone (indeed refused by men, but elect, precious with God.)

⁵ you also as living stones are being built up into a spiritual house, a holy priesthood, to offer up spiritual sacrifices pleasing to God through Jesus Christ.

⁶ For this reason also it is contained in the Scripture, "Behold! I place in Zion an elect, precious Cornerstone — and he that believes on Him in no way shall be put to shame."

⁷ He is precious therefore to you who believe, but to the unbelieving He is the Stone which the builders rejected, which became the Head of the corner,

⁸ and a Stone-of-stumbling and a Rock-of-offense — to the unbelieving ones who stumble at the Word, not believing, to which they also were appointed.

⁹ But you are a chosen generation, a royal priesthood, a holy nation, a people who belong to God, so that you might show forth the praise of Him who called you out of darkness into His wonderful light —

¹⁰ you who once were not a people, but now are the people of God: you who had not received mercy, but now have received mercy.

¹¹ Beloved, I urge you as strangers and pilgrims to keep yourselves away from fleshly lusts, which war against the soul.

¹² Make your behavior wholesome among the Gentiles, so that (with regard to that in which they speak against you as evil-doers) through witnessing your good works, they may glorify God in the day of His visitation.

¹³ Then be obedient to every law of man for the Lord's sake, whether to a king as supreme,

¹⁴ or to governors as sent by Him to punish evil-doers and to praise those who do well.

¹⁵ Because so is the will of God, that the

τοὶ ὡς λίθοι ζῶντες ¹οικοδομεῖσθε, ²οἶκος πνευματικός, ³ιεράτευμα ἁγίων, ἀνενέγκαι πνευματικὰς θυσίας εὐπροσδεκτοῦς

⁴τῷ θεῷ διὰ Ἰησοῦ χριστοῦ. ⁵Ἔτι καὶ ⁶περιέχει ⁷ἐν τῷ

γραφῇ, ⁸Ἴδού τίθημι ἐν Σιών λίθον ἀκρογωνιαίον, ἐκλεκτόν,

ἐντίμον· καὶ ὁ πιστεύων ἐπ' αὐτῷ οὐ μὴ κατασχυνθῇ.

⁹ Ὡς γὰρ ἐκλεκτός, ἀποδοκιμασθεὶς ὑπὸ τῶν ἀπιστούντων, ὁ

ἀποδοκιμασθεὶς ὑπὸ τῶν ἀπιστούντων, ὁ ἀποδοκιμασθεὶς ὑπὸ τῶν ἀπιστούντων,

οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας, ¹⁰καὶ λίθος προσκόμ-

ματος καὶ πέτρα σκανδάλου· οἱ προσκόπτοντες ἐν τῷ λόγῳ,

ἀπειθοῦντες, εἰς ὃ καὶ ἐτίθησαν· ¹¹Θυμεῖσθε δὲ ἄνομος ἐκ-

βεβηλὴς, ὅπως τὰς ἀρετὰς ἐξαγγέλιτε τοῦ ἐκ σκότους

λεκτοῦ, βασιλεῖον ἱεράτευμα, ¹²θῆτε ἅγιον, λαὸς εἰς περι-

ποίησιν, ὅπως τὰς ἀρετὰς ἐξαγγέλιτε τοῦ ἐκ σκότους

ὑμᾶς καλέσαντος εἰς τὸ θαυμαστόν αὐτοῦ φῶς· ¹³οἱ ποτὲ

οὐ λαός, νῦν δὲ λαὸς θεοῦ· οἱ οὐκ ἡλεημένοι,

νῦν δὲ ἐλεηθέντες.

¹⁴ Ὡς γὰρ ἐκλεκτός, ἀποδοκιμασθεὶς ὑπὸ τῶν ἀπιστούντων, ὁ

ἀποδοκιμασθεὶς ὑπὸ τῶν ἀπιστούντων, ὁ ἀποδοκιμασθεὶς ὑπὸ τῶν ἀπιστούντων,

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λεκτοῦ, βασιλεῖον ἱεράτευμα, ¹⁷θῆτε ἅγιον, λαὸς εἰς περι-

ποίησιν, ὅπως τὰς ἀρετὰς ἐξαγγέλιτε τοῦ ἐκ σκότους

ὑμᾶς καλέσαντος εἰς τὸ θαυμαστόν αὐτοῦ φῶς· ¹⁸οἱ ποτὲ

οὐ λαός, νῦν δὲ λαὸς θεοῦ· οἱ οὐκ ἡλεημένοι,

νῦν δὲ ἐλεηθέντες.

¹⁹ Ὡς γὰρ ἐκλεκτός, ἀποδοκιμασθεὶς ὑπὸ τῶν ἀπιστούντων, ὁ

ἀποδοκιμασθεὶς ὑπὸ τῶν ἀπιστούντων, ὁ ἀποδοκιμασθεὶς ὑπὸ τῶν ἀπιστούντων,

οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας, ²⁰καὶ λίθος προσκόμ-

ματος καὶ πέτρα σκανδάλου· οἱ προσκόπτοντες ἐν τῷ λόγῳ,

ἀπειθοῦντες, εἰς ὃ καὶ ἐτίθησαν· ²¹Θυμεῖσθε δὲ ἄνομος ἐκ-

βεβηλὴς, ὅπως τὰς ἀρετὰς ἐξαγγέλιτε τοῦ ἐκ σκότους

λεκτοῦ, βασιλεῖον ἱεράτευμα, ²²θῆτε ἅγιον, λαὸς εἰς περι-

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ματος καὶ πέτρα σκανδάλου· οἱ προσκόπτοντες ἐν τῷ λόγῳ,

¹ οἰκοδομεῖσθε π. ² + εἰ; for LITTA. ³ — τῷ LITTA. ⁴ ἐκλεκτός because GLTTAAW.
⁵ — τῷ πττα; ἡ γραφή (read the scripture contains) L. ⁶ ἀπιστοῦσιν (read but to [those] unbelieving) πττ.
⁷ λίθος LITTA. ⁸ + ὑμᾶς (read that ye abstain) L. ⁹ ἀποπνεύ-
οντες witnessis GLTTAAW. ¹⁰ — οὐν LITTA. ¹¹ — μὲν GLTTAAW.

ἀνθρώπων ἀγνώσιαν¹ 16 ὡς ἐλεύθεροι, καὶ μὴ ὡς ἐπικά-
 λυμμα ἔχοντες τῆς κακίας τὴν ἐλευθερίαν, ἀλλ' ὡς ὀδοῦλοι
 θεοῦ.² 17 πάντας τιμῆσατε, τὴν ἀδελφότητα ἀγαπᾶτε, τὸν
 θεὸν φοβείσθε, τὸν βασιλεῖα τιμᾶτε.
¹God ²fear, ¹the ²king ¹honour.

18 Οἱ οἰκέται, ὑποτασσόμενοι ἐν παντὶ φόβῳ τοῖς δεσ-
 πόταις, οὐ μόνον τοῖς ἀγαθοῖς καὶ ἐπιεικέσιν, ἀλλὰ καὶ
 τοῖς σκολιοῖς. 19 τοῦτο γὰρ χάρις, εἰ διὰ συνείδησιν
 θεοῦ ὑποφέρει τις λύπας, πάσων ἀδίκως. 20 ποῖον γὰρ
 κλέος, εἰ ἁμαρτάνοντες καὶ κολαφιζόμενοι ὑπομένετε;
 ἀλλ' εἰ ἀγαθοποιοντες καὶ πάσχοντες ὑπομένετε, κατὰ
 χάρις παρὰ θεοῦ. 21 εἰς τοῦτο γὰρ ἐκλήθητε, ὅτι καὶ
 χριστὸς ἔπαθεν ὑπὲρ ἡμῶν,³ ἵμιν⁴ ὑπολιμπάνων ὑπογραμ-
 μόν, ἵνα ἐπακολουθήσῃτε τοῖς ἰχνέσιν αὐτοῦ. 22 ὃς ἁμαρτίαν
 οὐκ ἐποίησεν, οὐδὲ εὐρέθη δόλος ἐν τῷ στόματι αὐτοῦ. 23 ὃς
 λοιδόρουσιν οὐκ ἀντελοιδόρει, πάσων οὐκ ἠπειλεῖ,
 παρεδίδου δὲ τῷ κρίνοντι δικαίως. 24 ὃς τὰς
 ἁμαρτίας ἡμῶν αὐτὸς ἀνήνεγκεν ἐν τῷ σώματι αὐτοῦ ἐπὶ τὸ
 ξύλον, ἵνα ταῖς ἁμαρτίας ἀπογενόμενοι, τῇ δικαιοσύνῃ ζή-
 σωμεν. οὐ τῷ μῶλωπι αὐτοῦ⁵ ἰάθητε. 25 ἦτε γὰρ ὡς πρό-
 βата *πλανώμενα* ἀλλ' ἐπεστράφητε νῦν ἐπὶ τὸν ποιμένα
 καὶ ἐπίσκοπον τῶν ψυχῶν ὑμῶν.
¹and ²overseer ³of your souls.

3 Ὁμοίως, βαῖ¹ γυναῖκες, ὑποτασσόμεναι τοῖς ἰδίοις ἀν-
 δράσιν, ἵνα καὶ εἰ τινας ἀπειθοῦσιν τῷ λόγῳ, διὰ τῆς τῶν
 γυναικῶν ἀναστροφῆς ἀνευ λόγου *κερδηθῶσινται*,² 2 ἐπο-
 πτεύσαντες τὴν ἐν φόβῳ ἀγνήν ἀναστροφὴν ὑμῶν.
 3 ὣν ἔστω οὐχ ὁ ἐξώθεν ἐμπλοκτὴς τριχῶν,³ καὶ⁴
 περιβάσεις χρυσίων, ἢ ἐνδύσεως ἱματίων κόσμος;
¹putting ²around ³of ⁴gold, ⁵or ⁶putting ⁷on ⁸of ⁹garments ¹⁰adornings;

ἢ θεοῦ δοῦλῃ ΛΤΓΑ. * + γὰρ (for) ΛΑ. * ὑμῶν you ΕΟΛΤΓΑ. * ὑμῶν you ΕΟΛΤΓΑ. * - αὐτοῦ ΙΤΓΑ. * πλανώμενοι (read ye were going astray as sheep) ΛΤΓΑ. * - αἱ ΛΤΓΑ. * κερδηθῶσινται they will be gained ΛΤΓΑ. * - τριχῶν Λ. * ἢ of Λ.

ignorance of foolish men may be put to silence by the doing of good.

16 As free men (yet not using freedom as a cover of evil feeling, but as servants of God),

17 honor all men, love the brotherhood, fear God, honor him who rules.

18 Servants, be obedient to your masters with all fear - not only to the good and gentle ones, but also to the wicked ones.

19 For this is pleasing, if for the sake of conscience towards God anyone patiently endures sorrows, suffering unjustly.

20 For what glory is it if you patiently endure when you are sinning and are being punished. But if you patiently endure, doing good and suffering for it, this is pleasing to God.

21 For you are called to this, because Christ also suffered for us, leaving us an example so that you should follow His steps -

22 who did not sin, nor was guile found in His mouth,

23 who did not speak evil in return when evil was being spoken to Him. He did not threaten when He was suffering, but He gave Himself over to Him who judges righteously.

24 He Himself bore our sins in His own body on the tree, so that we, being dead to sins, might live to righteousness - by whose stripes you were healed.

25 For you were as sheep going astray, but you are now returned to the Shepherd and Bishop of your souls.

CHAPTER 3

1 In the same way, wives be subject to your husbands, so that even if any do not believe the word, they may without a word be won by the behavior of the wives -

2 watching your pure behavior in fear.

3 When you beautify yourself, let it not be by the outward braiding of the hair and putting on of gold, or by putting on of clothes,

ἔτοιμοι·^δ αἰεὶ πρὸς ἀπολογίαν παντὶ τῷ αἰτοῦντι ὑμᾶς
and ready [be] always for a defence to everyone that asks you
λόγον περὶ τῆς ἐν ὑμῖν ἐλπίδος, μετὰ πραύτητος καὶ
an account concerning the 'in 'you 'hope, with meekness and
φύσιν· 16 συνειδῆσιν ἔχοντες ἀγαθὴν, ἵνα ἐν ᾧ *καταλαλῶ-
sins; 'of 'you as evil doers, they may be ashamed who calumniate
σιν· ὡς κακοποιῶν, κατασχυνθῶσιν οἱ ἐπηρεάζοντες
against you as evil doers, they may be ashamed who calumniate
ὕμῶν τὴν ἀγαθὴν ἐν χριστῷ ἀναστροφῇ. 17 κρεῖττον γὰρ
your good 'in 'Christ 'manner 'of 'life. For [it is] better,
ἀγαθοποιούντας, εἰ *θῆλει τὸ θέλημα τοῦ θεοῦ, πάσχειν,
[for 'you] 'doing 'good, 'if 'wills ['it] 'the 'will 'of 'God, to suffer,
ἢ κακοποιούντας· 18 ὅτι καὶ χριστὸς ἤπαξ περὶ ἡμῶν
than doing evil; because 'in 'led 'Christ once for sins
τιῶν ἤπαθεν· δίκαιος ὑπὲρ ἀδίκων, ἵνα ἡμᾶς προσαγάγῃ
suffered, [the] just for [the] unjust, that us he might bring
*τῷ θεῷ, θανατωθεὶς μὲν σαρκί, ζωοποιηθεὶς δὲ *τῷ
to God; having been put to death in flesh, but made alive by the
πνεύματι, 19 ἐν ᾧ καὶ τοῖς ἐν φυλακῇ πνεύμασιν πορευθεὶς
Spirit, in which also to the 'in 'prison 'spirits having gone
ἐκήρυξεν, 20 ἀπειθήσασιν ποτε, ὅτε ἂν παῖς ἐξεδίχετο·^δ
he preached, [who] disobeyed sometime, when once was waiting the
τοῦ θεοῦ μακροθυμία ἐν ἡμέραις Νῶε, κατασκευα-
'of 'God 'longsuffering in [the] days of Noe, [while was] being pre-
ζομένης κιβωτοῦ, εἰς ἣν ὀλίγοι, *ρουτέστιν· ὀκτώ, ψυχαὶ
pared [the] ark, into which few, that is eight souls,
διεσώθησαν δι' ὕδατος, 21 ὅς *καὶ ἡμᾶς ἀντίτυπον νῦν
were saved through water, which 'also 'us 'figure 'now
σώζει βάπτισμα, οὐ σαρκὸς ἀπόθεσις ῥύπου, ἀλλὰ
saves [even] baptism, not of flesh a putting away of [the] filth, but
συνειδήσεως ἀγαθῆς ἐπερώτημα εἰς θεόν, δι' ἀνα-
'of 'a 'conscience 'good ['the] 'demand 'towards 'God, by [the] re-
στάσεως Ἰησοῦ χριστοῦ, 22 ὅς ἐστιν ἐν δεξιᾷ *τοῦ θεοῦ,
urrection of Jesus Christ, who is at [the] right hand of God,
πορευθεὶς εἰς οὐρανόν, ὑποταγέντων αὐτῷ ἀγγέλων καὶ
gone into heaven, 'having 'been 'subjected to 'him 'angels 'and
ἐξουσίων καὶ δυνάμεων.
'authorities 'and 'powers.

4 Χριστὸν οὖν παθόντος ὑπὲρ ἡμῶν σαρκί, καὶ ὑμεῖς τὴν
Christ then having suffered for us in [the] flesh, also ye 'the
αὐτὴν ἐννοίαν ὀπλίσασθε· ὅτι ὁ παθὼν ἐν σαρκί,
'same 'mind 'arm 'yourselves 'with; for he that suffered in [the] flesh
πέμπεται ἁμαρτίας· 2 εἰς τὸ μὴ κέτι ἀνθρώπων ἐπιθυμίαις,
has done with sin; no longer 'men's 'to 'lusts,
ἀλλὰ θελήματι θεοῦ τὸν ἐπιλοπόν ἐν σαρκὶ βιώσαι χρόνον.
'but 'to 'will 'God's 'the 'remaining 'in ['the] 'flesh 'to 'live 'time.
3 ἀρκετὸς γὰρ ἡμῖν ὁ παρεληλυθὺς χρόνος τοῦ βίου, τὸ
For [is] sufficient for us the past time of life the
θέλημα τῶν ἔθνων κατεργάσασθαι, πεπορευμένους ἐν
will of the nations to have worked out, having walked in

and be ready always to give an answer to everyone that asks you a reason for the hope that is in you, with meekness and fear —

16 having a good conscience, so that in the thing regarding which they speak against you as evil-doers, they who lie against your good behavior in Christ may be ashamed.

17 For it is better, if the will of God desires it so, to suffer while doing good than while doing evil.

18 Because even Christ once for all suffered for sins, the just for the unjust, so that He might bring us to God, being put to death in the flesh but made alive by the Spirit.

19 In which also, going to the spirits in prison, He preached

20 to those who did not believe in times past, when at one time the long-suffering of God was waiting — in the days of Noah, while the ark was being prepared — in which a few, that is, eight souls were saved through water:

21 which antitype now also saves us, even baptism — not a putting away of the filth of the flesh, but the answer of a good conscience towards God through the resurrection of Jesus Christ,

22 who is at the right hand of God. For He has gone into Heaven — angels and leaders and powers being subjected to Him.

CHAPTER 4

1 Since, then, Christ has suffered for us in the flesh, you also arm yourselves with the same mind. For he that has suffered in the flesh has been set free from sin,

2 to the end that he no longer will live the rest of the time in the flesh to the lusts of men, but to the will of God.

3 For the time of life already past is enough for us to have worked out the will of

* — δε and εἰς [α]. † + ἀλλὰ but LITTAW. ‡ καταλαλοῦσιν they speak against LITW; καταλαλέσθε ye are spoken against TA. § — ὕμῶν ὡς κακοποιῶν TA. ¶ θεοῦ pray will OLITTAW. * ἤπαθεν died LITR. — τῷ W. * — τῷ (read [in the]) OLITTAW. b ἀρετέλιγο (ὁμῶς οὐκ) OLITTAW. c ὀλίγοι few [persons] LITTAW. d τοῦ ἐστιν OT. e — to which Z. f ἡμᾶς you LITTAW. g — τοῦ TI [α]. h — ὑπὲρ ἡμῶν LITTAW. i — ἐν (read [in]) LITTAW. k — ἡμῖν LITTAW. l — τοῦ βίου LITTAW. m βουλήκα LITTAW. n κατεργάσασθαι LITTAW.

the heathen, when we walked in wantonness, lusts, drunkenness, parties, carousings, and unholy idol-worshipping.

⁴In which *matter* they think it strange that you do not run with them into the same overflow of shamelessness, speaking evil.

⁵They shall give account to Him who is ready to judge the living and the dead.

⁶For to this end also the gospel was preached to the dead, so that they might be truly judged according to men in the flesh, but might live according to God in the Spirit.

⁷But the end of all things has come near. So be right-minded and be watchful as to prayers.

⁸And above all things, have earnest love among yourselves, for love will cover a multitude of sins.

⁹Be hospitable to one another, without grumbings.

¹⁰According as each has received a gift, minister it to each other, as good managers of the manifold grace of God.

¹¹If anyone speaks, *let him speak* as the very words of God — if anyone ministers, as of the strength which God supplies — so that in all things God may be glorified through Jesus Christ, to whom is the glory and the power forever and ever. Amen.

¹²Beloved, do not be surprised at the fire of persecution which is taking place among you for your trial, as if a strange thing is happening to you.

¹³But even as you share in the sufferings of Christ, rejoice that also in the revealing of His glory, you may be beside yourself with joy.

¹⁴If you are slandered for the name of Christ, you are blessed, because the Spirit of God and of glory rests on you. On their part He is blasphemed, but on your part He is glorified.

ἀσελγείαις, ἐπιθυμίαις, οἶνοφλυγίαις, κώμοις, πότοις, καὶ
licentiousness, lusts, wine-drinking, revels, drinkings, and
ἀθемίτοις εἰδωλολατρείαις· ⁴ ἐν ᾧ ξενίζονται, μὴ συν-
unhallowed idolatries. Wherein they think it strange 'not
treχόντων ὑμῶν εἰς τὴν αὐτὴν τῆς ἀσωτίας ἀνάχυσιν,
ning 'with [them] 'your to the same 'of dissoluteness 'overflow,
βλασφημοῦντες·

ὁ οὖν ἀποδώσουσιν λόγον τῷ ἐτοίμῳ
speaking evil [of you]; who shall render account to him 'ready
ἔχοντι κρίναι ζῶντας καὶ νεκρούς. ⁶ εἰς τοῦτο γὰρ καὶ
'who 'is to judge [the] living and [the] dead. For-to this [end] also
νεκροῖς εὐηγγελίσθη, ἵνα κριθῶσιν μὲν
to [the] dead were the glad tidings announced, that they might be judged [indeed
κατὰ ἀνθρώπους σαρκί, ζῶσιν δὲ κατὰ θεὸν πνεύματι.
as regards men in [the] flesh; but might live as regards God in [the] Spirit.

⁷ Πάντων δὲ τὸ τέλος ἤγγικεν· σωφρονησατε οὖν
But of all things the end has drawn near: be sober-minded therefore,

καὶ νήψατε εἰς ὅρα· προσευχάσθε· ⁸ πρὸ πάντων ρῆε' τὴν
and be watchful unto prayers; 'before 'all 'things 'but

εἰς ἑαυτοὺς ἀγάπην ἐκτενῆ ἔχοντες, ὅτι ἡ ἀγάπη καλυψέει
among yourselves 'love 'fervent 'having, because love will cover

πλῆθος ἁμαρτιῶν. ⁹ φιλόξενοι εἰς ἀλλήλους ἄνευ γογγυσ-
a multitude of sins; ho-pitable to one another, without murmur-
μῶν· ¹⁰ ἕκαστος καθὼς ἔλαβεν χάρισμα, εἰς ἑαυτοὺς
ings; each according as he received a gift, to each other

αὐτὸ διακονοῦντες, ὡς καλοὶ οἰκονόμοι ποικίλης χάριτος
'it 'serving, as good stewards of [the] various grace

θεοῦ· ¹¹ εἰ τις λαλεῖ, ὡς λόγια θεοῦ· εἰ τις διακονεῖ, ὡς
of God. If anyone speaks— as oracles of God; if anyone serves— as

ἐξ ἰσχύος τῆς χορηγεῖ ὁ θεός· ἵνα ἐν πᾶσιν δοξάζεται ὁ
of strength which 'supplies 'God; that in all things may be glorified

θεός διὰ Ἰησοῦ χριστοῦ, ᾧ ἐστιν ἡ δόξα καὶ τὸ κράτος
God through Jesus Christ, to whom is the glory and the might

εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.
to the . ages of the ages. Amen.

¹² Ἀγαπητοί, μὴ ξενίζεσθε τῇ ἐν ὑμῖν πυρώσει
'Beloved, take not as strange the 'amongst 'you 'fire [of 'persecution]

πρὸς πειρασμὸν ὑμῶν γινομένην, ὡς ξένον ὑμῖν
for trial to you [which is] taking place, as if a strange thing to you

συμβαίνοντος· ¹³ ἀλλὰ 'καθὸ' κοινωνεῖτε τοῖς τοῦ χρισ-
[is] happening; but according as ye have share in the 'of

τοῦ παθῆμασιν, χαίρετε, ἵνα καὶ ἐν τῇ ἀποκαλύψει τῆς δόξης
'Christ 'sufferings, rejoice, that also in the revelation of 'glory

αὐτοῦ χαρῆτε ἀγαλλιζόμενοι. ¹⁴ εἰ ὀνειδίζεσθε ἐν
'his ye may rejoice exulting. If ye are reproached in [the]

ὀνόματι χριστοῦ, μακάριοι· ὅτι τὸ τῆς δόξης· καὶ
name of Christ, blessed [are ye]; because the [spirit] of glory and

τὸ τοῦ θεοῦ πνεῦμα ἐφ' ὑμᾶς ἀναπαύεται· κατὰ μὲν αὐτοὺς
the 'of 'God 'Spirit upon you rests; on their part

βλασφημεῖται, κατὰ δὲ ὑμᾶς δοξάζεται. ¹⁵ μή γὰρ τις
he is blasphemed, but on your part he is glorified. Assuredly 'not 'anyone

ὑμῶν πασέτω ὡς φονεὺς, ἢ κλέπτης, ἢ κακοποιός; ἢ ὡς
'of 'you 'let suffer as a murderer, or thief, or evil doer, or as

'ἄλλοτριεπισκόπος· ¹⁶ εἰ δὲ ὡς χριστιανός, μὴ αἰσχυν-
overlooker of other people's matters; but if as a christian, 'not 'let 'blame

ο — τὰς LITTAW. ρ — δι LITTA. q + ἡ EG. ' καλυπτει covers LITTAW. ' γογγυσμοῦ murmuring LITTAW. ' καθὼς E. ' + καὶ δυνάμει and of power L. — κατὰ μὲν ἐπὶ of νεῖσε LITTA. ' ἄλλοτριεπισκόπος LITTA.

γέσθω, δοξαζέτω δὲ τὸν θεὸν ἐν τῇ ἡμέρῃ τούτῃ. 17 ὅτι
 be ashamed, but let him glorify God in ^{respect} 'this. Because
 ὁ καιρὸς τοῦ ἀρξασθαι τὸ κρίμα ἀπὸ τοῦ οἴκου τοῦ θεοῦ
 the time [for] ^{to} 'have 'began 'the judgment from the house of God
 εἰ δὲ πρῶτον ἀφ' ἡμῶν, τί τὸ τέλος τῶν ἀπειθούντων
 [is come]; but if first from us, what the end of those disobeying
 τῷ τοῦ θεοῦ εὐαγγελίῳ; 18 καὶ εἰ ὁ δίκαιος μόλις σώζεται,
 the ^{of} 'God 'glad 'tidings? And if the righteous with difficulty is saved,
 ὁ ἀσεβὴς καὶ ἁμαρτωλὸς πού φανείται; 19 ὥστε καὶ
^{the} 'ungodly ^{and} ^{sinner} 'where ^{shall} 'appear? Wherefore also
 οἱ πάσχοντες κατὰ τὸ θέλημα τοῦ θεοῦ, ὥς πιστῶ
 they who suffer according to the will of God as to a faithful
 κτιστῇ παρατίθωσαν τὰς ψυχὰς. ^{ἐναντῶν} ἐν ἁγασθοποιᾷ.
 Creator let them commit their souls in well doing.

5 Πρεσβυτέρους ^{ἐτοὺς} ἐν ὑμῖν παρακαλῶ ὁ ^{συμ-}
 Elders who [are] among you I exhort who [am] a
 πρεσβύτερος καὶ μάρτυς τῶν τοῦ χριστοῦ παθημάτων, ὁ
 fellow elder and witness of the ^{of} ^{the} 'Christ 'sufferings, who
 καὶ τῆς μελλούσης ἀποκαλύψεως δόξης κοινῶς, 2 ποι-
 also of the ^{about} ^{to} 'be 'revealed 'glory [am] partaker: shep-
 μάνατε τὸ ἐν ὑμῖν ποίμνιον τοῦ θεοῦ, ^{ἐπισκοποῦντες} μὴ
 herd the ^{among} 'you 'flock ^{of} 'God, exercising oversight not
 ἀναγκαστῶς, ἀλλ' ἑκούσιως· μὴ δὲ αἰσχροκερδῶς, ἀλλὰ προ-
 by constraint, but willingly; not for base gain, but readi-
 θύμως· 3 μὴ ὡς κατακυριεύοντες τῶν κληρῶν, ἀλλὰ
 ly; not as exercising lordship over [your] possessions, but
 τύποι γινόμενοι τοῦ ποιμνίου. 4 καὶ φανερωθέντος
 patters being of the flock. And ^{'having} 'been 'manifested
 τοῦ ἀρχιερέως, κομιεσθε τὸν ἀμαράντινον τῆς δόξης
 the ^{'chief} 'shepherd, ye shall receive the unfading ^{'of} 'glory
 στέφανον.
 crown.

5 Ὁμοίως, νεώτεροι, ὑποτάγητε πρεσβυτέροις πάντες
 Likewise, [ye] younger [ones], be subject to [the] elder [ones], ^{'all}
 δὲ ἀλλήλοις ὑποτασσόμενοι τὴν ταπεινοφροσύνην ἐγκομβώ-
 and one to another being subject ^{humility} ^{'hind}
 σασθε· ὅτι ὁ θεὸς ὑπερηφάνους ἀντιτάσσεται, ταπεινοὺς
 on; because God [the] proud sets himself against, ^{to} [the] 'humble
 δὲ δίδωσιν χάριν. 6 ταπεινώθητε οὖν ὑπὸ τὴν κραταίαν
 but gives grace. Be humbled therefore under the mighty
^ἡ χεῖρα τοῦ θεοῦ, ἵνα ὑμᾶς ὑψώσῃ ἐν καιρῷ· 7 πᾶσαν
 hand of God, that you he may exalt in [due] time; all
 τὴν μέριμναν ὑμῶν ἐπιρρόψαντες ^{ἐπ'} αὐτόν, ὅτι αὐτῷ
 your care having cast upon him, because with him
 μέλει περὶ ὑμῶν. 8 νηψάτε, γρηγορήσατε, ὅτι ὁ ἀντίδικος
 there is care about you. Be sober, watch, because ^{'adversary}
 ὑμῶν διάβολος, ὡς λέων ὠρυόμενος, περιπατεῖ, ζητῶν ^{τίνα}
 your [the] devil, as a lion ^{'roaring}, goes about, seeking whom
 καταπίῃ· 9 ὃ ἀντίστητε στερεοὶ τῇ πίστει, εἰδότες τὰ
 he may swallow up. Whom resist, firm in faith, knowing the
 αὐτὰ τῶν παθημάτων τῇ ἐν κόσμῳ ὑμῶν ἀεὶ ἐλφότητι
 same sufferings ^{which} [in] ^{'in} [the] ^{'world} ^{'in} your brotherhood
 ἡ ἐν ἡμῶν ἐστὶν ἡ ἐν τῷ κόσμῳ. ὡς ἐστὶν ἡ ἐν τῷ κόσμῳ.
 c ἀναθοποιῶνς L W. d + οὖν then L T T A. e — τὸς L T A. f αὐτῶν L T T A W.
 σκοποῦντες T A. h ἀλλὰ T T A. i + κατὰ θεόν according to God L T T A. k — ὑποτασσό-
 μενοι L T T A W. l χεῖραν T. m + ἐπισκοπῆς (read in time of visitation) L. n ἐπιρ-
 ρώσαντες L T T A. o — τῇ O L T T A W. p τίνα some one L. q καταπίειν to swallow up L T A;
 καταπιειν T. r + τῇ the T T A.

¹⁵ For let none of you suffer as a murderer or thief or evil-doer or as a meddler.

¹⁶ But if one suffers as a Christian, let him not be ashamed, but let him glorify God because of this.

¹⁷ For the time has come for the judgment to begin at the house of God. But if it first begins from us, what shall be the end of the ones who do not believe the gospel of God?

¹⁸ And if the righteous is saved with difficulty, where shall the ungodly and the sinner appear?

¹⁹ Then also those who suffer according to the will of God, as to a faithful Creator, let them commit their souls to Him in doing well.

CHAPTER 5

¹ I (who am a fellow-elder and witness of the sufferings of Christ, who also am a partaker of the glory about to be revealed) urge the elders who are among you

² to shepherd the flock of God which is among you. Watch carefully over them, not by force, but willingly — not for evil gain, but with a ready mind —

³ not as lording it over the things you have been given, but being examples to the flock.

⁴ And when the chief Shepherd has been revealed, you shall receive the crown of glory that never fades away.

⁵ In the same way, let the younger be subject to the elders. And all of you be subject to one another. Be clothed with an humble mind — because God sets Himself against the proud, but gives grace to the humble.

⁶ Humble yourselves, then, under the mighty hand of God, so that He may lift you up in due time.

⁷ throwing all your care on Him, because He cares about you.

⁸ Be careful! Watch! Because your enemy,

the devil, walks around like a roaring lion looking for any he may devour.

⁹ Resist firm in the faith, knowing that the same kind of sufferings are being sent on your brothers who are in the world.

¹⁰ But may the God of all grace Himself (who has called us to His everlasting glory in Christ Jesus) make you perfect after you have suffered a little while. May He make you stand firm. May He strengthen you. May He settle you.

¹¹ To Him be the glory and the power forever and ever. Amen.

¹² By Silvanus, a faithful brother to you, as I think, I have written briefly, urging and testifying this to be the true grace of God, in which you stand.

¹³ The church that is in Babylon, elected with you, greets you, and Mark, my son.

¹⁴ Greet one another with a kiss of love. Peace be with you all who are in Christ Jesus. Amen.

ἐπιτελεῖσθαι. 10 ὁ δὲ θεὸς πάσης χάριτος, ὁ καλῆσας
'aro 'being 'accomplished. But the God of all grace, who called
'ἡμᾶς εἰς τὴν αἰώνιον αὐτοῦ δόξαν ἐν ἰησοῦ, ὀλίγον
us to 'eternal 'his glory in Christ Jesus, a little while
παθόντας, αὐτὸς καταρτίσαι ὑμᾶς, ὥστε ἰσχυροῦν, σθενώ-
[ye] having suffered, 'himself 'may perfect you, may he establish, may he
σαι. ὅτι ἐμελίωσαι. 11 αὐτῷ ἡ δόξα καὶ τὸ κράτος εἰς
strengthen, may he found [you]: to him [be] the glory and the might, to
τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.
the ages of the ages. Amen.

12 Διὰ Σιλβανοῦ ὑμῖν τοῦ πιστοῦ ἀδελφοῦ, ὡς λογιζο-
By Silvanus, 'to 'you 'the 'faithful 'brother, as I reckon,
μαι, δι' ὀλίγων ἔγραψα, παρακαλῶν καὶ ἐπιμαρτυρῶν ταῦτην
briefly I wrote, exhorting and testifying this
εἶναι ἀληθὴ χάριν τοῦ θεοῦ, εἰς ἣν ἐστήκατε. 13 Ἀσπα-
to be [the] true grace of God, in which ye stand. 13 'Aspa-
ζεται ὑμᾶς ἡ ἐν Βαβυλῶνι συνεκλεκτὴ, καὶ Μάρκος
lutes 'you 'who 'in 'Babylon 'elected 'with [you], and Mark
δυνόος μου. 14 ἀσπῆσασθε ἀλλήλους ἐν φιληματι ἀγάπης
my son. Salute one another with a kiss of love.

εἰρήνη ὑμῖν πᾶσιν τοῖς ἐν ἰησοῦ. Ἀμήν.
Peace [be] with you all who [are] in Christ Jesus. Amen.

¹⁴ Πέτρον ἐπιστολὴ καθολικῇ πρώτῃ.
'Of 'Peter 'Epistle 'General 'First.

KING JAMES VERSION ΕΠΙΣΤΟΛΗ ΠΕΤΡΟΥ ΚΑΘΟΛΙΚΗ ΔΕΥΤΕΡΑ.
TWENTIETH CENTURY EDITION *EPISTLE *OF *PETER *GENERAL *SECOND.

CHAPTER 1

¹ Simon Peter, a servant and apostle of Jesus Christ, to those who have received the same precious faith with us through the righteousness of our God and Savior Jesus Christ.

² Grace and peace be multiplied to you in the knowledge of God and of Jesus our Lord

³ — Even as His godly power has given to us all things which have to do with life and godliness, through the knowledge of Him who called us by His glory and power —

⁴ through which He has given to us very great and precious promises, so that through these you may become partakers of the divine nature — having escaped the rotten-

'ΣΥΜΕΩΝ¹ Πέτρος δούλος καὶ ἀπόστολος Ἰησοῦ χριστοῦ,
Simeon Peter, bondman and apostle of Jesus Christ,
τοῖς ἰσοτίμοις ἡμῖν λαχοῦσιν πίστιν ἐν δικαιο-
to those who 'like 'precious 'with us 'obtained 'faith through [the] right-
σύνη τοῦ θεοῦ ἡμῶν καὶ σωτῆρος Ἰησοῦ χριστοῦ. 2 χάρις
eousness of our God and Saviour Jesus Christ: Grace
ὑμῖν καὶ εἰρήνη πληθυνθεῖ ἐν ἐπιγνώσει τοῦ θεοῦ, καὶ
to you and peace be multiplied in [the] knowledge of God, and
'Ἰησοῦ τοῦ κυρίου ἡμῶν.
of Jesus our Lord.

3 Ὡς πάντα ἡμῖν τῆς θείας δυνάμεως αὐτοῦ τὰ
As 'all 'things 'to us 'divine 'power 'his 'which ['pertains]
πρὸς ζωὴν καὶ εὐσέβειαν δεδοσμένης, διὰ τῆς ἐπιγνώσεως
to 'life 'and 'piety 'has 'given, through the knowledge
τοῦ καλέσαντος ἡμᾶς ἰδίᾳ δόξῃ καὶ ἀρετῇ. 4 δι' ὧν
of him who called us by glory and virtue, through which
τὰ μέγιστα ἡμῖν καὶ τίμα² ἐπαγγέματα δεδωρηται, ἵνα
the 'greatest 'to us 'and 'precious 'promises 'he 'has 'given, that
διὰ τούτων γένησθε θείας κοινωνοὶ φύσεως, ἀπο-
through these ye may become 'of [the] divine 'partakers nature, hav-

¹ ὡς you LITTAW. ² — Ἰησοῦ [τῆς] — καταρτίσει will perfect [you] LITTAW.
ὥστε ἰσχυροῦν, σθενώσει will strengthen GLTIAW.

ὅτι ἐμελίωσαι LITTAW. ³ — ἡ δόξα καὶ ἀρετὴ ἡ τοῦ L. ⁴ — ὅς τις ἴσται
you LITTAW. ⁵ — Ἰησοῦ LITTAW. ⁶ — ἀμήν GLTIAW. ⁷ — ἡ εὐσεβία σου LITTAW;

Πέτρον α' TRA.

⁸ + τοῦ ἀποστόλου the apostle K; — καθολικῇ G; Πέτρον β' LITTAW; Πέτρον ἐπιστολὴ β' TR.
† Σίμων Simon L. ⁹ + ἡμῶν our (Saviour) E. ¹⁰ + τὰ T. ¹¹ ἰδίᾳ δόξῃ καὶ ἀρετῇ by [his]
own glory and virtue LITTAW. ¹² μέγιστα καὶ τίμα ἡμῖν LITTAW; τίμα ἡμῖν καὶ μέγιστα T.

φυγόντες τῆς ἐν ¹ κόσμῳ ἐν ² ἐπιθυμίᾳ φθορᾶς. 5 καὶ
 [unescaped the "in [the] world through last corruption. ¹also
³αὐτὸ τοῦτο ⁴δέ, σπουδὴν ⁵πάσαν ⁶παρεισπύγκαν-
 "for this every reason but, diligence all having brought in be-
 sides, supply ye in your faith virtue, and in virtue
 τὴν γνώσιν, 6 ἐν δὲ τῇ γνώσει τὴν ἐγκράτειαν, ἐν δὲ τῇ ἐγκρα-
 knowledge, and in knowledge self-control, and in self-con-
 τείᾳ τὴν ὑπομονήν, ἐν δὲ τῇ ὑπομονῇ τὴν εὐσέβειαν, 7 ἐν δὲ
 endurance, and in endurance piety, and in
 τῇ εὐσεβείᾳ τὴν φιλαδελφίαν, ἐν δὲ τῇ φιλαδελφίᾳ τὴν ἀγάπην.
 piety brotherly love, and in brotherly love love:
 8 ταῦτα γὰρ ὑμῖν ⁹ὑπάρχοντα ¹⁰καὶ πλεονάζοντα, οὐκ
 for these things in you being and abounding [to be] neither
 ἀργοὺς οὐδὲ ἀκέρπυς καθίστησιν εἰς τὴν τοῦ κυρίου ἡμῶν
 idle nor unfruitful make [you] as to the of our Lord
 Ἰησοῦ χριστοῦ ἐπίγνωσιν 9 ὥ γὰρ μὴ ¹⁰παρέσθιν ταῦτα
 Jesus Christ knowledge; for with whom are not present these things
 τυφλὸς ἐστίν, μυωπάων, λήθην λαβὼν τοῦ καθαρισμοῦ τῶν
 blind he is, short sighted, having forgotten the purification
 πάλα αὐτοῦ ἁμαρτιῶν. 10 Διὸ μάλλον, ἀδελφοί, σπου-
 of old of his sins. Wherefore rather, brethren, be dili-
 δάσατε ¹¹βεβαίαν ὑμῶν τὴν κλήσιν καὶ ἐκλογὴν ¹²ποιεῖσθαι
 gent sure your calling and election to make,
 ταῦτα γὰρ ποιοῦντες οὐ μὴ ¹³παισθῇ ¹⁴πότε. 11 οὕτως
 for these things doing in no wise shall ye stumble at any time. Thus
 γὰρ πλουσίως ¹⁵ἐπιχορηγηθήσεται ὑμῖν ἡ εἰσόδος εἰς τὴν αἰῶ-
 for richly shall be supplied to you the entrance into the eter-
 νιον βασιλείαν τοῦ κυρίου ἡμῶν καὶ σωτῆρος Ἰησοῦ χριστοῦ.
 nal kingdom of our Lord and Saviour Jesus Christ.
 12 Διὸ ¹³οὐκ ἀμελήσω ¹⁴ὑμᾶς ἀεὶ ¹⁵ὑπομνήσκειν
 Wherefore I will not neglect you always to put in remembrance
 περὶ τούτων, καί περ εἰδότας, καὶ ἱστηρικμένους ἐν
 concerning these things, although knowing [them] and having been established in
 τῇ παρούσῃ ἀληθείᾳ. 13 δίκαιον δὲ ἡγοῦμαι, ἐφ' ὅσον εἰμὶ ἐν
 the present truth. But right I esteem it, as long as I am in
 τούτῳ τῷ σκηνώματι, διεγείρειν ὑμᾶς ἐν ¹⁶ὑπομνήσει
 this tabernacle, to stir up you by putting [you] in remembrance,
 14 εἰδὼς ὅτι ταχινή ἐστιν ἡ ἀπόθεσις τοῦ σκηνώματός μου,
 knowing that speedily is the putting off of my tabernacle
 καθὼς καὶ ὁ κύριος ἡμῶν Ἰησοῦς χριστὸς ἐδήλωσέν μοι.
 [to be], as also our Lord Jesus Christ signified to me;
 15 σπουδίσω δὲ καὶ ἐκάστοτε ἔχειν ὑμᾶς ¹⁶μετὰ
 but I will be diligent also at every time for you to have [it in your power] after
 τὴν ἐμὴν ἐξοδὸν τὴν τούτων ¹⁷μνήμην ποιεῖσθαι. 16 οὐ γὰρ
 my departure these things to have in remembrance. For not
 σεσοφισμένοις μύθοις ἐξακολουθήσαντες ἐγνωρίσαμεν ὑμῖν τὴν
 cleverly-imagined fables having followed out we made known to you the
 τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ δύναμιν καὶ παρουσίαν, ἀλλ'
 of our Lord Jesus Christ power and coming, but
 ἐτόπται γεννηθέντες τῆς ἐκείνου μεγαλήτους. 17 λαβὼν
 eye-witnesses having been of his majesty. Having received
 γὰρ παρὰ θεοῦ πατρὸς τιμὴν καὶ δόξαν, φωνῆς ¹⁸ἔνχεθί-
 for from God [the] Father honour and glory, a voice having been

ness that is in the world through lust.

⁵And for this very reason also, after you have added diligence, fill out your faith with goodness — and your goodness with knowl-
 edge —

⁶and your knowledge with self-control — and your self-control with patience — and your patience with godliness —

⁷and your godliness with brotherly love — and your brotherly love with love.

⁸For if these things are in you and are plentiful, they do not make you either idle or unfruitful as to the knowledge of our Lord Jesus Christ.

⁹For he who does not have these things is blind, not seeing very far, having forgotten that he was made pure from his old sins.

¹⁰For this reason, brothers, give all the more carefulness to make your calling and election sure. For doing these things, you will never stumble at any time.

¹¹For so shall the entrance into the everlasting kingdom of our Lord and Savior Jesus Christ be richly furnished to you.

¹²For this reason I will not fail to cause you to remember these things, even though you know and have been firmly settled in the present truth.

¹³But I think that as long as I am in this earthly tabernacle, it is good to stir you up to remember.

¹⁴For I know that the putting off of my earthly tabernacle is going to be soon, even as our Lord Jesus Christ showed to me.

¹⁵But I will also do my best always to see that you have these things in your memory after I am gone.

¹⁶For we have not followed cleverly invented fables when we made known to you the power and coming of our Lord Jesus Christ, but we were eye-witnesses of His Majesty.

¹⁷For when He had received honor and glory from God the Father, such a voice

¹ + τῇ τῇ LITV.
² ἁμαρτιῶν OTT.
³ ποιήσθαι ye make L.

⁴ αὐτοὶ (read but ye also) L.
⁵ + ἵνα διὰ τῶν καλῶν ὑμῶν ἔργων that by your good works L.
⁶ μελήσω I will take care LITV.
⁷ ἀεὶ ὑμᾶς OTTAV.

⁸ παρόντα being present L.
⁹ + ἵνα διὰ τῶν καλῶν ὑμῶν ἔργων that by your good works L.
¹⁰ μελήσω I will take care LITV.
¹¹ ἀεὶ ὑμᾶς OTTAV.

came to Him from the magnificent glory, "This is My Son, the Beloved, in whom I am well-pleased."

¹⁸ And we heard this voice which came down from Heaven, when we were with Him on the holy mountain.

¹⁹ And we have the word of the prophets confirmed – to which you do well to pay attention, as you would to a lamp shining in a dark place, until the day should dawn and the Morning-Star should rise in your hearts—

²⁰ knowing this first, that not any prophecy of the Scripture is of its own interpretation.

²¹ For prophecy was never at any time brought by the will of man, but the holy men of God spoke, being borne along by the Holy Spirit.

CHAPTER 2

¹ But there were also false prophets among the people, just as there will also be false teachers among you, who secretly will bring in false teachings which destroy. And they will deny the Master who bought them, bringing on themselves quick destruction.

² And many shall follow their destroying ways. Because of them the way of truth shall be evil spoken of.

³ And through greediness they will make gain of you through well-turned words – for whom judgment from of old is not idle, and their destruction does not sleep.

⁴ For God did not spare the angels who sinned, but when He had thrown them into the deepest hell, He gave them up into chains of darkness to be kept to Judgment.

⁵ And He did not spare the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood on the world of the ungodly.

⁶ And turning the cities of Sodom and

σης αὐτῷ τοιαῦδε ὑπὸ τῆς μεγαλοπρεποῦς δόξης, ὅτι οὗτος ἐστὶν υἱός μου ὁ ἀγαπητός, εἰς ὃν ἐγὼ εὐδόκησα. 18 καὶ ταύτην τὴν φωνὴν ἡμεῖς ἤκουσαμεν ἐξ οὐρανοῦ ἐνεχθεῖσαν, σὺν αὐτῷ ὄντες ἐν τῷ ὄρει τῷ ἁγίῳ. 19 καὶ ἔχομεν βεβαίως

ότερον τὸν προφητικὸν λόγον, ὃ καλῶς ποιεῖτε προσέχοντες, ὡς λύχνῳ φαίνονται ἐν ἀσκήρῳ τόπῳ, ἕως οὗ ἡμέρα διανύσῃ, καὶ φωσφόρος ἀνατείλῃ ἐν ταῖς καρδίαις ὑμῶν. 20 τοῦτο πρῶτον γινώσκοντες, ὅτι πᾶσα προφητεία γραφῆς ἰδίας ἐπιλήσεως οὐ γίνεται. 21 οὐ γὰρ θελήματι ἀνθρώπου ἠνέχθη

ἡ προφητεία, ἀλλ' ὑπὸ πνεύματος ἁγίου φερόμενοι ἀλάλησαν τοῖς ἄνθρωποις. 2 Ἐγένοντο δὲ καὶ ψευδοπροφῆται ἐν τῷ λαῷ, ὡς καὶ ἐν ὑμῖν ἔσονται ψευδοδιδάσκαλοι, οἵτινες παρεσάξουσιν αἰρέσεις ἀπώλειας, καὶ τὸν ἀγοράσαντα αὐτοὺς δεσπότην ἀρνούμενοι, ἐπάγοντες ἐαυτοὺς ταχυνὴν ἀπώλειαν. 2 καὶ πολλοὶ ἑξακολουθήσουσιν αὐτῶν ταῖς ἀπώλειαις, δι' οὓς ἡ οὐδὲς ἑξ ὧν ἀληθείας βλασφημηθήσεται. 3 καὶ ἐν πλεονεξίᾳ πλάσσει τῶν λόγων ὑμᾶς ἐμπορεύσονται· οἷς τὸ κρίμα ἐκπαλαῖ

οὐκ ἀργεῖ, καὶ ἡ ἀπώλεια αὐτῶν οὐ νυστάζει. 4 Εἰ γὰρ οὐ θεὸς ἀγγέλων ἀμαρτησάντων οὐκ ἐφείσατο, ἀλλὰ ἔσειραῖς ζόφου ταταρώσας παρέδωκεν εἰς κρίσιν ἡτηρημένοις. 5 καὶ ἀρχαίον κόσμον οὐκ ἐφείσατο, ἀλλ' ὄδυον Νῶε δικαιοσύνης κήρυκα ἐβόλαξεν, κατακλυσμὸν κόσμῳ ἀσεβῶν ἐπάξας. 6 καὶ πόλεις Σοδόμων καὶ Γομόρρας ἐπεφώσας καταστροφῇ κατέκρινεν, ὑποδείγμα μέλλοντων ἵσθαι

ὡς καὶ οἱ ἀγγέλων ἀμαρτησάντων οὐκ ἐφείσατο, ἀλλὰ ἔσειραῖς ζόφου ταταρώσας παρέδωκεν εἰς κρίσιν ἡτηρημένοις. 5 καὶ ἀρχαίον κόσμον οὐκ ἐφείσατο, ἀλλ' ὄδυον Νῶε δικαιοσύνης κήρυκα ἐβόλαξεν, κατακλυσμὸν κόσμῳ ἀσεβῶν ἐπάξας. 6 καὶ πόλεις Σοδόμων καὶ Γομόρρας ἐπεφώσας καταστροφῇ κατέκρινεν, ὑποδείγμα μέλλοντων ἵσθαι

Ἵς οὗτος υἱός μου ὁ ἀγαπητός μου ὁ ὅτις ἐστὶν my Son my beloved this is I. ὁ ἁγίος φρεῖ τῆς. ὁ προφητὴς ποτὶ τῶν. ἀλλὰ τῶν. ὁ ἀρχαίον κόσμον οὐκ ἐφείσατο, ἀλλ' ὄδυον Νῶε δικαιοσύνης κήρυκα ἐβόλαξεν, κατακλυσμὸν κόσμῳ ἀσεβῶν ἐπάξας. 6 καὶ πόλεις Σοδόμων καὶ Γομόρρας ἐπεφώσας καταστροφῇ κατέκρινεν, ὑποδείγμα μέλλοντων ἵσθαι

to keep, to be punished I. ἀλλὰ τῶν.

ῥῆν τεθεικώς⁷ 7 καὶ δίκαιον Λώτ, καταπονούμενον ὑπὸ τῆς
 "ungodly 'having 'set; and righteous Lot, oppressed by the
 τῶν ἀθέσμων ἐν ἀσελγείᾳ ἀναστροφῆς, ἱρρύσατο⁸ 8 βλέ-
 "of 'the 'lawless 'in 'licentiousness 'conduct he delivered, ("through
 ματι γὰρ καὶ ἀκοῇ εὖ⁹ δίκαιος, ἡγατοικῶν¹⁰ ἐν αὐτοῖς,
 "seeing 'for and hearing, the righteous (man), dwelling among them,
 ἡμέραν ἐξ ἡμέρας ψυχὴν δίκαιαν ἀνόμοις ἔργοις
 day by day [this] "soul 'righteous "with [their] 'lawless "works
 ἐβασάνιζεν¹¹ 9 οἶδεν κύριος εὐσεβεῖς ἐκ πειρασμοῦ¹²
 "tormented,) "knows ["(the)] "Lord [how the] pious out of temptation
 ῥύεσθαι. ἀδίκους δὲ εἰς ἡμέραν κρίσεως κολαζομένους
 to deliver, and [the] unrighteous to a day of judgment "to 'be 'punished
 τηρεῖν¹³ 10 μάλιστα δὲ τοὺς ὅπως σαρκὸς ἐν ἐπιθυμίᾳ
 "to 'keep; and especially those who after [the] flesh in [the] lust
 μισμοῦ πορευομένους, καὶ κυριότητος καταφρονοῦντας.
 of pollution walk, and lordship despise. [They

Τολμηταί, αὐθάδεις, δοξάζ οὐτρέμοναι βλασφημοῦντες¹⁴
 are) daring, self-willed; 'glorious 'they 'tremble 'not "speaking 'evil 'of;
 11 ὅπου ἀγγελοι ἰσχυροὶ καὶ δυνάμει μείζονες ὄντες, οὐ φέ-
 where angels 'in 'strength and "power "greater 'being, 'not 'do
 ροῦσιν κατ' αὐτῶν παρὰ κυρίῳ¹⁵ βλάσφημον κρίσιν.
 bring against them, before [the] Lord, a railing charge.

12 οὗτοι δὲ, ὡς ἄλογα ζῶα φυσικὰ γεγεννημένα¹⁶ εἰς ἄλ-
 But these, as "irrational 'animals 'natural born for car-
 σιν καὶ φθοράν, ἐν οἷς ἀγνοοῦσιν βλασφημοῦντες, ἐν
 sure and corruption, "in "what 'they 'are 'ignorant 'of "speaking 'evil, in
 τῇ φθορᾷ αὐτῶν καταφθαρρῶσονται¹⁷ 13 κομιούμενοι
 their corruption shall utterly perish, being about to receive [the]

μισθὸν ἀδικίας, ἡδονὴν ἡγοούμενοι τὴν ἐν ἡμέρᾳ τρυφῇ,
 reward of unrighteousness; "pleasure 'esteeming "ephemeral 'indulgence;
 σπῖλοι καὶ μῶροι, ἐντρυφῶντες ἐν ταῖς ἀπάταις¹⁸ αὐτῶν, συν-
 spots and blemishes, luxuriating in "deceits 'their, feast-
 ευχοῦμενοι ὑμῖν, 14 ὀφθαλμοὺς ἔχοντες μεστούς μοιχαλίδος
 ing with you; eyes having full of an adulteress,

καὶ ὅκαταπαύστους¹⁹ ἀμαρτίας, δολεάζοντες ψυχὰς ἀστηρίκ-
 and that came not from sin, alluring souls unestablish-
 τούς, καρδίαν γεγυμνασμένην ῥηλεονεξίας²⁰ ἔχοντες, κατάρ-
 ad; "a 'heart "exercised "in "craving 'having, 'of "curse

τέκνα, 15 καταλιπόντες²¹ τὴν εὐθεῖαν ὁδόν, ἐπλανήθησαν,
 "children; having left the straight way, they went astray,
 ἑξακολουθήσαντες τῇ ὁδῷ τοῦ Βαλαάμ, τοῦ Βοσόρ, ὃς
 having followed in the way of Balaam, [son] of Bosor, who [the]

μισθὸν ἀδικίας ἡγάπησεν, 16 ἐλεγεῖν δὲ ἔσχεν ἰδίας
 reward of unrighteousness loved; but reproof had of his own
 παρανομίας²² ὑποζύγιον ἄφωνον, ἐν ἀνθρώπῳ φωνῇ²³
 wickedness, [the] "beast 'of 'burden "dumb, in man's voice

φθεγγόμενον, ἐκώλυεν τὴν τοῦ προφῆτου παραφροσύνην²⁴
 speaking, forbade the "of "the "prophet "madness.

17 οὗτοι εἰσιν πηγαὶ ἀνύδροι, ἡμετέλαι²⁵ ὑπὸ λαλαπτος ἐλευ-
 These are fountains without water, clouds by storm being
 νόμεναι, οἷς ὁ ζόφος τοῦ σκότους²⁶ εἰς αἰῶνα²⁷ τετήρηται.
 driven, to whom the gloom of darkness for ever is kept.

Go-mor-rah into ashes, He condemned them with an overthrow — setting an example to those who were going to live ungodly.

7 And he delivered righteous Lot, tormented by the filthy behavior of the lawless —

8 for day by day that just man's righteous soul was tormented with their lawless works, as he lived among them, seeing and hearing.

9 The Lord knows how to deliver the godly out of temptation and to keep the unjust to a day of judgment to be punished,

10 and especially those who walk after the flesh in the lust of uncleanness and who hate government, being bold and self-willed. They do not fear to speak evil of rulers,

11 when even angels, who are greater in strength and power, do not bring a shaming charge against them before the Lord.

12 But like the natural animals who have no reason, who have been born to be caught and destroyed, speaking hurtfully in things they know nothing of, they shall utterly be destroyed in their own rottenness,

13 being about to receive the reward of lawlessness. For they count it pleasure to riot in the daytime, being spotty and disgraceful ones, taking great joy in their lies as they feast with you,

14 having eyes full of an adulteress and that cannot cease from sin, alluring to themselves souls that are not settled. They have a heart full of the desire to have more and more — cursed children —

15 leaving the right way, they went astray, following in the way of Balaam the son of Beor, who loved the reward of unrighteousness

16 (but he was reprov'd of his own wickedness when the dumb beast of burden spoke in the voice of man, forbidding the madness of the prophet).

17 These are springs without water, clouds being driven by storm, for whom the black-

⁷ ἱρρύσατο TRA. ⁸ — ὁ (read [the]) L. ⁹ ἐν- T. ¹⁰ πειρασμῶν temptations T. ¹¹ — παρὰ κυρίῳ [Tr.]. ¹² φυσικὰ γεγεννημένα EO; γεγεννημ. (γεννημ. T) φυσικὰ (read irrational animals, born naturally) LITTA W. ¹³ καὶ φθαρῶσονται shall even perish LITTA W. ¹⁴ ἀλόγια "love 'foolish LITTA W. ¹⁵ ἀκαταπαύστους insatiable (for sin) L. ¹⁶ ῥηλεονεξίας OLTTA W. ¹⁷ ἐκώλυοντες leaving T. ¹⁸ — τὴν (read [the]) OLTTA W. ¹⁹ καὶ μίχλαι and miste OLTTA W. ²⁰ — εἰς αἰῶνα LITTA W.

ness of darkness is kept forever.

¹⁸For in speaking great swelling words of vanity, by the lusts of the flesh and by wicked looseness, they draw those who indeed had escaped from the ones who walk in error,

¹⁹promising them freedom while they themselves are the slaves of corruption — for by whom anyone has been overcome, by the same he also is held in slavery.

²⁰For if through the knowledge of the Lord and Savior Jesus Christ they have escaped the filthy vices of the world, but when they have become tangled up in these again, they are overcome — their last state is worse than their first.

²¹For it would have been better for them not to have known the way of righteousness than to know and to have turned away from the holy commandment delivered to them.

²²But the word of the true proverb has happened to them: The dog has returned to his own vomit — and, the sow who was washed to her rolling place in the mud.

CHAPTER 3

¹This second letter, loved ones, I now write to you, in which I stir up your pure mind to remember to

²pay attention to the words spoken before by the holy prophets and of the commandment of the Lord and Savior by us, the apostles.

³First, know this, that scoffers will come in the last days, walking according to their own lusts,

⁴and saying, Where is the promise of His coming? For since the fathers fell asleep, all things continue this way from the beginning of creation.

⁵For by their own will this is hidden from them, that by the word of God the heavens were of old, and the earth was made to stand

¹⁸ ὑπέρογκα· γὰρ ματαιότητος φθεγγόμενοι, δαλείζουσι
For great swelling [words] of vanity speaking, they allure

ἐν ἐπιθυμίαις σαρκός, ἡ ἀσελείαις, τοὺς ὥτως
with [the] desires of [the] flesh, by licentiousnesses, those who indeed

ἄποφυγόντας τοὺς ἐν πλάνῃ ἀναστρεφόμενους, ¹⁹ ἐλευ-
escaped from those who in error walk, free-

θερίαν αὐτοῖς ἐπαγγελλόμενοι, αὐτοὶ δοῦλοι ὑπάκουοντες
down them promising, themselves bondmen being

τῆς φθορᾶς· ὧ· γὰρ τις ἡττηταί, τούτῳ καὶ δε-
of corruption; for by whom anyone has been subdued, by him also he is

δούλωται. ²⁰ εἰ· γὰρ ἀποφυγόντες τὰ μιάσματα τοῦ κόσμου
held in bondage. For if having escaped the pollutions of the world

ἐν ἐπιγνώσει τοῦ κυρίου καὶ σωτῆρος Ἰησοῦ χριστοῦ,
through [the] knowledge of the Lord and Saviour Jesus Christ,

τούτοις· διὲ πάλιν ἐμπακίντες ἡττῶνται, γέγονεν
but by these again having been entangled they are subdued, has become

αὐτοῖς τὰ ἔσχατα χειρόνα τῶν πρώτων. ²¹ κρεῖττον
to them the last [state] worse than the first. Better

γὰρ ἦν αὐτοῖς μὴ ἐπεγνωκέναι τὴν ὁδὸν τῆς δικαιοσύνης,
for it were for them not to have known the way of righteousness,

ἢ ἐπιγνοῦσαν ἐπιστρέψαι· ²² αὐτοῖς τὸ τῆς
than having known [it] to have turned from the delivered to them

τοῖς ἁγίαις ἐντολῆς. ²² συμβέβηκεν αὐτοῖς τὸ τῆς
them holy commandment. But has happened to them the [word] of the

ἀληθοῦς παροιμίας, κύων ἐπιστρέψας ἐπὶ τὸ ἴδιον ἐξέραμα·
true proverb: [The] dog having returned to his own vomit;

καὶ, ὡς λουσαμένη, εἰς κύλισμα βαρβόρου.
and, [The] sow washed, to [her] rolling place in [the] mire.

³ Ταύτην ἡδὴ, ἀγαπητοί, δευτέραν ὑμῖν γράφω ἐπιστολήν,
This now, beloved, a second to you I write

ἐν αἷς διεγείρω ὑμῶν ἐν ὑπομνήσει τὴν εἰλικρι-
in [both] which I stir up your in putting [you] in remembrance pure

νὴ διάνοιαν, ² μνησθῆναι τῶν προειρημένων ῥημάτων ὑπὸ τῶν
mind, to be mindful of the spoken before words by the

ἁγίων προφητῶν, καὶ τῶν ἀποστόλων ἐντολῶν, ἐντολῶν,
holy prophets, and of the apostles by the commandment

τοῦ κυρίου καὶ σωτῆρος· ³ τοῦτο πρῶτον γινώσκοντες, ὅτι
of the Lord and Saviour; this first knowing, that

ἐλεύσονται ἐπ' ἐσχάτου τῶν ἡμερῶν ἐμπαίκεται, κατὰ
will come at the close of the days mockers, according to

τὰς ἰδίαις αὐτῶν ἐπιθυμίαις πορευόμενοι, ⁴ καὶ λέγοντες, Ποῦ
their own lusts walking, and saying, Where

ἐστιν ἡ ἐπαγγελία τῆς παρουσίας αὐτοῦ; ἀφ' ἧς γὰρ οἱ πατέ-
is the promise of his coming; for since the fa-

ρες ἐκοιμήθησαν, πάντα οὕτως διαμένει ἀπ' ἀρχῆς κτί-
thers fell asleep, all things thus continue from [the] beginning of [the]

σεως. ⁵ λαθάνει γὰρ αὐτοὺς τοῦτο θέλοντας, ὅτι
creation. For is hidden from them this, [they] willing [it], that

οὐρανοὶ ἦσαν ἑκαταί, καὶ γῆ ἐξ ὕδατος καὶ δι' ὕδατος
heavens were of old, and an earth out of water and in water

συνεστῶσα, τῷ τοῦ θεοῦ λόγῳ. ⁶ δι' ὃν ὁ τότε
enabsting, by the of God word, through which [waters] the then

† + ἐν Ε. ὧ· γὰρ scarcely οὐτως. ἀποφύγοντας are escaping from ἑπὶ τῶν. † καὶ ἡττῶν. † καὶ ἡμῶν (read our Lord) LT. † κρείττον. † + εἰς τὰ ὀπίσθεν to the [things] behind L. † ἐπιστρέψαι to have turned back LT. † ἀπὸ L. † — ἐξ but LT. † κυλισμένη rolling T. ὑμῶν (read by your apostles) LT. † ἐσχάτων (read in the last days) LT. † + ἐν ἐμπαγωγῇ (read mockers, with mocking) LT. † αὐτῶν LT. † ἐπιθυμίας αὐτῶν LT.

κόσμος ὕδατι κατακλυσθεὶς ἀπώλετο· 7 οἱ δὲ νῦν οὐρανοὶ
world with water having been deluged perished. But the now heavens
καὶ ἡ γῆ αὐτοῦ· λόγῳ τεθησαυρισμένοι εἰσίν, πυρὶ τηρού-
and the earth by his word "treasured" up "are, for fire being
μενοι εἰς ἡμέραν κρίσεως καὶ ἀπωλείας τῶν ἀσεβῶν ἀνθρώπων.
kept to a day of judgment and destruction of ungodly men.
8 ἐν δὲ τούτῳ μὴ λανθάνειτε ὑμᾶς, ἀγαπητοί, ὅτι μία ἡμέρα
But this one thing let not be hidden from you, beloved, that one day
παρὰ κυρίῳ ὡς χίλια ἔτη, καὶ χίλια ἔτη ὡς ἡμέρα
with [the] Lord [is] as a thousand years, and a thousand years as "day
μία. 9 οὐ βραδύνει ὅτι κύριος τῆς ἐπαγγελίας, ὡς τινες βρα-
one. "Does not "delay "the "Lord the promise, as some "de-
δυνῆτα ἡγοῦνται· ἀλλὰ μακροθυμεῖ ἕως ἡμᾶς, μὴ βουλό-
"ay "esteem, but is long-suffering towards us, not will-
μένος ἅνθρωπον ἀπολίσθαι, ἀλλὰ παντὰ εἰς μετάνοιαν χωρεῖ-
"ag [for] any to perish, but all to repentance to
σαι. 10 ἥξει δὲ ῥῆμα κυρίου ὡς κλέπτῃς ἐν νυκτί,
come. But shall come the day of [the] Lord as a thief in [the] night,
ἐν ᾗ οἱ οὐρανοὶ ῥοιζήδον παρελεύσονται, στοιχεῖα δὲ
in which the heavens with rushing noise shall pass away, and [the] elements
καυσούμενα "λυθήσονται," καὶ γῆ καὶ τὰ ἐν αὐτῇ ἔργα
burning with heat shall be dissolved, and [the] earth and the "in "it "works
κατακαήσεται.
shall be burnt up.

11 Τούτων ὅσων πάντων λυομένων, ποταποὺς
These things then all belong to be dissolved, what kind of [persons]
δεῖ ὑπάγειν ὑμᾶς ἐν ἀγίᾳ ἀναστροφῇ καὶ εὐσεβείᾳ,
ought "to be "ye in holy conduct and piety,
12 προσδοκῶντας καὶ σπεύδοντας τὴν παρουσίαν τῆς τοῦ
expecting and hastening the coming of the
θεοῦ ἡμέρας δι' ἣν οὐρανοὶ πυρούμενοι λυθή-
of "God "day by reason of which [the] heavens, being on fire, shall be dis-
σονται, καὶ στοιχεῖα καυσούμενα "τήκεται· 13 καινοὺς
solved, and [the] elements burning with heat shall melt? "New
δε οὐρανοὺς καὶ γῆν καινὴν· κατὰ τὸ ἐπάγγελμα αὐτοῦ
"but heavens and "earth "a "now according to "promise "his,
προσδοκῶμεν, ἐν οἷς δικαιοσύνη κατοικεῖ. 14 διὸ, ἀγαπη-
we expect, in which righteousness dwells. Wherefore, belov-
τοί, ταῦτα προσδοκῶντες, σπουδάσατε ἀσπιλοι καὶ ἀμώ-
ed, these things expecting be diligent without spot and unblame-
μητο αὐτῷ εὐρεθῆναι ἐν εἰρήνῃ, 15 καὶ τὴν τοῦ κυρίου ἡμῶν
able by him to be found in peace; and the "of "our "Lord
μακροθυμίαν, σωτηρίαν ἡγήσθε· καθὼς καὶ ὁ ἀγαπητὸς
"longsuffering, "salvation "esteem "ye, according as also "beloved
ἡμῶν ἀδελφὸς Παῦλος κατὰ τὴν αὐτῷ δοθεῖσαν σοφίαν
"our brother Paul according to the "to "him "given "wisdom
ἐγράψεν ὑμῖν, 16 ὡς καὶ ἐν πάσαις ἐπιστολαῖς, λαλῶν
wrote to you, as also in all [his] epistles, speaking
ἐν αὐταῖς περὶ τούτων· ἐν τοῖς ἑστίιν δυνάμει
in them concerning these things, among which are "hard "to be "understood

out of the water, and in the water

⁶(through which waters the old world was destroyed when it had been flooded with water).

⁷But the heavens and the earth which now exist are kept by the same word, being kept for fire to the day of judgment and destruction of ungodly men.

⁸But do not let this one thing be hidden from you, beloved, that one day is with the Lord as a thousand years, and a thousand years as one day.

⁹The Lord is not slow as to the promise, as some think of slowness, but He is long-suffering towards us, not willing for any to be lost, but all to come to repentance.

¹⁰But the day of the Lord shall come as a thief in the night — in which the heavens shall disappear with a great noise and the elements shall melt away with burning heat — and the earth and the works in it shall be burned up.

¹¹Since, then, all these things are to be melted away, what kind of persons ought you to be in holy behavior and godliness —

¹²looking for and rushing the coming of the Day of God, on account of which the heavens (being on fire) will melt away, and the elements shall melt, burning with heat!

¹³But according to His promise, we look for new heavens and a new earth, in which righteousness dwells.

¹⁴For this reason, loved ones, since you are looking for these things, be careful to be found by Him in peace, without spot and without blame.

¹⁵And think of the long-suffering of our Lord as salvation — even as our beloved brother Paul wrote to you, according to the wisdom given to him

¹ τῷ αὐτῷ (read by the same word) ELT; τῷ αὐτοῦ OT:AW. ² m — δ (read [the]) LIT:AW. ³ δι' because of LT. ⁴ ὑμᾶς you LIT:AW. ⁵ p — ἡ (read [the]) LIT:AW. ⁶ — ἐν νυκτί GLT:AW. ⁷ — οἱ (read [the]) TA. ⁸ λυθήσεται LIT:AW. ⁹ εὐσε- ¹⁰ θήσεται shall be detected Tr. ¹¹ οὕτως thus A. ¹² ταθήσεται L. ¹³ καιρὸν γῆν T. ¹⁴ καὶ and L. ¹⁵ τὰ ἐπαγγέλματα promises LT. ¹⁶ δοθεῖσαν αὐτῷ LIT:AW. ¹⁷ — ταῖς LIT:AW. ¹⁸ αἷς LIT:AW.

¹⁶(as also he speaks about these things in all his letters, among which things there are some things hard to understand, which the ignorant and unsettled ones pervert, as they also do the other Scriptures, to their own destruction.)

¹⁷So you, beloved, knowing beforehand, be careful for fear that you may be led away with the error of the lawless and may fall from your own firm stand.

¹⁸But grow in grace and in the knowledge of our Lord and Savior Jesus Christ. To Him be glory both now and to the day of eternity. Amen.

τινα, ὅ οἱ ἀμαθεῖς καὶ ἀστήροικοι στρεβλοῦσιν, ὡς
'some things, which the untaught and unestablished wrest,
καὶ τὰς λοιπὰς γραφάς, πρὸς τὴν ἰδίαν αὐτῶν ἀπόλειαν.
also the other scripture, to their own destruction.

¹⁷ Ὑμεῖς οὖν, ἀγαπητοί, προγινώσκοντες φυλάσσεσθε,
Ye therefore, beloved, knowing beforehand, beware,

ἵνα μὴ τῇ τῶν ἀθεσμων πλάνῃ συναπαχθέντες, ἐκπέ-
lest with the 'of the lawless [ones] 'error having been led away, ye should
σητε τοῦ ἰδίου στηριγμοῦ. ¹⁸ αὐξάνετε. δὲ ἐν χάριτι καὶ
fall from your own steadfastness: but grow in grace, and

γνώσει τοῦ κυρίου ἡμῶν καὶ σωτῆρος Ἰησοῦ χριστοῦ.
in [the] knowledge of our Lord and Saviour Jesus Christ.
αὐτῷ ἡ δόξα καὶ νῦν καὶ εἰς ἡμέραν αἰῶνος. Ἀμήν.
To him [be] glory both now and to [the] day of eternity. Amen.

'ΕΠΙΣΤΟΛΗ ΙΩΑΝΝΟΥ ΚΑΘΟΛΙΚΗ ΠΡΩΤΗ.

'EPISTLE

'OF 'JOHN

'GENERAL

'FIRST.

KING JAMES VERSION

TWENTIETH CENTURY EDITION

CHAPTER I

¹ We report to you that which was heard from the beginning, that which we have heard, that which we have seen with our eyes, that which we looked on and handled with our hands, as regards the Word of life.

² And the Life was revealed. And we have seen and bear witness and report to you that everlasting Life which was with the Father, and which was revealed to us.

³ We report to you what we have seen and what we have heard, so that you also may have fellowship with us. And truly our fellowship is with the Father, and with His Son, Jesus Christ.

⁴ And we write these things to you so that your joy may be full.

⁵ And this is the message which we have heard from Him and pass on to you, that God is light, and there is no darkness in Him at all.

⁶ If we say that we have fellowship with Him and walk in darkness, we lie and we do not practice the truth.

⁷ But if we walk in the light as He is in the light, we have fellowship with one another —

Ὁ ἦν ἀπ' ἀρχῆς, ὃ ἀκηκόαμεν, ὃ ἑω-
That which was from [the] beginning, that which we have heard, that which we
ράκαμεν τοῖς ὀφθαλμοῖς ἡμῶν, ὃ ἰδεασάμεθα καὶ αἱ χεῖρες
have seen with our eyes, that which we gazed upon and [have]

ἡμῶν ἐψηλάφησαν περὶ τοῦ λόγου τῆς ζωῆς. ² καὶ ἡ ζωὴ
our handled concerning the Word of life; (and the life

ἐφανερώθη, καὶ ἑώρακαμεν, καὶ μαρτυροῦμεν, καὶ ἀπαγγέ-
was manifested, and we have seen, and bear witness, and re-

λομεν ὑμῖν τὴν ζωὴν τὴν αἰώνιον, ἥτις ἦν πρὸς τὸν πατέρα,
port to you the 'life 'eternal, which was with the Father,

καὶ ἐφανερώθη ἡμῖν. ³ ὃ ἑώρακαμεν καὶ ἀκηκόαμεν,
and was manifested to us:) that which we have seen and have heard

ἀπαγγέλλομεν ὑμῖν, ἵνα καὶ ὑμεῖς κοινωνίαν ἔχητε μεθ'
we report to you, that also ye fellowship may have with

ἡμῶν καὶ ἡ κοινωνία δὲ ἡ ἡμετέρα μετὰ τοῦ πατρὸς καὶ
us; and 'fellowship 'indeed 'our [is] with the Father, and

μετὰ τοῦ υἱοῦ αὐτοῦ Ἰησοῦ χριστοῦ. ⁴ καὶ ταῦτα ἔγραφο-
with his Son Jesus Christ. And these things we

μεν ὑμῖν, ἵνα ἡ χαρὰ ἡμῶν ᾖ πεπληρωμένη.
write to you that 'joy 'our may be full.

⁵ Καὶ αὕτη ἐστὶν ἡ ἐπαγγελία ἣν ἀκηκόαμεν ἀπ'
And this is the message which we have heard from

αὐτοῦ, καὶ ἀναγγέλλομεν ὑμῖν, ὅτι ὁ θεὸς φῶς ἐστίν, καὶ
him, and announce to you, that God 'light 'is, and

σκοτία ἐν αὐτῷ οὐκ ἐστίν. οὐδέμία. ⁶ ἐὰν εἰπωμεν ὅτι
darkness in him is not any at all. If we should say that

κοινωνίαν ἔχομεν μετ' αὐτοῦ, καὶ ἐν τῷ σκότει περιπατοῦμεν,
fellowship we have with him, and in darkness should walk,

ψευδόμεθα, καὶ οὐ ποιοῦμεν τὴν ἀλήθειαν. ⁷ ἐὰν δὲ ἐν φω-
we lie, and do not practise the truth. But if in the

φωτὶ περιπατοῦμεν, ὡς αὐτὸς ἐστὶν ἐν τῷ φωτὶ, κοινωνίαν
light we should walk, as he is in the light, fellowship

4 — ἀμὴν ἡ ΤΡΑ. * + Πέτρου β' 2 Peter TR. A.
f + τοῦ ἀποστόλου the apostle B; — καθολικὴ G; Ἰωάννου α' LTAW; Ἰωάννου ἐπιστολὴ
α' TR. f + καὶ αὐτὸς LTAW. h γραφομεν ἡμεῖς we write TR. A. i ὑμῶν 'your BAW.
k ἐστὶν αὕτη ΤΡΑ W. l ἀγγελία GLTAA W. m οὐκ ἐστὶν ἐν αὐτῷ TR.

ἔχομεν μετ' ἀλλήλων, καὶ τὸ αἷμα Ἰησοῦ^α χριστοῦ^β τοῦ υἱοῦ^γ
 we have with one another, and the blood of Jesus Christ His son
 αὐτοῦ καθαρίζει ἡμᾶς ἀπὸ πάσης ἁμαρτίας. 8 ἐὰν εἴπωμεν^δ
 his cleanses us from every sin. If we should say
 ὅτι ἁμαρτίαν οὐκ ἔχομεν, ἐαυτοὺς πλανῶμεν καὶ ἡ ἀλήθεια^ε
 that sin we have not, ourselves we deceive, and the truth
 οὐκ ἔστιν ἐν ἡμῖν. 9 ἐὰν ὁμολογῶμεν^ς τὰς ἁμαρτίας ἡμῶν,
 is not in us. If we should confess our sins,
 πιστὸς ἐστὶν καὶ δίκαιος, ἵνα ἀφ᾽ ῥῆμιν^ζ τὰς ἁμαρτίας,
 faithful he is and righteous, that he may forgive us the sins,
 καὶ καθαρίσῃ ἡμᾶς ἀπὸ πάσης ἀδικίας. 10 ἐὰν εἴπωμεν^δ
 and may cleanse us from all unrighteousness. If we should say
 ὅτι οὐχ ἡμαρτίκαμεν, ψεύστην προιοῦμεν αὐτόν, καὶ ὁ λόγος^ς
 that we have not sinned, a liar we make him, and the word
 αὐτοῦ οὐκ ἔστιν ἐν ἡμῖν.
 his is not in us.

2 Τεκνία μου, ταῦτα γράφω ὑμῖν, ἵνα μὴ ἁμαρτήτε^α
 Little children my, these things I write to you, that ye may not sin;
 καὶ ἐάν τις ἁμαρτή, παράκλητον ἔχομεν πρὸς τὸν πατέρα,
 and if anyone should sin, a Paraclete we have with the Father,
 Ἰησοῦν χριστὸν δίκαιον. 2 καὶ αὐτὸς ὁλασμός ἐστιν^β
 Jesus Christ [the] righteous; and he [the] propitiation is
 περὶ τῶν ἁμαρτιῶν ἡμῶν. οὐ περὶ τῶν ἡμετέρων δὲ μόνον,
 for our sins; not for ours but only,
 ἀλλὰ καὶ περὶ ὅλου τοῦ κόσμου.
 but also for whole the world.

3 Καὶ ἐν τούτῳ γινώσκουμεν ὅτι ἠγνώκαμεν αὐτόν, ἐὰν^α
 And by this we know that we have known him, if
 τὰς ἐντολάς αὐτοῦ τηρῶμεν. 4 ὁ λέγων, Ἐγνώκα αὐτόν,
 his commandments we keep. He that says, I have known him,
 καὶ τὰς ἐντολάς αὐτοῦ μὴ τηρῶν, ψεύστης ἐστίν, καὶ ἐν τούτῳ^β
 and his commandments is not keeping, a liar is, and in him
 ἡ ἀλήθεια οὐκ ἔστιν. 5 ὁς δ' ἂν τηρῇ αὐτοῦ τὸν λόγον,
 the truth is not; but whoever may keep his word,
 ἀληθὺς ἐν τούτῳ ἡ ἀγάπη τοῦ θεοῦ τετελείωται. ἐν τούτῳ^γ
 truly in him the love of God has been perfected. In this
 γινώσκουμεν ὅτι ἐν αὐτῷ ἴσμεν. 6 ὁ λέγων ἐν αὐτῷ^δ
 we know that in him we are. He that says in him [he]
 μένειν, ὀφείλει, καθὼς ἐκεῖνος περιεπάτησεν, καὶ αὐτὸς οὕτως^ε
 abides, ought, even as he walked, also himself so
 περιεπάτειν. 7 ἀδελφοί, οὐκ ἐντολὴν καινὴν γράφω ὑμῖν,
 to walk. Brethren, not a commandment new I write to you,
 ἀλλ' ἐντολὴν παλαιάν, ἣν εἴχετε ἀπ' ἀρχῆς. ἡ^α
 but commandment an old, which ye had from [the] beginning: the
 ἐντολὴ ἡ παλαιὰ ἐστίν ὁ λόγος ὃν ἠκούσατε ἀπ'^β
 commandment old is the word which ye heard from [the]
 ἀρχῆς. 8 πάλιν ἐντολὴν καινὴν γράφω ὑμῖν, ὃ ἐστίν^γ
 beginning. Again a commandment new I write to you, which is
 ἀληθὺς ἐν αὐτῷ καὶ ἐν ὑμῖν, ὅτι ἡ σκοτία παράγεται,^δ
 true in him and in you, because the darkness is passing away,
 καὶ τὸ φῶς τὸ ἀληθινὸν ἤδη φαίνει. 9 ὁ λέγων ἐν τῷ^ε
 and the light true already shines. He that says in the
 φωτὶ εἶναι, καὶ τὸν ἀδελφόν αὐτοῦ μισῶν, ἐν τῇ σκοτίᾳ ἐστίν^ς
 light [he] is, and his brother hates, in the darkness is

and the blood of Jesus Christ His son cleanses us from all sin.

⁸If we say that we have no sin, we are deceiving ourselves, and the truth is not in us.

⁹If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

¹⁰If we say that we have not sinned, we make Him a liar — and His word is not in us.

CHAPTER 2

¹My little children, I write these things to you so that you may not sin. And if anyone should sin, we have an Advocate with the Father, Jesus Christ the righteous;

²and He is the propitiation for our sins, but not for ours only, but also for all the world.

³And by this we know that we have known Him, if we keep His commandments.

⁴He that says, I have known Him, but is not keeping His commandments, is a liar, and the truth is not in him.

⁵But whoever keeps His word, truly the love of God has been perfected in him. By this we know that we are in Him.

⁶He that says he rests in Him ought also to walk in the same way as He walked.

⁷Brothers, I do not write a new commandment to you, but an old commandment which you had from the beginning. The old commandment is the word which you heard from the beginning.

⁸Again I write to you a new commandment, which is true in Him and in you — because the darkness is passing away and the true Light already shines.

⁹He that says he is in the light and hates his brother is in the darkness even until now.

^α — χριστοῦ LITTA.

^β ἐν ἡμῖν οὐκ ἔστιν LITW.

^γ ἡμῶν OUR (SINS) W.

^δ ἐστίν

ΛΑΛΗΜΟΙ L.

^ε + ὅτι (E) LITAE.

^ς — οὕτως LIT[LA].

^α ἀγαπητοὶ beloved OLTTTAW.

^β — ἀπ' ἀρχῆς LITTA.

¹⁰He that loves his brother rests in the light and there is no cause of stumbling in him.

¹¹But he that hates his brother is in the darkness and walks in the darkness, and he does not know where he goes, because the darkness blinds his eyes.

¹²I write to you, little children, because your sins have been forgiven you for His name's sake.

¹³I write to you, fathers, because you have known Him who is from the beginning. I write to you, young men, because you have overcome the wicked one. I write to you, little children, because you have known the Father.

¹⁴I wrote to you, fathers, because you have known Him who is from the beginning. I wrote to you, young men, because you are strong and the word of God lives in you, and you have overcome the wicked one.

¹⁵Do not love the world or the things in the world! If anyone loves the world, the love of the Father is not in him,

¹⁶because all that which is in the world—the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

¹⁷And the world is passing away, and the lust of it. But he that does the will of God remains forever.

¹⁸Little children, it is the last hour. And as you heard that the antichrist is coming, even now many antichrists have arisen, from which we know that it is the last hour.

¹⁹They went out from among us, but they were not of us—for if they were of us, they would have remained with us. But it was so that they might become known that they all are not of us.

ἔως ἄρτι. 10 ὁ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ, ἐν τῷ φωτί
until now. He that loves his brother, in the light
μένει, καὶ σκάνδαλον ἔν αὐτῷ οὐκ ἔστιν.¹ 11 ὁ δὲ
abides, and cause of offence in him there is not. But he that
μισῶν τὸν ἀδελφὸν αὐτοῦ, ἐν τῇ σκοτίᾳ ἐστίν, καὶ ἐν τῇ σκοτίᾳ
hates his brother, in the darkness is, and in the darkness
περιπατεῖ, καὶ οὐκ οἶδεν ποῦ ὑπάγει, ὅτι ἡ σκοτία ἐτύφ-
walks, and knows not where he goes, because the darkness blind-
λωσεν τοὺς ὀφθαλμοὺς αὐτοῦ.
ed his eyes.

12 Γράφω ὑμῖν, τεκνία, ὅτι ἀφείωνται ὑμῖν
I write to you, little children, because have been forgiven you [your]
αἱ ἁμαρτίαι διὰ τὸ ὄνομα αὐτοῦ.
sins for the sake of his name.

13 Γράφω ὑμῖν, πατέρες, ὅτι ἐγνώκατε τὸν ἀπ'
I write to you, fathers, because ye have known him who [is] from
ἀρχῆς. Γράφω ὑμῖν, νεανίσκοι, ὅτι νενικήκατε τὸν
[the] beginning. I write to you, young men, because ye have overcome the
πονηρὸν.² Γράφω ὑμῖν, παιδία, ὅτι ἐγνώκατε τὸν
wicked [one]. I write to you, little children, because ye have known the
πατέρα.
Father.

14 Ἐγραψα ὑμῖν, πατέρες, ὅτι ἐγνώκατε τὸν
I wrote to you, fathers, because ye have known him who [is]
ἀπ' ἀρχῆς. Ἐγραψα ὑμῖν, νεανίσκοι, ὅτι ἰσχυροὶ ἐστέ,
from [the] beginning. I wrote to you, young men, because strong ye are
καὶ ὁ λόγος τοῦ θεοῦ ἐν ὑμῖν μένει, καὶ νενικήκατε τὸν
and the word of God in you abides, and ye have overcome the
πονηρὸν.³ 15 μὴ ἀγαπᾶτε τὸν κόσμον, μηδὲ τὰ ἐν τῷ
wicked [one]. Love not the world, nor the things in the

κόσμῳ· ἐάν τις ἀγαπᾷ τὸν κόσμον, οὐκ ἐστίν ἡ ἀγάπη
world. If anyone should love the world, not is the love
τοῦ πατρὸς ἐν αὐτῷ.⁴ 16 ὅτι πᾶν τὸ ἐν τῷ κόσμῳ,
of the Father in him; because all that which [is] in the world,
ἡ ἐπιθυμία τῆς σαρκός, καὶ ἡ ἐπιθυμία τῶν ὀφθαλμῶν, καὶ
the desire of the flesh, and the desire of the eyes, and
ἡ ὑαλαζονεία⁵ τοῦ βίου, οὐκ ἐστίν ἐκ τοῦ πατρὸς, ἀλλ' ἐκ
the vaunting of life, is not of the Father, but of
τοῦ κόσμου ἐστίν. 17 καὶ ὁ κόσμος παράγεται, καὶ ἡ ἐπι-
the world is; and the world is passing away, and the
θυμία αὐτοῦ· ὁ δὲ ποιῶν τὸ θέλημα τοῦ θεοῦ μένει εἰς τὸν
of God abides for
αἰῶνα. 18 Παιδία, ἐσχάτη ὥρα ἐστίν· καὶ καθὼς
ever. Little children, [the] last hour it is, and according as
ἠκούσατε ὅτι ὁ⁶ ἀντίχριστος ἐρχεται, καὶ νῦν ἀντίχριστοι
ye heard that the antichrist is coming, even now antichrists
πολλοὶ γεγόνασιν· ὅθεν γινώσκουμεν ὅτι ἐσχάτη ὥρα ἐστίν.
many have arisen, whence we know that [the] last hour it is.

19 ἐξ ἡμῶν ἐξῆλθον, ἀλλ' οὐκ ἦσαν ἐξ ἡμῶν· εἰ γὰρ
From among us they went out, but they were not of us; for if
ἦσαν ἐξ ἡμῶν,⁷ μεμενῆκεισαν· ἀν μεθ' ἡμῶν· ἀλλ' ἵνα φανε-
they were of us, they would have remained with us, but that they
ρωθῶσιν ὅτι οὐκ εἰσιν πάντες ἐξ ἡμῶν. 20 καὶ ὑμεῖς
might be made manifest that are not all of us. And ye

¹ οὐκ ἐστίν ἐν αὐτῷ LTA. ² Ἐγραψα I wrote LTTAW. ³ ὑαλαζονεία T. ⁴ ἀλλὰ TTW.
⁵ — ὁ LTTAW. ⁶ ἐξῆλθον LTTAW. ⁷ ἐξ ἡμῶν ἦσαν Tt.

χρίσμα ἔχετε ἀπὸ τοῦ ἁγίου, καὶ οἰδατε πάντα.²⁰
[the] anointing have from the holy [one], and ye know all things.
21 οὐκ ἔγραψα ὑμῖν ὅτι οὐκ οἰδατε τὴν ἀλήθειαν, ἀλλ' ὅτι
I wrote not to you because ye know not the truth, but because
οἰδατε αὐτὴν, καὶ ὅτι πᾶν ψεῦδος ἐκ τῆς ἀληθείας οὐκ ἐστίν.
ye know it, and that 'any 'lie 'of 'the 'truth 'not 'is.
(lit. every)

22 Τίς ἐστὶν ὁ ψεύτης ἐμὴ ὁ ἀρνούμενος ὅτι Ἰησοῦς οὐκ
Who is the liar but he that denies that Jesus
ἐστὶν ὁ χριστός; οὗτός ἐστιν ὁ ἀντίχριστος ὁ ἀρνούμενος
is the Christ? He is the antichrist who denies
τὸν πατέρα καὶ τὸν υἱόν. 23 πᾶς ὁ ἀρνούμενος τὸν υἱόν,
the Father and the Son. Everyone that denies the Son,

οὐδὲ τὸν πατέρα ἔχει. 24 Ὑμεῖς ὅν²¹ ὁ ἠκούσατε ἀπ'
neither 'the 'Father 'has 'he. Ye therefore what ye heard from
ἀρχῆς, ἐν ὑμῖν μείνω. ἐὰν ἐν ὑμῖν μείνῃ καὶ ἐν²² τῷ πατρὶ
[the] beginning, in you let it abide: if in you should abide what from
ἀρχῆς ἠκούσατε, καὶ ὑμεῖς ἐν τῷ υἱῷ καὶ ἐν²³ τῷ πατρὶ
[the] beginning ye heard, also ye in the Son and in the Father
μενεῖτε. 25 καὶ αὕτη ἐστὶν ἡ ἐπαγγελία, ἣν αὐτὸς ἐπηγ-
shall abide. And this is the promise which he pro-
γελματο ἡμῖν, τὴν ζωὴν τὴν αἰώνιον. 26 ταῦτα ἔγραψα ὑμῖν
mised us, life eternal. These things I wrote to you

περὶ τῶν πλανώντων ὑμᾶς. 27 καὶ ὑμεῖς τὸ χρίσμα
concerning those who lead 'astray you: and you the anointing
ὃ ἐλάβετε ἀπ' αὐτοῦ, ἐν ὑμῖν μένει, καὶ οὐ χρεῖαν ἔχετε
which ye received from him, in you abides, and not need ye have
ἵνα τις διδάσκῃ ὑμᾶς· ἀλλ' ὥς τὸ αὐτοῦ χρίσμα διδάσκει
that anyone should teach you; but as the same anointing teaches
ὑμᾶς περὶ πάντων, καὶ ἀληθὲς ἐστίν, καὶ οὐκ ἐστὶν ψεύ-
you concerning all things, and true is, and is not a
δος· καὶ καθὼς ἐδίδαξεν ὑμᾶς, ἡμενεῖτε²⁴ ἐν αὐτῷ.
lie; and even as it taught you, ye shall abide in him.

28 Καὶ νῦν, τέκνια, μένετε ἐν αὐτῷ ἵνα ὅταν²⁵ φανερω-
And now, little children, abide in him, that when he be mani-
θῇ, ἡχωμεν²⁶ παρόρησιαν, καὶ μὴ αἰσχυνθῶμεν ἀπ' αὐτοῦ,
f-sted we may have boldness, and not be put to shame from before him
ἐν τῇ παρουσίᾳ αὐτοῦ.
at his coming.

29 Ἐὰν εἰδῇτε ὅτι δίκαιός ἐστιν, γινώσκετε ὅτι²⁷ πᾶς ὁ
If ye know that righteous 'he is, ye know that everyone who
ποιῶν τὴν δικαιοσύνην, ἐξ αὐτοῦ, γεγέννηται. 3 Ἰδετε πο-
practices righteousness of him has been begotten. See

ταπὶν ἀγάπην δίδωκεν ἡμῖν ὁ πατήρ, ἵνα τέκνα θεοῦ
what love 'has 'given 'to 'us 'the 'Father, that children of God
κληθῶμεν· διὰ τοῦτο ὁ κόσμος οὐ γινώσκει ἡμᾶς,
we should be called. On account of this the world knows not us,
ὅτι οὐκ ἔγνω αὐτόν. 2 ἀγαπητοί, νῦν τέκνα θεοῦ ἴσμεν,
because it knew not him. Beloved, now children of God are we,
καὶ οὕτως ἐφανερώθη τί ἐσόμεθα· οἶδαμεν. 3 δὲ²⁸ ὅτι ἐὰν
and not yet was it manifested what we shall be; but we know that if
φανερωθῇ, ὅμοιοι αὐτῷ ἐσόμεθα, ὅτι ὤψομεθα αὐτόν καθὼς
he be manifested, like him we shall be, for we shall see him as

²⁰ πάντες (read ye all know) τ. * + ὁ ὁμολογῶν τὸν υἱὸν καὶ τὸν πατέρα ἔχει he that confesses the Son has the Father also LITTA. * — ἐν L. * μένει ἐν ὑμῖν LITTA. * αὐτοῦ (read as his anointing) TITTA. * ἡμενεῖτε abide LITTA. * ἐὰν LITTA. * σχωμεν LITTA. * + καὶ also TITTA. * γεγέννηται in Stephens. * + καὶ ἴσμεν and we are [such] LITTA. * — δὲ but LITTA. W.

20 But you have an anointing from the Holy One and you know all things.

21 I did not write to you because you do not know the truth, but because you know it — and that no lie is ever of the truth.

22 Who is a liar but he who denies that Jesus is the Christ? He is the antichrist who denies the Father and the Son.

23 Everyone that denies the Son does not have the Father either.

24 You, then, let that dwell in you which you heard from the beginning. If what you heard from the beginning dwells in you, you also will dwell in the Son and in the Father.

25 And this is the promise He promised us — life everlasting.

26 I wrote these things to you concerning those who lead you astray.

27 And the anointing which you received from Him remains in you, and you have no need that anyone should teach you. But even as the same anointing teaches you about all things, and is true, and is not a lie — and even as it taught you — you shall live in Him.

28 And now, little children, remain in Him so that when He is revealed we may have boldness and may not be put to shame before Him at His coming.

29 If you know that He is righteous, you know that everyone who practices righteousness has been born of Him.

CHAPTER 3

1 See what love the Father has given to us, that we should be called the children of God! For this reason, the world does not know us, because it did not know Him.

2 Beloved, now we are children of God, and it does not yet appear what we shall be. But we know that when He shall appear, we shall be like Him — for we shall see Him as He is.

ἀδελφὸν αὐτοῦ, ἀνθρωποκτόνος ἐστίν, καὶ οἴδατε ὅτι πᾶς
"brother 'his a murderer is, and ye know that any (id. every)

ἀνθρωποκτόνος οὐκ ἔχει ζωὴν αἰώνιον ἐν αὐτῷ¹ μένουσαν.
"murderer 'not has life eternal 'in 'him 'abiding.

16 Ἐν τούτῳ ἐγινώκαμεν τὴν ἀγάπην, ὅτι ἐκεῖνος ὑπὲρ
By this we have known love, because he for

ἡμῶν τὴν ψυχὴν αὐτοῦ ἔθηκεν² καὶ ἡμεῖς ὀφείλομεν ὑπὲρ τῶν
us his life laid down; and we ought for the

ἀδελφῶν τὰς ψυχὰς ἵσθαι. 17 ὃς δ' ἂν ἔχῃ τὸν
brethren [our] lives to lay down. But whoever may have

βίον τοῦ κόσμου, καὶ θεωρῇ τὸν ἀδελφὸν αὐτοῦ χρεῖαν
"means 'of 'life 'the 'world's, and may see his brother need

ἔχοντα, καὶ κλείσῃ τὰ σπλάγχθνα αὐτοῦ ἀπ' αὐτοῦ, πῶς ἢ
"having, and may shut up his bowels from him, how 'the

ἀγάπη τοῦ θεοῦ μένει ἐν αὐτῷ;
"love 'of 'God 'abides in him?

18 Τεκνία "μου,³ μὴ ἀγαπῶμεν λόγῳ μὴδὲ⁴ γλῶσσῃ,
"Little 'children 'my, we should not love in word, nor with tongue,

ἢ ἀλλ' ἐργῳ καὶ ἀληθείᾳ. 19 "καὶ⁵ ἐν τούτῳ ἐγινώσκομεν⁶
but in work and in truth. And by this we know

ὅτι ἐκ τῆς ἀληθείας ἐσμέν, καὶ ἐμπροσθεν αὐτοῦ πείσομεν
that of the truth we are, and before him shall persuade

τὰς καρδίας ἡμῶν. 20 "ὅτι⁷ ἐὰν καταγινώσκῃ ἡμῶν ἡ καρδιά,
our hearts, that if 'should 'condemn 'our 'heart,

ὅτι μείζων ἐστὶν ὁ θεὸς τῆς καρδίας ἡμῶν καὶ γινώσκει πάντα.
that greater is God than our heart and knows all things.

21 ἀγαπητοί, ἐὰν ἡ καρδιά ἡμῶν⁸ μὴ καταγινώσκῃ ἡμῶν,
Beloved, if 'heart 'our should not condemn us,

παρρησίαν ἔχομεν πρὸς τὸν θεόν, 22 καὶ ὃ ἐὰν αἰτῶμεν,
boldness we have towards God, and whatsoever we may ask,

λαμβάνομεν παρ' αὐτοῦ, ὅτι τὰς ἐντολὰς αὐτοῦ τηροῦμεν,
we receive from him, because his commandments we keep,

καὶ τὰ ἀρεστὰ ἐνώπιον αὐτοῦ ποιοῦμεν. 23 καὶ αὕτη
and the things pleasing before him we practise. And this

ἐστὶν ἡ ἐντολή αὐτοῦ, ἵνα "πιστεύσωμεν⁹ τῷ ὀνόματι τοῦ
is his commandment, that we should believe on the name

υἱοῦ αὐτοῦ Ἰησοῦ χριστοῦ, καὶ ἀγαπῶμεν ἀλλήλους, καθὼς
of his Son Jesus Christ, and should love one another, even as

ἔδωκεν ἐντολὴν ἡμῖν. 24 καὶ ὁ τηρῶν τὰς ἐντολὰς αὐτοῦ,
he gave commandment to us. And he that keeps his commandments,

ἐν αὐτῷ μένει, καὶ αὐτὸς ἐν αὐτῷ¹⁰ καὶ ἐν τούτῳ γινώσκομεν
in him abides, and he in him: and by this we know

ὅτι μένει ἐν ἡμῖν, ἐκ τοῦ πνεύματος οὗ ἡμῖν ἔδωκεν.
that he abides in us, by the Spirit which to us he gave.

4 Ἀγαπητοί, μὴ παντὶ πνεύματι πιστεύετε, ἀλλὰ δοκιμά-
Beloved, 'not 'every 'spirit 'believe, but prove

ζετε τὰ πνεύματα, εἰ ἐκ τοῦ θεοῦ ἐστίν¹¹ ὅτι πολλοὶ ψευδο-
the spirits, if of God they are; because many false

προφῆται ἐξηλθῆσασιν εἰς τὸν κόσμον. 2 ἐν τούτῳ γινώσκειτε
prophets have gone out into the world. By this ye know

τὸ πνεῦμα τοῦ θεοῦ¹²: πᾶν πνεῦμα ὃ ὁμολογεῖ Ἰησοῦν χριστὸν
the Spirit of God: every spirit which confesses Jesus Christ

derer — and you know that no murderer has everlasting life abiding in him.

16 By this we know love, because He laid down His life for us — and we ought to lay down our lives for our brothers.

17 But whoever has the means of life of the world and sees that his brother has need, and shuts up his tender feelings from him, how does the love of God live in him?

18 My little children, we should not love in word or with tongue, but in work and in truth.

19 And by this we know that we are of the truth and shall assure our hearts before Him.

20 For if our heart condemns us, God is greater than our heart and knows all things.

21 Beloved, if our heart does not condemn us, we have confidence towards God.

22 And whatever we may ask, we receive from Him, because we keep His commandments and we practice the things which are pleasing in His sight.

23 And this is His commandment, that we should believe on the name of His Son, Jesus Christ. And we should love one another, even as He commanded us.

24 And he that keeps His commandments lives in Him, and He in him — and by this we know that He lives in us, by the Spirit which He gave to us.

CHAPTER 4

1 Beloved, do not believe every spirit, but test the spirits, if they are of God. For many false prophets have gone out into the world.

2 By this you know the Spirit of God: every spirit which confesses that Jesus Christ has

¹ εαυτῷ himself LT. ² θείναι LITTAW. ³ — μου LITTAW. ⁴ + τῇ (read with the tongue) GLTITAW. ⁵ ἀλλὰ πτ. ⁶ + ἐν (in work) GLTITAW. ⁷ — καὶ LITTAW. ⁸ γνωσόμεθα we shall know LITTAW. ⁹ ὅ τι (read whatever our heart) L. ¹⁰ — ἡμῶν (read the heart) LITTAW. ¹¹ ἀπ' LITTAW. ¹² πιστεύομεν we believe LITTAW; πιστεύ[ο]μεν Δ.

come in the flesh is of God.

³And any spirit which does not confess that Jesus Christ has come in the flesh is not of God. And this is that *spirit* of the anti-christ of which you have heard that it comes. And now it is already in the world.

⁴Little children, you are of God and have overcome them because He who is in you is greater than he who is in the world.

⁵They are of the world. This is why they talk of the world, and the world hears them.

⁶We are of God. He that knows God hears us. He that is not of God does not hear us. By this we know the spirit of truth and the spirit of error.

⁷Beloved, we should love one another, because love is of God, and everyone that loves has been born of God and knows God.

⁸He that does not love never knew God, because God is love.

⁹In this the love of God was revealed in us, that God has sent His son, the Only-begotten, into the world so that we might live through Him.

¹⁰In this is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins.

¹¹Beloved, if God so loved us, we ought also to love one another.

¹²No one has seen God at any time. If we love one another, God lives in us and His love is perfected in us.

¹³By this we know we live in Him and He in us, that He has given to us from His Spirit.

¹⁴And we have seen and testify that the Father has sent the Son as Savior of the world.

ἐν σαρκὶ ἐληλυθότα, ἐκ τοῦ θεοῦ ἐστίν. 3 καὶ πᾶν πνεῦμα
in flesh come, of God is; and any spirit

ὃ μὴ ὁμολογῇ τὸν Ἰησοῦν ἡριστὸν ἐν σαρκὶ ἐληλυθότα, ἐκ
which confesses not Jesus Christ in flesh come, of
τοῦ θεοῦ οὐκ ἐστίν· καὶ τοῦτο ἐστίν τὸ τοῦ ἀντιχρίστου,
God not is; and this is that [power] of the antichrist,

ὃ ἀκηκόατε ὅτι ἔρχεται, καὶ νῦν ἐν τῷ κόσμῳ ἐστίν ἤδη.
[of] which ye heard that it comes, and now in the world is it already.

4 Ὑμεῖς ἐκ τοῦ θεοῦ ἐστε, τέκνια, καὶ νενικήκατε αὐτούς·
Ye of God are, little children, and have overcome them,

ὅτι μείζων ἐστίν ὁ ἐν ὑμῖν ἢ ὁ ἐν τῷ κόσμῳ.
because greater is he who [is] in you than he who [is] in the world.

5 αὐτοὶ ἐκ τοῦ κόσμου εἰσιν, διὰ τοῦτο ἐκ τοῦ κόσμου λα-
They of the world are; because of this of the world they

λοῦσιν, καὶ ὁ κόσμος αὐτῶν ἀκούει. 6 ἡμεῖς ἐκ τοῦ θεοῦ
talk, and the world them hears. We of God

ἐσμεν· ὁ γινώσκων τὸν θεόν, ἀκούει ἡμῶν· ὃς οὐκ ἐστίν
are; he that knows God, hears us; he that is not

ἐκ τοῦ θεοῦ, οὐκ ἀκούει ἡμῶν. ἐκ τούτου γινώσκουμεν τὸ πνεῦμα
of God, hears not us. By this we know the spirit

τῆς ἀληθείας καὶ τὸ πνεῦμα τῆς πλάνης.
of truth and the spirit of error.

7 Ἀγαπητοί, ἀγαπῶμεν ἀλλήλους· ὅτι ἡ ἀγάπη ἐκ τοῦ
Beloved, we should love one another; because love of

θεοῦ ἐστίν, καὶ πᾶς ὁ ἀγαπῶν, ἐκ τοῦ θεοῦ γεγέννηται,
God is, and everyone that loves, of God has been begotten,

καὶ γινώσκει τὸν θεόν. 8 ὁ μὴ ἀγαπῶν, οὐκ ἔγνω τὸν θεόν·
and knows God. He that loves not, know not God;

ὅτι ὁ θεὸς ἀγάπη ἐστίν. 9 ἐν τούτῳ ἐφανερώθη ἡ ἀγάπη
because God love is. In this was manifested the love

τοῦ θεοῦ ἐν ἡμῖν, ὅτι τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἀπέ-
of God as to us, that his Son the only-begotten has

σταλκεν ὁ θεὸς εἰς τὸν κόσμον, ἵνα ζήσωμεν δι' αὐτοῦ.
sent God into the world, that we might live through him.

10 ἐν τούτῳ ἐστίν ἡ ἀγάπη, οὐχ ὅτι ἡμεῖς ἠγαπήσαμεν τὸν
In this is love, not that we loved

θεόν, ἀλλ' ὅτι αὐτὸς ἠγάπησεν ἡμᾶς, καὶ ἀπέστειλεν τὸν υἱὸν
God, but that he loved us, and sent

αὐτοῦ ἱλασμόν περὶ τῶν ἁμαρτιῶν ἡμῶν. 11 ἀγαπητοί, εἰ
this a propitiation for our sins. Beloved, if

οὕτως ὁ θεὸς ἠγάπησεν ἡμᾶς, καὶ ἡμεῖς ὀφείλομεν ἀλλήλους
so God loved us, also we ought one another

ἀγαπᾶν. 12 θεὸς οὐδεὶς πώποτε θετέται· ἐάν ἀγαπῶμεν
to love. God no one at any time has seen; if we should love

ἀλλήλους, ὁ θεὸς ἐν ἡμῖν μένει, καὶ ἡ ἀγάπη αὐτοῦ ἰετέλειω-
one another, God in us abides, and his love perfect-

μένη ἐστίν ἐν ἡμῖν. 13 ἐν τούτῳ γινώσκουμεν ὅτι ἐν αὐτῷ
ed is in us. By this we know that in him

μένον, καὶ αὐτὸς ἐν ἡμῖν, ὅτι ἐκ τοῦ πνεύματος αὐτοῦ
we abide, and he in us, because of his Spirit

δίδωκεν ἡμῖν. 14 καὶ ἡμεῖς θετεάμεθα καὶ μαρτυροῦμεν ὅτι
he has given to us. And we have seen and bear witness that

ὁ πατὴρ ἀπέσταλκεν τὸν υἱὸν σωτῆρα τοῦ κόσμου.
the Father has sent the Son [as] Saviour of the world.

κ — χριστὸν w; — χριστὸν ἐν σαρκὶ ἐληλυθότα (read the Jesus) αλττα.

τετελειωμένη ἐστίν ι; τετελ. ἐν ἡμῖν ἐστίν ττα.

ι ἐν ἡμῖν

15 Ὁς ἂν ὁμολογήσῃ ὅτι Ἰησοῦς ἐστὶν ὁ υἱὸς τοῦ θεοῦ, ὁ
 Whosoever may confess that Jesus is the Son of God, of God,
 θεὸς ἐν αὐτῷ μένει, καὶ αὐτὸς ἐν τῷ θεῷ. 16 καὶ ἡμεῖς ἐγγνώ-
 God in him abides, and he in God. And we have
 καμεν καὶ πεπιστεύκαμεν τὴν ἀγάπην ἣν ἔχει ὁ θεὸς ἐν ἡμῖν.
 known and have believed the love which has God as to us.
 ὁ θεὸς ἀγάπῃ ἐστίν, καὶ ὁ μένων ἐν τῇ ἀγάπῃ, ἐν τῷ θεῷ
 God love is, and he that abides in love, in God
 μένει, καὶ ὁ θεὸς ἐν αὐτῷ. 17 ἐν τούτῳ τετελείωται ἡ ἀγάπη
 abides, and God in him. In this has been perfected love
 μετ' ἡμῶν, ἵνα παρρησίαν ἔχωμεν ἐν τῇ ἡμέρᾳ τῆς κρίσεως,
 with us, that boldness we may have in the day of judgment,
 ὅτι καθὼς ἐκεῖνός ἐστιν, καὶ ἡμεῖς ἐσμεν ἐν τῷ κόσμῳ τούτῳ.
 that even as he is, also we are in this world.
 18 φόβος οὐκ ἐστὶν ἐν τῇ ἀγάπῃ, ἡ τελεία ἀγάπῃ ἐξω-
 Fear there is not in love, but perfect love out
 βάλλει τὸν φόβον, ὅτι ὁ φόβος κόλασιν ἔχει· ὁ δὲ φοβού-
 casts fear, because fear torment has, and he that fears
 μενος οὐ τετελείωται ἐν τῇ ἀγάπῃ. 19 ἡμεῖς ἀγαπώμεν
 has not been made perfect in love. We love
 αὐτὸν· ὅτι ὁ αὐτός ἦν πρῶτος ἡγάπησεν ἡμᾶς.
 him because he first loved us.

20 Ἐάν τις εἴπῃ, "Ὅτι ἀγαπᾷ τὸν θεόν, καὶ τὸν ἀδελ-
 If anyone should say, I love God, and
 φὸν αὐτοῦ μισῇ, ψεύστης ἐστίν· ὁ γὰρ μὴ ἀγαπᾷ τὸν
 his should hate, a liar he is. For he that loves not
 ἀδελφὸν αὐτοῦ ὃν ἑώρακεν, τὸν θεὸν ὃν οὐκ ἑώρακεν,
 his brother whom he has seen, God whom he has not seen,
 πῶς δύναται ἀγαπᾶν; 21 καὶ ταύτην τὴν ἐντολὴν ἔχο-
 how is he able to love? And this commandment we
 μεν ἀπ' αὐτοῦ, ἵνα ὁ ἀγαπᾷ τὸν θεὸν ἀγαπᾷ καὶ τὸν
 have from him, that he that loves God should love also
 ἀδελφὸν αὐτοῦ. 5 Πᾶς ὁ πιστεύων ὅτι Ἰησοῦς ἐστὶν ὁ
 brother his. Everyone that believes that Jesus is the
 χριστὸς ἐκ τοῦ θεοῦ γεγέννηται· καὶ πᾶς ὁ ἀγαπᾷ τὸν
 Christ, of God has been begotten; and everyone that loves him that
 γεγέννησεν αὐτὸν ἀγαπᾷ καὶ τὸν γεγεννημένον ἐξ αὐτοῦ. 2 ἐν
 begot, loves also him that has been begotten of him. By
 τούτῳ γινώσκομεν ὅτι ἀγαπᾷ τὰ τέκνα τοῦ θεοῦ, ὅταν τὸν
 this we know that we love the children of God, when
 θεὸν ἀγαπᾷμεν καὶ τὰς ἐντολὰς αὐτοῦ τηρῶμεν. 3 αὕτη γὰρ
 God we love and his commandments keep. For this
 ἐστὶν ἡ ἀγάπη τοῦ θεοῦ, ἵνα τὰς ἐντολὰς αὐτοῦ τηρῶμεν·
 is the love of God, that his commandments we should keep;
 καὶ αἰτιολογαὶ αὐτοῦ βαρεῖαι οὐκ εἰσίν. 4 ὅτι πᾶν τὸ γε-
 and his commandments burdensome are not. Because all that has
 γεννημένον ἐκ τοῦ θεοῦ νικᾷ τὸν κόσμον καὶ αὕτη ἐστὶν
 been begotten of God overcomes the world; and this is
 ἡ νίκη ἣ νικῆσασα τὸν κόσμον, ἡ πίστις ἡμῶν. 5 τίς
 the victory which overcame the world, our faith. Who
 ἐστὶν ὁ νικῶν τὸν κόσμον, εἰ μὴ ὁ πιστεύων ὅτι Ἰησοῦς
 is he that overcomes the world, but he that believes that Jesus
 ἐστὶν ὁ υἱὸς τοῦ θεοῦ;
 is the Son of God?

15 Whoever may confess that Jesus is the Son of God, God lives in him and he in God.

16 And we have known and have believed the love which God has in us. God is love, and he that continues in love continues in God, and God in him.

17 In this has love been perfected with us, that we may have boldness in the Day of Judgment, that as He is, so are we in this world.

18 There is no fear in love, but perfect love thrusts out fear, for fear has torment, and he that fears has not been made perfect in love.

19 We love Him because He first loved us.

20 If anyone says, I love God—and hates his brother—he is a liar. For he that does not love his brother whom he has seen, how is he able to love God whom he has not seen?

21 And we have this commandment from Him, that he that loves God should also love his brother.

CHAPTER 5

1 Whoever believes that Jesus is the Christ has been born of God. And whoever loves Him who brought to birth also loves him that has been born in Him.

2 By this we know that we love the children of God, when we love God and keep His commandments.

3 For this is the love of God that we should keep His commandments, and His commandments are not too heavy.

4 Because all that has been born of God overcomes the world. And this is the victory that has overcome the world, even our faith.

5 Who is he that overcomes the world but he that believes that Jesus is the Son of God?

^m + μένει abides [L] Tr.

^o ἄλλα Tr.

^o + οὖν therefore I.

^p — αὐτὸν LTTAW.

^q ὁ θεὸς God L.

^r οὐ (read he is not able) LTTA.

^s [καὶ] LTr.

^t ποιῶμεν may do LTTAW.

^u + [ἐκ] but (who) Tr.

⁶This is He that came by means of water and blood, Jesus the Christ — not by water only, but by water and blood. And it is the Spirit that bears witness, because the Spirit is the truth.

⁷For there are three who bear witness in Heaven, the Father, the Word, and the Holy Spirit, and these three are one.

⁸There are three who bear witness on the earth, the Spirit and the water and the blood — and the three are witnesses to the one.

⁹If we receive the witness of men, the witness of God is greater. Because this is the witness of God which He has witnessed concerning His Son.

¹⁰He that believes on the Son of God has the witness in himself. He that does not believe God has made Him a liar — because he has not believed in the witness which God has testified concerning His Son.

¹¹And this is the witness that God gave to us, everlasting life — and this life is in His Son.

¹²He that has the Son has life. He that does not have the Son of God does not have life.

¹³I wrote these things to you who believe on the name of the Son of God, so that you may know you have eternal life, and so that you may believe on the name of the Son of God.

¹⁴And this is the confidence which we have towards Him, that if we ask anything according to His will, He hears us —

¹⁵and if we know that He hears us, whatever we may ask, we know that we have the prayers which we have asked from Him.

¹⁶If anyone should see a brother sinning a sin not unto death, he shall ask, and He shall give him life for those that do not sin unto

6 Οὗτός ἐστιν ὁ ἰλθὼν δι' ὕδατος καὶ αἵματος, Ἰησοῦς
This is he who came by water and blood, Jesus
ὁ Χριστός· οὐκ ἐν τῷ ὕδατι μόνον, ἀλλ' ἐν τῷ ὕδατι καὶ
the Christ; not by water only, but by water and
τῷ αἵματι· καὶ τὸ πνεῦμά ἐστιν τὸ μαρτυροῦν ὅτι τὸ πνεῦμά
blood. And the Spirit it is that bears witness, because the Spirit

ἐστὶν ἡ ἀλήθεια. 7 ὅτι τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῷ
is the truth. Because three there are who bear witness in

οὐρανῷ, ὁ πατήρ, ὁ λόγος, καὶ τὸ ἅγιον πνεῦμα· καὶ οὗτοι
heaven, the Father, the Word, and the Holy Ghost; and these
οἱ τρεῖς ἓν εἰσιν. 8 καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῇ
three one are. And three there are who bear witness on

γῇ, τὸ πνεῦμα, καὶ τὸ ὕδωρ, καὶ τὸ αἷμα, καὶ οἱ τρεῖς εἰς τὸ
earth, the Spirit, and the water, and the blood; and the three to the
ἓν εἰσιν. 9 εἰ τὴν μαρτυρίαν τῶν ἀνθρώπων λαμβάνο-
one [point] are. If the witness of men we re-
μεν, ἡ μαρτυρία τοῦ θεοῦ μείζων ἐστίν· ὅτι αὕτη ἐστὶν
ceive, the witness of God greater is. Because this is

ἡ μαρτυρία τοῦ θεοῦ. *ἢν* μεμαρτύρηκεν περὶ τοῦ υἱοῦ αὐτοῦ.
the witness of God which he has witnessed concerning his Son.
10 ὁ πιστεύων εἰς τὸν υἱὸν τοῦ θεοῦ ἔχει τὴν μαρτυρίαν ἐν
He that believes on the Son of God has the witness in

ἑαυτῷ· ὁ μὴ πιστεύων *τῷ θεῷ* ψεύστην πεποιήκεν αὐτόν.
himself; he that believes not God a liar has made him.
ὅτι οὐ πεπίστευκεν εἰς τὴν μαρτυρίαν, ἣν μεμαρτύρηκεν ὁ
because he has not believed in the witness which has witnessed

θεὸς περὶ τοῦ υἱοῦ αὐτοῦ. 11 καὶ αὕτη ἐστὶν ἡ μαρτυρία
God concerning his Son. And this is the witness,
ὅτι ζωὴν αἰώνιον ἔδωκεν ἡμῖν ὁ θεός· καὶ αὕτη ἡ ζωὴ ἐν τῷ
that life eternal gave to us God; and this life in

υἱῷ αὐτοῦ ἐστίν. 12 ὁ ἔχων τὸν υἱόν, ἔχει τὴν ζωὴν· ὁ
Son his is: he that has the Son, has life: he that
μὴ ἔχων τὸν υἱὸν τοῦ θεοῦ, τὴν ζωὴν οὐκ ἔχει.
has not the Son of God, life has not.

13 Ταῦτα ἔγραψα ὑμῖν τοῖς πιστεύουσιν εἰς τὸ ὄνομα
These things I wrote to you who believe on the name
τοῦ υἱοῦ τοῦ θεοῦ, ἵνα εἰδῆτε ὅτι ζωὴν ἔχετε αἰώνιον,* καὶ
of the Son of God, that ye may know that life ye have eternal, and

ἵνα πιστεύητε εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ θεοῦ. 14 καὶ αὕτη
that ye may believe on the name of the Son of God. And this
ἐστὶν ἡ παρόρρησις ἣν ἔχομεν πρὸς αὐτόν, ὅτι ἐάν τι
is the boldness which we have towards him, that if anything

αἰτώμεθα κατὰ τὸ θέλημα αὐτοῦ, ἀκούει ἡμῶν. 15 καὶ
we may ask according to his will, he hears us. And
ἐάν* οἶδαμεν ὅτι ἀκούει ἡμῶν, δ' ἂν* αἰτώμεθα, οἶδαμεν ὅτι
if we know that he hears us, whatsoever we may ask, we know that

ἔχομεν τὰ αἰτήματα ᾗ ᾗ ᾗ ἡμῶν. 16 Ἐάν τις τὸν ἀδελφόν αὐτοῦ ἁμαρτάνοντα
we have the requests which we have asked from him.
16 Ἐάν τις τὸν ἀδελφόν αὐτοῦ ἁμαρτάνοντα
If anyone should see his brother sinning

ἁμαρτίαν μὴ πρὸς θάνατον, αἰτήσῃ, καὶ ὀψεται αὐτῷ ζωὴν,
a sin not to death, he shall ask, and he shall give him life

* — ὁ ΠΤΑΩ. * ἀλλὰ τῷ * + ἐν by LITTAU. * — ἐν τῷ οὐρανῷ . . . τῇ γῇ
ver. 8 OLTTAW. * ὅτι that LITTAU. * + τοῦ θεοῦ of God L. * αὐτῷ him TTa. * τῷ
υἱῷ the Son L. * — τοῖς πιστεύουσιν εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ θεοῦ OLTTAW. * αἰώνιον
ἔχετε o. * οἱ πιστεύοντες [ye] believers OLW; τοῖς πιστεύουσιν to [you] who believe TTa.
* ὅτι ἐν whatever L. * ἐάν L. * ἐάν T. * ἀν' LITTAU. * εἰδῇ L.

τοῖς ἀμαρτάνουσιν μὴ πρὸς θάνατον. ἔστιν ἀμαρτία
for those that sin not to death. There is a sin
πρὸς θάνατον· οὐ περὶ ἐκείνης λέγω ἵνα ἐρωτήσῃ·
to death; not concerning that do I say that he should beseech.
17 πᾶσα ἀδικία ἀμαρτία ἐστίν, καὶ ἐστὶν ἀμαρτία οὐ πρὸς
Every unrighteousness ²sin ¹is; and there is a sin not to
θάνατον. 18 οἶδαμεν ὅτι πᾶς ὁ γεγεννημένος ἐκ τοῦ θεοῦ
death. We know that ³anyone ²that ¹has ⁴been ⁵begotten ⁶of ⁷God
(lit. everyone)
οὐχ ἀμαρτάνει· ἀλλ' ὁ γεννηθεὶς ἐκ τοῦ θεοῦ τηρεῖ ὁ εἰς·
¹not ²is, but he that was begotten of God keeps him-
τόν, καὶ ὁ πονηρὸς οὐχ ἄπτεται αὐτοῦ. 19 οἶδαμεν ὅτι
self, and the wicked [one] does not touch him. We know that
ἐκ τοῦ θεοῦ ἔσμεν, καὶ ὁ κόσμος ὅλος ἐν τῷ πονηρῷ κεῖται.
of God we are, and the ²world ¹whole in the wicked [one] lies.
20 Ῥοῖζαμεν δὲ ὅτι ὁ υἱὸς τοῦ θεοῦ ἦκε, καὶ δίδωκεν ἡμῖν
And we know that the Son of God is come, and has given us
διάνοιαν ἵνα ἁγινώσκωμεν¹ τὸν ἀληθινόν· καὶ ἔσμεν
an understanding that we might know him that [is] true; and we are
ἐν τῷ ἀληθινῷ, ἐν τῷ νύμφῳ αὐτοῦ Ἰησοῦ χριστῷ. οὐδὲν
in him that [is] true, in his Son Jesus Christ. He
ἐστὶν ὁ ἀληθινὸς θεός, καὶ ἡ ζωὴ αἰώνιος.
is the true God, and life eternal.
21 Τεκνία, φυλάξτε ἑαυτοὺς ἀπὸ τῶν εἰδώλων. Ἀμήν.
Little children, keep yourselves from idols. Amen.
¹Ἰωάννου ἐπιστολὴ καθολικὴ πρώτη.
²Of ³John ⁴epistle ⁵general ⁶first.

death. There is a sin unto death — I do not say that he should ask in regard to that.

17 All unrighteousness is sin — and there is a sin not to death.

18 We know that everyone who has been born of God does not sin, but he who was born of God guards himself, and the wicked one does not touch him.

19 We know that we are of God, and the whole world lies in the wicked one.

20 And we know that the Son of God has come, and He has given us an understanding so that we can know Him that is true. And we are in Him that is true, in His Son Jesus Christ. He is the true God and everlasting life.

21 Little children, keep yourselves from idols. Amen.

•ΕΠΙΣΤΟΛΗ ΙΩΑΝΝΟΥ ΔΕΥΤΕΡΑ.
²EPISTLE ³OF JOHN ¹SECOND.

KING JAMES VERSION
TWENTIETH CENTURY EDITION

Ὁ πρεσβύτερος ἠελεκτῇ¹ κυρία² καὶ τοῖς τέκνοις αὐτῆς,
The elder to [the] elect lady and her children,
οὓς ἐγὼ ἀγαπῶ ἐν ἀληθείᾳ, καὶ οὐκ ἐγὼ μόνος, ἀλλὰ καὶ
whom I love in truth, and not I only, but also
πάντες οἱ ἐγνωκότες τὴν ἀλήθειαν, 2 διὰ τὴν ἀλή-
all those who have known the truth, for sake of the
θειαν τὴν μένουσάν ἐν ἡμῖν, καὶ μεθ' ἡμῶν ἔσται εἰς τὸν αἰῶνα·
truth which abides in us, and with us shall be for ever.
3 ἔσται μεθ' ἡμῶν¹ χάρις, εἰς, εἰρήνη παρὰ θεοῦ πατρὸς
²shall be ³with us ⁴grace, mercy, peace, from God [the] Father,
καὶ παρὰ κυρίου¹ Ἰησοῦ χριστοῦ τοῦ υἱοῦ τοῦ πατρὸς, ἐν
and from [the] Lord Jesus Christ, the Son of the Father, in
ἀληθείᾳ καὶ ἀγάπῃ.
truth and love.

4 Ἐχάρην λίαν ὅτι εὗρηκα ἐκ τῶν τέκνων σου περιπα-
I rejoiced exceedingly that I have found of thy children walk-
τούντας ἐν ἀληθείᾳ, καθὼς ἐντολὴν ἐλάβομεν παρὰ τοῦ
ing in truth, as commandment we received from the

¹The elder to the elect lady and her children, whom I love in truth. And not only I, but also all those who have known the truth, for the sake of the truth which lives in us and shall be with us forever.

²Grace, mercy and peace shall be with us, from God the Father and from the Lord Jesus Christ, the Son of the Father, in truth and love.

⁴I was so very happy that I have found some of your children walking in truth, just as we received commandment from the Father.

¹ ἀλλὰ τῷ. ² αὐτὸν him TT.A. ³ καὶ οἶδαμεν GL. ⁴ γινώσκωμεν we know TT.A.
⁵ — ἡ LIT.A. ⁶ αὐτὰ LITr. ⁷ — ἀμὴν OLITTA. ⁸ — the subscription EGLTW;
⁹ Ἰωάννου α' τῷ; Ἰωάννου α' A.
¹⁰ + τοῦ ἀποστόλου the apostle E; + καθολικὴ general E; Ἰωάννου β' LTAW; Ἰωάννου
ἐπιστολὴ β' Tr. ¹¹ Stephens puts a capital E, reading the word as a proper name.
¹² Κυρία Cyria (reading the word as a proper name) OLT. ¹³ ἡμῶν you EGLW. ¹⁴ — κυ-
ρίου LITAAW.

ΙΩΑΝΝΟΥ Β.

⁵ And now I beg of you, lady, not as though I were writing a new commandment to you, but that which we had from the beginning, that we should love one another.

⁶ And this is love, that we walk according to His commandments. This is the commandment, even as you heard from the beginning, that you might walk in it.

⁷ Because many deceivers have gone out into the world, those who do not confess that Jesus Christ is coming in the flesh — this is the deceiver and the antichrist.

⁸ Watch yourselves so that you may not lose what things we have worked out, but that we may receive a full reward.

⁹ Whoever oversteps and does not continue in the teaching of Christ does not have God. He that continues in the teaching of Christ is the one who has both the Father and the Son.

¹⁰ If anyone comes to you and does not bring this teaching, do not receive him into your house, and do not speak to him a cheerful greeting.

¹¹ For he who speaks to him a cheerful greeting takes part in his evil works.

¹² Since I have many things to write to you, I do not want to write with paper and ink, but I hope to come to you and to speak mouth to mouth so that our joy may be full.

¹³ The children of your elect sister greet you. Amen.

πατρός. ὁ καὶ νῦν ἱρωτῶ σε, κυρία, οὐχ ὥς ἐντολὴν
Father And now I beseech thee, lady, not as a commandment
ἔγραψα σοὶ καινὴν, ἀλλὰ ἣν εἶχομεν ἀπ' ἀρ-
"I write to thee new, but that which we were having from [the] begin-
nings, that we should love one another. And this is love,
ἵνα περιπατῶμεν κατὰ τὰς ἐντολάς αὐτοῦ. αὕτη ἐστὶν ἡ
that we should walk according to his commandments. This is the
ἐντολή, ἡ καθὼς ἠκούσατε ἀπ' ἀρχῆς, ἵνα ἐν αὐτῇ
commandment, even as ye heard from [the] beginning, that in it
περιπατήτε. 7 ὅτι πολλοὶ πλάνοι εἰσῆλθον εἰς τὸν
ye might walk. Because many deceivers entered into the
κόσμον, οἱ μὴ ὁμολογούντες Ἰησοῦν χριστὸν ἐρχόμενον ἐν
world, those who do not confess Jesus Christ coming in
σαρκί· οὗτός ἐστιν ὁ πλάνος καὶ ὁ ἀντίχριστος. 8 βλέπετε
flesh— this is the deceiver and the antichrist. See to
ἑαυτοὺς, ἵνα μὴ ἀπολέσωμεν ἃ ἐργασάμεθα, ἀλλὰ
yourselves, that not we may lose what things we wrought, but
μισθὸν πλήρη ἀπολάβωμεν. 9 πᾶς ὁ παραβαινὼν, καὶ
a reward full we may receive. Anyone who transgresses, and
μὴ μένων ἐν τῇ διδαχῇ τοῦ χριστοῦ, θεὸς οὐκ ἔχει ὁ
abides not in the teaching of the Christ, God not has. He that
μένων ἐν τῇ διδαχῇ τοῦ χριστοῦ, οὗτος καὶ τὸν πατέρα
abides in the teaching of the Christ, this [one] both the Father
καὶ τὸν υἱὸν ἔχει. 10 εἰ τις ἔρχεται πρὸς ὑμᾶς, καὶ ταύτην
and the Son has. If anyone comes to you, and this
τὴν διδαχὴν οὐ φέρει, μὴ λαμβάνετε αὐτὸν εἰς οἰκίαν,
teaching does not bring, do not receive him into [the] house,
καὶ χαίρειν αὐτῷ μὴ λέγετε. 11 ὁ γὰρ λέγων αὐτῷ χαίρειν,
and "Hail! to him say not; for he who says to him "Hail!
κοινωνεῖ τοῖς ἔργοις αὐτοῦ τοῖς πονηροῖς.
partakes in works his evil.

μη μένων ἐν τῇ διδαχῇ τοῦ χριστοῦ, θεὸς οὐκ ἔχει ὁ
abides not in the teaching of the Christ, God not has. He that
μένων ἐν τῇ διδαχῇ τοῦ χριστοῦ, οὗτος καὶ τὸν πατέρα
abides in the teaching of the Christ, this [one] both the Father
καὶ τὸν υἱὸν ἔχει. 10 εἰ τις ἔρχεται πρὸς ὑμᾶς, καὶ ταύτην
and the Son has. If anyone comes to you, and this
τὴν διδαχὴν οὐ φέρει, μὴ λαμβάνετε αὐτὸν εἰς οἰκίαν,
teaching does not bring, do not receive him into [the] house,
καὶ χαίρειν αὐτῷ μὴ λέγετε. 11 ὁ γὰρ λέγων αὐτῷ χαίρειν,
and "Hail! to him say not; for he who says to him "Hail!
κοινωνεῖ τοῖς ἔργοις αὐτοῦ τοῖς πονηροῖς.
partakes in works his evil.

12 Πολλὰ ἔχων ὑμῖν γράφειν, οὐκ ἤβουλήθην διὰ χα-
Many things having to you to write, I would not with pa-
του καὶ μέλανος· ἀλλὰ ἐλπίζω ἐλθεῖν πρὸς ὑμᾶς, καὶ στόμα
per and ink; but I hope to come to you, and mouth
πρὸς στόμα λαλῆσαι, ἵνα ἡ χαρὰ τῶν ἡμῶν πληρωμένη.
to mouth to speak, that joy our may be full.

13 ἀσπάζεται σε τὰ τέκνα τοῦ ἀδελφῆ σου τῆς ἐκλεκ-
Salute thee the children sister of thine elect.
τῆς. ἀμήν.
Amen.

^a Ἰωάννου ἐπιστολὴ δευτέρα.
^b Of John ^cepistle ^dsecond.

^f Κυρία Cyria (see verse 1) GLT. ^g γράφω (writing) σοὶ καινὴν EBLW; καινὴν γράφω σοὶ LITr. ^h εἶχομεν LTr. ⁱ ἡ ἐντολή ἐστὶν LITrAW. ^k + ἵνα [that] T. ^l ἐξήλ-
θαν (-θον TAW) went forth LTr. ^m ἀπολέσητε ye may lose LITrAW. ⁿ ἐργασάσθε ye wrought LITrAW. ^o ἀπολάβετε ye may receive LITrAW. ^p προάγειν goes forward LITrAW. ^q — τοῦ χριστοῦ LITrAW. ^r λέγων γὰρ LITrA. ^s ἐβουλήθην LITrAW. ^t ἐλπίζω γὰρ for I hope GL. ^u γενέσθαι LITrAW. ^v ὑμῶν yours LTrA. ^w πληρωμένη ἢ LT. ^x See note b verse 1. ^y — ἀμήν OLTTrAW. ^z — the eudestruction EBLTW; Ἰωάνου β' Tr; Ἰωάννου β' Δ.

• ΕΠΙΣΤΟΛΗ ΙΩΑΝΝΟΥ ΤΡΙΤΗ. •
• EPISTLE • OF • JOHN • THIRD.

Ὁ πρεσβύτερος Γαίω τῷ ἀγαπητῷ, ὃν ἐγὼ ἀγαπῶ ἐν ἀληθείᾳ.
The elder to Gaius the beloved, whom I love in truth.

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2 Ἀγαπητέ, περὶ πάντων εὐχομαί σε εὐδοῦσθαι καὶ ὑγιαίνειν, καθὼς εὐδοῦται σου ἡ ψυχὴ. 3 ἔχαρην ὅτι

Beloved, concerning all things I wish thee to prosper and be in health, even as thy soul. For I rejoiced exceedingly, [the] brethren and bearing witness of thy

ἀληθείᾳ, καθὼς σὺ ἐν ἀληθείᾳ περιπατεῖς. 4 μείζοντα τούτων οὐκ ἔχω χαρὰν, ἵνα ἀκούω τὰ ἐμὰ τέκνα ἐν ἀληθείᾳ περιπατοῦντα. 5 Ἀγαπητέ, πιστὸν ποιεῖς ὅταν

truth, even as thou in truth walkest. Greater than these things I have not joy, that I should hear of my children in truth walking. Beloved, faithfully thou doest whatever thou mayest have wrought towards the brethren and towards

ξένους, ὅ οἱ ἐμαρτύρησάν σου τῇ ἀγάπῃ ἐνώπιον ἐκκλησίας· οὗς καλῶς ποιήσεις ποσπεμψας ἄξίως τοῦ θεοῦ· 7 ὑπὲρ γὰρ τοῦ ὀνόματος ἡ ἐξηλθόν· μὴδὲν λαμβάνοντες

for, for the name they went forth, nothing taking ἀπὸ τῶν ἔθνων. 8 ἡμεῖς οὖν ὀφειλομένους ἀπολαμβάνειν τοὺς τοιοῦτους, ἵνα συνεργοὶ γινώμεθα τῇ ἀληθείᾳ. 9 Ἐ-

such, that fellow-workers we may be with the truth. I wrote to the assembly; but who loves to be first among them Diotryphes, receives not us. On account of this, if I come,

ὑπομνήσω αὐτοῦ τὰ ἔργα ἃ ποιεῖ, λόγοις ποιητοῖς φλυαρῶν ἡμᾶς· καὶ μὴ ἀρκούμενος ἐπὶ τούτοις, οὔτε αὐτὸς ἐπιδέχεται τοὺς ἀδελφούς, καὶ τοὺς βουλομέ-

nor himself receives the brethren, and those who would nous κωλεῖ, καὶ ἐκ τῆς ἐκκλησίας ἐκβάλλει. 11 Ἀγα-

be forbids, and from the assembly casts [them] out. Beloved, do not imitate that which [is] evil, but what [is] good. He that

ἀγαθοποιῶν, ἐκ τοῦ θεοῦ ἐστίν· ὁ δὲ κακοποιῶν οὐχ ἔω-
does good, of God is; but he that does evil not has
ρακεν τὸν θεόν. 12 Δημητρίῳ μαρτυροῦμαι ὑπὸ πάντων, καὶ
seen God. To Demetrius witness is borne by all, and

1 The elder to Gaius the beloved, whom I love in truth.

2 Beloved, in regard to all things I wish you to do well and to be in good health, even as your soul is doing well.

3 For I was very happy when the brothers came and testified of your truth, even as you walk in truth.

4 I have no joy greater than this, that I should hear of my children walking in truth.

5 Beloved, faithfully you do whatever you do for the brothers and for strangers

6 (who witnessed of your love before the church), whom you will do well to set forward in a way worthy of God.

7 For they went out for the Name, taking nothing from the nations.

8 We then ought to receive such, that we may be fellow-helpers with the truth.

9 I wrote to the church, but Diotryphes, who loves to be chief among them, did not receive us.

10 For this reason, if I come, I will bring the works which he does to his memory, speaking against us with evil words. And not satisfied with these, he himself does not receive the brothers. And he forbids those who would do so, throwing them out of the church.

11 Beloved, do not follow that which is evil, but, what is good. He that does good is of God, but he that does evil has not seen God.

12 De-me-tri-us has a good report by all, and

• + τοῦ ἀποστόλου the apostle B; + καθολικῇ general E; Ἰωάννου γ' LTAW; Ἰωάννου ἐπιστολῇ γ' Tr. • — γάρ [I]. • + τῇ the LTTAW. • ἐργάζῃ thou workest L. • τούτο that LTTAW. • + αὐτοῦ (read his name) E. • ἐξηλθόν LTT. • ἔθνων (read those of the nations) LTTAW. • ὑπολαμβάνειν to sustain LTTAW. • + + τὴ somewhat LTTAW. • Διοτρήφης LA. • — ἐκ (read [from]) T. • — δὲ but OLTTAW.

ἑαυτῇ αὐτῆς τῆς ἀληθείας· καὶ ἡμεῖς δὲ μαρτυροῦμεν, καὶ
by ²itself ¹the ²truth; and we also bear witness, and
χοιῶμεν· ὅτι ἡ μαρτυρία ἡμῶν ἀληθὴς ἐστίν.

οἴδατε ὅτι ἡ μαρτυρία ἡμῶν ἀληθής ἐστιν.
ye know that our witness ²true ¹is.

13 Πολλά εἶχον ᾠράς, * ἀλλ' οὐ θέλω διὰ μέλανος καὶ
Many things I had to write, but I will not with ink and
καλὰ μου ᾠοὶ γράψαι. * 14 Ἐλπίζω δὲ εὐθέως ἴδεῖν σε, *
pen to thee to write; but I hope immediately to see thee, *
καὶ στόμα πρὸς στόμα λαλήσω. 15 Εἰρήνη σοι. ἀσπά- * Sa-
ζονται σε οἱ φίλοι. ἀσπάζου τοὺς φίλους κατ' ὄνομα. * Sa-
lute thee the friends. Salute the friends by name.
* Ὡς Ἰωῆα *
* Ὡς Ἰωῆα ἐπιστολὴ καθολικὴ τρίτη. *
* Ὡς Ἰωῆα *
* Ὡς Ἰωῆα ἐπιστολὴ καθολικὴ τρίτη. *

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"EPISTLE		"OF "JUDE		"GENERAL	
"ΙΟΥΔΑΣ	"Ἰησοῦ	χριστοῦ	δουλοῦ,	ἀδελφός	δὲ Ἰακώβου, τοῖς
Jude,	of Jesus	Christ	bondman,	and brother	of James, to the
ἐν θεῷ	πατρὶ	ἡγιασμένους" καὶ	"Ἰησοῦ	χριστῷ	τετηρη-
"in God [the]	"Father	"sanctified	and "in "Jesus	Christ	keeps
μένους κλητοῦ	2	ἐλεος	ὑμῖν	καὶ εἰρήνην	καὶ ἀγάπην
"called ["one]	2	Mercy	to you and	peace, and	love

πληθυνθείη.
be multiplied.

3 Ἀγαπῆτοί, πᾶσαν σπουδὴν ποιούμενος γράφειν ὑμῖν
Beloved, all diligence using to write to you
περί τῆς κοινῆς σωτηρίας, ἀνάγκη ἔχον γράφαι ὑμῖν,
concerning the common salvation, necessity I had to write to you,
παρακαλῶν ἱπγωνίξασθαι τῇ ἅπαρ παραδοθείᾳ τοῖς
exhorting [you] to contend earnestly for the whole delivered to the
ἀγίοις πίστει. 4 Παραείδυσαν γὰρ τινες ἄνθρωποι, οἱ
saints faith. For came in stealthily certain men, they who
πάλα προγεγραμμένοι εἰς τοῦτο τὸ κρίμα, ἀσεβεῖς
of old have been before marked out to this sentence, ungodly [persons]
τὴν τοῦ θεοῦ ἡμῶν χάριν μετατίθεντες εἰς ἀσέλειαν καὶ τὸν
the of our God grace changing into licentiousness and the
μόνον δεσπότην θεοῦ καὶ κύριον ἡμῶν Ἰησοῦν χριστόν
only master— God and our Lord Jesus Christ
ἀρνούνται.

5 Ὑπομνήσαι·εἰ ὑμᾶς βούλομαι, εἰδότες ἑμᾶς ἅπα
But 'pu 'in remembrance 'you 'I would, 'knowing 'you onc
ἐτοῦτο, ὅτι ἡ^ς κύριος λαὸν ἐκ γῆς Αἰγύπτου σώ-
this, that the Lord a people out of [the] land of Egypt baving
σας, τοῦτερον τοῦς μισητοῦσάντας ἀλώσειεν. θ ἀγ-
aved, in the second place those who believed not he destroyed. θ ag-

[illegible]

among them regarding all their works of ungodliness which they did in an ungodly way — and regarding all the hard things which ungodly sinners spoke against Him."

¹⁶ These are murmurers, complainers, walking after their own lusts. And their mouth speaks great swelling words, admiring persons for the sake of gain.

¹⁷ But you, beloved, remember the words which have been spoken before by the apostles of our Lord Jesus Christ —

¹⁸ that they told you that there will be mockers in the last time, walking after their own ungodly lusts.

¹⁹ These are they who set themselves apart, animal-like ones who do not have the Spirit.

²⁰ But you, beloved, building yourselves up in your most holy faith, praying in the Holy Spirit,

²¹ keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ to everlasting life.

²² And have pity on some, making a difference.

²³ But save others with fear, snatching them out of the fire, hating even the clothing spotted by the flesh.

²⁴ And to Him who is able to keep you from falling, and to present you without blame before the presence of His glory, with unspeakable joy —

²⁵ to the only wise God, our Savior, be glory and majesty, authority and power, both now and forever. Amen.

αὐτῶν¹ περὶ πάντων τῶν ἔργων² ἀσεβείας³ αὐτῶν ὧν⁴ of them concerning all works of ungodliness their which ἡσέβησαν, καὶ περὶ πάντων τῶν σκληρῶν⁵ ὧν they did ungodly, and concerning all the hard [things] which ἐλάλησαν κατ' αὐτοῦ ἁμαρτωλοὶ ἀσεβεῖς. 16 οἱ τοὶ εἰσιν⁶ spoke against him sinners ungodly. These are γογγυσταί, μὲνψιμοὶ, κατὰ τὰς ἐπιθυμίας αὐτῶν πορευόμενοι⁷ murmurers, complainers, after their lusts walk- μένοι· καὶ τὸ στόμα αὐτῶν λαλεῖ ὑπέρογκα, θαυμάζοντες⁸ ing; and their mouth speaks great swelling [words], admiring πρόσωπα ὀφελείας χάριν. 17 ὑμεῖς δὲ, ἀγαπητοί, μνη- persons profit for the sake of. But ye, beloved, re- σθητε τῶν ῥημάτων τῶν προεξηγμένων⁹ ὑπὸ τῶν ἀπο- member the words which have been spoken before by the apo- στῶλων τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ. 18 οἱ ἐλεγον ὑμῖν, of our Lord Jesus Christ, that they said to you, οἱ¹⁰ ἐν¹¹ ἐσχάτῳ χρόνῳ¹² ἔσονται ἱμῶν, κατὰ τὰς that in [the] last time there will be mockers, after αὐτῶν ἐπιθυμίας πορευόμενοι τῶν ἀσεβειῶν. 19 οἱ τοὶ εἰσιν¹³ αὐτῶν¹⁴ ἐπιθυμίας πορευόμενοι τῶν ἀσεβειῶν. 19 οἱ τοὶ εἰσιν¹⁵ αὐτῶν¹⁶ ἐπιθυμίας πορευόμενοι τῶν ἀσεβειῶν. These are οἱ ἀποδιδοῦντες¹⁷ οἱ ἀποδιδοῦντες¹⁸ ψυχικοὶ, πνευμαὶ μὴ they who set apart [themselves], natural [men], [the] spirit not ἔχοντες. 20 ὑμεῖς δὲ, ἀγαπητοί, τῇ ἀγαπῶν τῶν ὑμῶν πίστει¹⁹ having. But ye, beloved, on your most holy faith ἐποικοδομοῦντες ἑαυτοὺς, ἐν πνεύματι ἁγίῳ προσευχο- building up yourselves, in [the] Spirit Holy pray- μένοι, 21 αὐτοὺς ἐν ἀγάπῃ θεοῦ τηρήσατε, προσδεχο- ing, yourselves in [the] love of God keep, αὐτά- μένοι τὸ ἔλεος τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ, εἰς ζωὴν ing the mercy of our Lord Jesus Christ unto life αἰώνιον. 22 καὶ οὓς μὲν ἐλεεῖτε διακρινόμενοι²⁰ 23 οὓς δὲ eternal. And some pity, making a difference but others ἐν φόβῳ σώζετε, ἐκ τοῦ πυρὸς ἀρπάζοντες, μισοῦντες²¹ with fear save, out of the fire snatching [them]; hating καὶ τὸν ἀπὸ τῆς σαρκὸς ἐσπιλωμένον χιτῶνα. even the by the flesh spotted garment. 24 Τῷ δὲ δυναμένῳ φυλάξαι αὐτοὺς ἀπταίστους, καὶ But to him who is able to keep them without stumbling, and στήσαι κατενώπιον τῆς δόξης αὐτοῦ ἁμώμους ἐν ἀγα- to set [them] before his glory blameless with exul- τῶν, 25 μόνῳ θεῷ σωτηρίῳ ἡμῶν, δόξα καὶ μεγαλυσύνη, κράτος καὶ ἐξουσία, καὶ νῦν καὶ εἰς πάντας greatness, might and authority, both now, and to all τοὺς αἰῶνας. ἀμήν. the ages. Amen.

Ἐπιστολὴ Ἰούδα καθολικῆ.²²
Epistle of Jude general.

7 — αὐτῶν LITTA. * [ἀσεβείας] Tr. * + λόγων speeches T. * προεξηγμένων ῥη- μάτων words having been spoken before L. * — οἱ LITr. * ἐν ἐσχάτῳ τοῦ (— τοῦ) χρόνου at the end of the time LITTA. * + αὐτοὺς themselves το. * ἰσχυροὶ ἰσχυροὶ dispute, convict LITTA. * οἱ δὲ σώζετε ἐκ πυρὸς ἀρπάζοντες, οὓς δὲ ἐλάετε (ἐλεεῖτε ν) ἐν φόβῳ but others save, from [the] fire snatching [them], and others pity in fear LITTA. * ἡμῶν you (and read set [you] before) LITTA. * — πνεύματι LITTA. * + διὰ Ἰησοῦ χριστοῦ τοῦ κυρίου ἡμῶν through Jesus Christ our Lord LITTA. * — καὶ LITTA. * + πρὸ παντὸς τοῦ αἰῶνος before the whole age (read καὶ and) LITTA. * — the subscription LITTA. * Ἰούδα Tr.

ἈΠΟΚΑΛΥΨΙΣ ΙΩΑΝΝΟΥ ΤΟΥ ΘΕΟΛΟΓΟΥ.*
REVELATION OF JOHN THE DIVINE

**KING JAMES VERSION —
 TWENTIETH CENTURY EDITION
 CHAPTER 1**

ΑΠΟΚΑΛΥΨΙΣ Ἰησοῦ χριστοῦ, ἣν ἔδωκεν αὐτῷ ὁ θεός,
 Revelation of Jesus Christ, which ^{gave} ^{to} ^{him} ^{God},
 δεῖξαι τοῖς δούλοις αὐτοῦ ἃ δεῖ γενέσθαι ἐν τάχει, καὶ
 to shew to his bondmen what things must take place shortly: and
 ἐσημανεν ἱκανοῦς διὰ τοῦ ἀγγέλου αὐτοῦ τῷ δούλῳ αὐτοῦ
 he signified (it), having sent by his angel to his bondman
 Ἰωάννην· ² ὃς ἐμαρτύρησεν τὸν λόγον τοῦ θεοῦ καὶ τὴν
 John, who testified the word of God and the
 μαρτυρίαν Ἰησοῦ χριστοῦ, ὅσα ἐγένετο· ³ μακά-
 testimony of Jesus Christ, ^{whatsoever} ^{things} ^{and} he saw. Bless-
 ριος ὁ ἀναγινώσκων, καὶ οἱ ἀκούοντες τούτους λόγους·
 ed (is) he that reads, and they that hear the words
 τῆς προφητείας, καὶ τηροῦντες τὰ ἐν αὐτῇ γεγραμμένα·
 of the prophecy, and keep the things ⁱⁿ ^{it} ^{written};
 ὁ γὰρ καιρὸς ἐγγύς.
 for the time (is) near.

⁴ Ἰωάννης^α ταῖς ἑπτὰ ἐκκλησίαις ταῖς ἐν τῇ Ἀσίᾳ·
 John to the seven assemblies ^{which} ^{are} ⁱⁿ Asia:
 χάρις ὑμῖν καὶ εἰρήνη ἀπὸ τοῦ ὁ ὢν καὶ ὁ ἦν καὶ ὁ
 Grace to you and peace from him who is and who was and who (is)
 ἐρχόμενος· καὶ ἀπὸ τῶν ἑπτὰ πνευμάτων ἃ ἴσθιν^β ἐνώπιον
 to come; and from the seven Spirits which are before
 τοῦ θρόνου αὐτοῦ· ⁵ καὶ ἀπὸ Ἰησοῦ χριστοῦ, ὁ μάρτυς ὁ
 his throne; and from Jesus Christ, the ^{witness}
 πιστός, ὁ πρωτότοκος^γ τῶν νεκρῶν, καὶ ὁ ἄρχων τῶν
 faithful, the firstborn from among the dead, and the ruler of the
 βασιλείων τῆς γῆς· τῷ ἀγαπήσαντι^δ ἡμᾶς, καὶ ^{μλου-}
 kings of the earth. To him who loved us, and wash-
 σαντι^ε ἡμᾶς ἀπὸ τῶν ἁμαρτιῶν^ς ἡμῶν ἐν τῷ αἵματι αὐτοῦ·
 ed us from our sins in his blood,
⁶ καὶ ἐποίησεν ἡμᾶς^ς βασιλεῖς καὶ ἱερεῖς τῷ θεῷ καὶ πατρὶ
 and made us kings and priests to God and Father
 αὐτοῦ· αὐτῷ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν
 his: to him (be) the glory and the might to the ages of the
 αἰώνων· Ἀμήν.
 ages. Amen.

⁷ Ἴδού, ἔρχεται μετὰ τῶν νεφελῶν, καὶ ὄψεται αὐτὸν πᾶς
 Behold, he comes with the clouds, and shall see him every
 ὀφθαλμός, καὶ οἵτινες αὐτὸν ἐξεκίνησαν· καὶ κόψονται
 eye, and they which him pierced, and shall wail
 ἐπ' αὐτὸν πᾶσαι αἱ φυλαὶ τῆς γῆς· ναί, Ἀμήν.
^{on} ^{on} ^{account} ^{of} ^{him} ^{all} ^{the} ^{tribes} ^{of} ^{the} ^{earth}. Yes, amen.

⁸ Ἐγώ εἰμι τὸ Ἀ καὶ τὸ Ω· ἄρχῃ καὶ τέλος· λέγει
 I am the A and the Ω, beginning and ending, says

¹ The revelation of Jesus Christ, which God gave to Him to show to His servants those things which must take place shortly. And He made it known by sending His angel to His servant John,

² who bore record of the word of God and the witness of Jesus Christ, and whatever things he saw.

³ Blessed is he that reads and those that hear the words of this prophecy, and keep the things written in it, for the time is near.

⁴ John, to the seven churches which are in Asia: Grace to you and peace from Him who is and who was and who is to come — and from the seven Spirits which are before His throne

⁵ and from Jesus Christ, the faithful Witness, the First-born from among the dead and the Ruler of the kings of the earth. To Him who loved us and washed us from our sins in His blood

⁶ and made us kings and priests to His God and Father — to Him be the glory and the might forever and ever. Amen.

⁷ Behold! He comes with the clouds! And every eye shall see Him and those who pierced Him shall see Him — and all the tribes of the earth shall wail on account of Him. Even so, Amen.

⁸ I am the A and the Z, the Beginning and the Ending, says the Lord, who is and who

* Ἀποκάλυψις G; Ἀποκάλυψις Ἰωάννου (Ἰωάννου Tr) LITTAW. β Ἰωάννη Tr. γ — τῷ
 OLTTAW. δ ἰδεν Tr. ε τὸν λόγον the word Tr. ς — τοῦ (read [him])
 ΘΙΤTAW. ζ τῶν Tr. η — ἴσθιν (read [are]) LITTAW. θ — ἐκ (read τῶν of the)
 OLTTAW. ι ἀγαπῶντι loves OLTTAW. κ ἠμᾶςαντι freed LITTAW; λ ὁ ἰσχυρὸς α. μ ἐκ LITTAW.
 ν [ἡμῶν] α. ς ἡμῶν L; ἡμῖν for us Tr. ζ βασιλείαν, a kingdom, OLTTAW. η — τῶν
 αἰώνων α. θ ἄλφα Alpha LITTAW. ι ω Lα. κ — ἀρχῇ καὶ τέλος OLTTAW.

ὁ κύριος,¹ ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, ὁ παντοκράτωρ.
the Lord, who is and who was and who [is] to come, the Al-
mighty.

9 Ἐγὼ Ἰωάννης,² ὁ καὶ ἀδελφὸς ὑμῶν καὶ συγκοινωνός³
I John, also brother your and fellow-partaker

was and who is to come — the Almighty.

⁹I, John, even your brother and companion in the trials and in the kingdom and patience of Jesus Christ, was in the island which is called Patmos, because of the word of God, and because of the testimony of Jesus Christ.

ἐν τῇ θλίψει καὶ ἐν τῇ βασιλείᾳ καὶ ὑπομονῇ⁴ Ἰησοῦ χριστοῦ,⁵
in the tribulation and in the kingdom and endurance of Jesus Christ,
τοῦ⁶ ἐγενόμην ἐν τῇ νήσῳ τῇ καλουμένῃ Πάτμῳ, διὰ
was in the island which [is] called Patmos, because of
τὸν λόγον τοῦ θεοῦ καὶ διὰ⁷ τὴν μαρτυρίαν Ἰησοῦ χριστοῦ,⁸
the word of God and because of the testimony of Jesus Christ.
τοῦ.⁹ 10 ἐγενόμην ἐν πνεύματι ἐν τῇ κυριακῇ ἡμέρᾳ¹⁰ καὶ
I became in [the] Spirit on the Lord's day, and

¹⁰I came to be in the Spirit on the Lord's day, and I heard behind me a loud voice, as of a trumpet,

ἤκουσα ὀπίσω μου φωνὴν μεγάλην ὡς σάλπιγγος, 11 λεγού-
I heard behind me a voice loud as of a trumpet, say-
σης, Ἰ ἐγὼ εἰμι τὸ Α καὶ τὸ Ω, τὸ πρῶτος καὶ ὁ ἔσχατος¹¹ καί,
ing, I am the A and the Ω, the first and the last; and,

¹¹saying, I am the A and the Z, the First and the Last. And, What you see write in a book and send it to the churches in Asia: to Ephesus and to Smyrna and to Pergamos and to Thy-a-ti-ra and to Sardis and to Phil-a-del-phi-a and to La-od-i-ce-a.

Ὅ βλέπεις γράψον εἰς βιβλίον, καὶ πέμψον ταῖς ἐκκλησίαις¹²
What thou seest write in a book, and send to the assemblies
ἑταῖς ἐν Ἀσίᾳ,¹³ εἰς Ἐφεσον, καὶ εἰς Σμύρναν,¹⁴ καὶ εἰς
which [are] in Asia: to Ephesus, and to Smyrna, and to
Πέργαμον, καὶ εἰς Θυάτειρα,¹⁵ καὶ εἰς Σάρδεϊς, καὶ εἰς Φιλα-
Pergamos, and to Thyatira, and to Sardis, and to Phila-
δέλφειαν,¹⁶ καὶ εἰς Λαοδικεῖαν.¹⁷ 12 καὶ ἐπιστρέψα βλέπειν¹⁸
delphia, and to Laodicea. And I turned to see

¹²And I turned to see the voice which spoke with me. And turning I saw seven golden lampstands.

τὴν φωνὴν ἧτις ἐλάλησεν¹⁹ μετ' ἐμοῦ²⁰ καὶ ἐπιστρέψας εἶδον
the voice which spoke with me, and having turned I saw
ἐπτά λυχνίας χρυσαῖς, 13 καὶ ἐν μέσῳ τῶν ἐπτά²¹ λυχ-
seven lampstands golden, and in [the] midst of the seven lamp-

¹³And in the middle of the seven lampstands, I saw One like the Son of man, clothed in a garment reaching to the feet, and tied at the breasts with a golden band.

νῶν ὅμοιον υἱοῦ ἀνθρώπου, ἐνδεδυμένον²²
stands [one] like [the] Son of man, clothed in [a garment]
ποδήρη, καὶ περιεζωμένον²³ πρὸς τοὺς ἄστροις²⁴ ζώνην²⁵
reaching to the feet, and girt about with at the breast a girdle
χρυσῇν.²⁶ 14 ἡ δὲ κεφαλὴ αὐτοῦ καὶ αἱ τρίχες λευκαὶ ὡσεὶ²⁷
golden: and his head and hair white as if

¹⁴And His head and hair were white like wool, like snow. And His eyes were like a flame of fire.

ἔριον λευκόν, ὡς χιών²⁸ καὶ οἱ ὀφθαλμοὶ αὐτοῦ ὡς φλόξ πυρός²⁹;
wool white, as snow; and his eyes as a flame of fire;

¹⁵And His feet were like fine brass, as if made to glow in a furnace. And His voice was like the voice of many waters.

15 καὶ οἱ πόδες αὐτοῦ ὅμοιοι χαλκοβιβάνῳ ὡς ἐν καμίνῳ³⁰
and his feet like fine brass, as if in a furnace [they]
πεπυρωμένοι³¹ καὶ ἡ φωνὴ αὐτοῦ ὡς φωνὴ ὑδάτων πολλῶν³²
glowed; and his voice as [the] voice of waters many.

¹⁶And He had seven stars in His right hand and a sharp two-edged sword going forth out of His mouth. And His face was as the sun shines in its power.

16 καὶ ἔχων ἐν τῇ δεξιᾷ αὐτοῦ χεῖρ³³ ἄστέρας ἐπτά³⁴ καὶ ἐκ
and having in right his hand stars seven, and out of
τοῦ στόματος αὐτοῦ ῥομφαία δίστομος ὀξεῖα ἐκπορευομένη³⁵ καὶ
his mouth a sword two-edged sharp going forth, and

¹⁷And when I saw Him, I fell at His feet as

ἡ ὄψις αὐτοῦ ὡς ὁ ἥλιος φαίνει ἐν τῇ δυνάμει αὐτοῦ. 17 καὶ
his countenance as the sun shines in its power. and
ὅτε εἶδον αὐτόν, ἔπεσα πρὸς τοὺς πόδας αὐτοῦ ὡς νεκρός³⁶ καὶ
when I saw him, I fell at his feet as dead: and

¹ κύριος ὁ θεός [the] Lord God GLTTAW. ² Ἰωάννης Tt. ³ — καὶ GLTTAW. ⁴ συν Tt.
⁵ — ἐν τῇ GLTTAW. ⁶ — ἐν ἐν [in] (Jesus) GLTTAW. ⁷ χριστῷ Ἰησοῦ W; — χριστοῦ
LTTA. ⁸ — διὰ LT[A]. ⁹ — χριστοῦ LTTA. ¹⁰ — Ἐγὼ εἰμι... ἔσχατος καὶ
GLTTAW. ¹¹ — ἐπτά seven GLTTAW. ¹² — ταῖς ἐν Ἀσίᾳ GLTTAW. ¹³ Σμύρναν Tt.
¹⁴ Θυάτειραν SAW. ¹⁵ Λαοδικεῖαν Tt. ¹⁶ ἐλάλει was speaking LTTAW.
¹⁷ — ἐπτά LT[ra]. ¹⁸ βλέπειν Tt. ¹⁹ μαρτοῖς L; μαρτοῖς Tt. ²⁰ χριστῶν LTTA. ²¹ ὡς
SA GLTTAW. ²² πεπυρωμένης (-μένη Tt) [it] glowed LTT. ²³ χεῖρ²⁴ αὐτοῦ LTTA.

ἔθηκεν¹ τὴν δεξιάν αὐτοῦ² χεῖρα³ ἐπ' ἐμέ, λέγων μοι,⁴
he laid his right hand upon me, saying to me,
Μὴ φοβοῦ· ἐγώ εἰμι ὁ πρῶτος καὶ ὁ ἔσχατος, 18 καὶ ὁ
Fear not; I am the first and the last, and the
ζῶν, καὶ ἐγενόμην νεκρός, καὶ ἰδοὺ ζῶν εἰμι εἰς τοὺς
living [one], and I became dead, and behold I am alive to the
αἰῶνας τῶν αἰώνων· ἁμήν· καὶ ἔχω τὰς κλείς τοῦ ᾧδου καὶ
ages of the ages, Amen; and have the keys of the gates of
τοῦ θανάτου.⁵ 19 γράψον ἃ εἶδες, καὶ ἃ
of death. Write the things which thou sawest and the things

εἰσιν, καὶ ἃ μέλλει γίνεσθαι μετὰ ταῦτα· 20 τὸ
which are, and the things which are about to take place after these. The
μυστήριον τῶν ἑπτὰ ἀστέρων ἃ εἶδες ἐπὶ τῆς δεξιᾶς
mystery of the seven stars which thou sawest on the right hand
μου, καὶ τὰς ἑπτὰ λυχνίας τὰς χρυσεῖς. οἱ ἑπτὰ ἀστέρες
my, and the seven lampstands golden. The seven stars
ἄγγελοι τῶν ἑπτὰ ἐκκλησιῶν εἰσιν· καὶ ἡ ἑπτὰ λυχνία
angels of the seven assemblies are; and the seven lampstands
ἃς εἶδες ἑπτὰ ἐκκλησίαι εἰσιν.
which thou sawest seven assemblies are.

2 Τῷ ἀγγέλῳ τῆς Ἐφεσίνης ἐκκλησίας γράψον, Τάδε
To the angel of the Ephesian assembly write: These things
λέγει ὁ κρατῶν τοὺς ἑπτὰ ἀστέρας ἐν τῇ δεξιᾷ αὐτοῦ, ὃ
says he who holds the seven stars in his right hand, who
περιπατῶν ἐν μέσῳ τῶν ἑπτὰ λυχνίων τῶν χρυσεῶν·
walks in [the] midst of the seven lampstands golden.

2 Οἶδα τὰ ἔργα σου, καὶ τὸν κόπον σου, καὶ τὴν ὑπομονήν
I know thy works, and labour thy, and endurance
σου, καὶ ὅτι οὐδὲν βαστάσαι κακοῦς, καὶ ἡπειράσῃ
thy, and that thou canst not bear evil [ones], and thou didst try
τοὺς φάσκοντας εἶναι ἀποστόλους· καὶ οὐκ εἰσίν,
those who declare [themselves] to be apostles and are not,
καὶ ἐν ἑστέ τοὺς ψευδεῖς, 3 καὶ ῥιβάστας καὶ ὑπομονήν
and didst find them liars; and didst bear and endurance
ἔχεις, διὰ τὸ ὄνομά μου ἡκεκοπίας καὶ οὐ κέμῃκας.
hast, and for the sake of my name hast laboured and hast not wearied:

4 ἄλλ'· ἔχω κατὰ σοῦ, ὅτι τὴν ἀγάπην σου τὴν πρώτην
but I have against thee, that thy love I first

ἠφῆκας. 5 μνημόνευε ὅν ποθεν ἐπέπτωκας, καὶ
[thou] didst leave. Remember therefore whence thou hast fallen from, and
μετανοήσων, καὶ τὰ πρῶτα ἔργα ποιήσων· εἰ δὲ μή, ἔρχομαι
repent, and the first works do: but if not, I am coming
σοι ἑλθεῖν, καὶ κινήσω τὴν λυχνίαν σου ἐκ τοῦ τόπου
to thee quickly, and I will remove thy lampstand out of place
αὐτῆς, ἵαν μὴ μετανοήσῃς. 6 ἀλλὰ τοῦτο ἔχεις, ὅτι
[thou], except thou shouldest repent. But this thou hast, that

μισεῖς τὰ ἔργα τῶν Νικολαϊτῶν, ἃ κἀγὼ μισῶ. 7 ὃ
thou hatest the works of the Nicolaitanes, which I also hate. He that

dead. And He laid His right hand on me, saying to me, Do not fear. I am the First and the Last

and the Living One. And I became dead, and, Look! I am alive forever and ever. Amen. And I have the keys of hell and of death.

19 Write the things which you saw, and the things which are, and the things which are going to take place after these things.

20 The mystery of the seven stars which you saw on My right hand, and the seven golden lampstands. The seven stars are the angels of the seven churches, and the seven lampstands which you saw are the seven churches.

CHAPTER 2

1 To the angel of the church of Ephesus write: He who holds the seven stars in His right hand, He that is walking in the midst of the seven golden lampstands, says these things,

2 I know your works and your labor and your patience, and that you cannot bear evil men, and that you tried the ones pretending to be apostles and are not, and that you found them to be liars.

3 And I know that you did bear up, and that you have patience, and that for My name's sake you have labored and have not become weary.

4 But I have this against you, that you left your first love.

5 Remember then where you have fallen from, and repent, and do the first works — and if not, I will come to you quickly and will move your lampstand out of its place — unless you repent.

6 But this you have, that you hate the

¹ ἔθηκεν OLTPAW. ² — χεῖρα (read δεξιάν right hand) OLTPAW. ³ — μοι OLTPAW.

⁴ — ἁμήν OLTPAW. ⁵ θανάτου καὶ τοῦ θένου OLTPAW ⁶ + οὖν therefore OLTPAW.

⁷ γενεσάβι τ. ⁸ οὐς OLTPAW. ⁹ ἐν (in) τῇ δεξιᾷ L. ¹⁰ — αἱ w. ¹¹ λυχνίας αἱ ἑπτὰ OLTPAW.

¹² — ἐς εἶδες OLTPAW. ¹³ τῷ (read ἑκκλ. of the assembly) LTR. ¹⁴ ἐν

Ῥόδιον in Ephesus OLTPAW. ¹⁵ χρυσέων LTR. ¹⁶ — σου LTR ¹⁷ ἡπειράσας OLTPAW.

¹⁸ Ἀγγέλους ταυτοῦ ἀποστόλους εἶναι declare themselves to be apostles (— εἶναι LTR) OLTPAW.

¹⁹ ὑπομονήν ἔχεις καὶ ἐβάστασας OLTPAW. ²⁰ καὶ οὐ κέκοπίας and hast not wearied LTR; ²¹ καὶ οὐς ἐκοπίας and didst not weary w. ²² ἀλλὰ τίν w. ²³ ἀφῆκας TR.

²⁴ πέπτωκας thou hast fallen OLTPAW; πέπτωκας T. ²⁵ ταχὺ EOW; — τάγει LTR.

works of the Nic-o-lai-tans, which I also hate.

⁷He that has an ear, let him hear what the Spirit says to the churches. To the one who overcomes I will give him to eat of the tree of life, which is in the middle of the paradise of God.

⁸And to the angel of the church of Smyrna write: The First and the Last, who became dead and lived, says these things —

⁹I know your works and trouble and poverty, but you are rich. And I know the evil speaking of those who claim themselves to be Jews and are not, but are a synagogue of Satan.

¹⁰Do not at all fear the things which you are about to suffer. Behold! The devil is about to throw some of you into prison so that you may be tested. And you shall have ten days of trials. Be faithful to death, and I will give you the crown of life.

¹¹He that has an ear, let him hear what the Spirit says to the churches. He that overcomes shall never in any way be hurt by the second death.

¹²And to the angel of the church in Pergam-os write: He who has the sharp two-edged sword says these things:

¹³I know your works and where you live, where the throne of Satan is — and you hold My name fast and did not deny My faith even in the days in which An-ti-pas was My faithful witness — who was killed among you, where Satan lives.

¹⁴But I have a few things against you, because you have there those who are holding to the teaching of Balaam, who taught Balak to throw a stumbling-block before the sons of Israel, to eat things sacrificed to idols and to commit fornication.

ἔχων οὖς ἀκούσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις.
has an ear, let him hear what the Spirit says to the assemblies.

τῷ νικῶντι δώσω αὐτῷ φάγειν ἐκ τοῦ ξύλου τῆς ζωῆς
Tobhim that overcomes, I will give to him to eat of the tree of life

ὃ ἐστὶν ἐν μέσῳ τοῦ παραδείσου τοῦ θεοῦ.
which is in [the] midst of the paradise of God.

8 Καὶ τῷ ἀγγέλῳ τῆς ἐκκλησίας Σμυρναίων γράψον,
And to the angel of the assembly of Smyrneans write:

Τάδε λέγει ὁ πρῶτος καὶ ὁ ἔσχατος, ὃς ἐγένετο νεκρὸς καὶ ἐζήσεν· Ὁ οἶδά σου τὰ ἔργα καὶ τὴν θλιψὴν καὶ τὴν πτωχείαν·
These things says the first and the last, who became dead and lived. I know thy works and tribulation and poverty;

ἡ πτωχία, ὁ πλούσιος· δὲ εἰ καὶ τὴν βλασφημίαν τῶν λεγόντων·
but rich thou art; and the calumny of those who declare

Ἰουδαίους εἶναι ταυτοῦς, καὶ οὐκ εἶναι, ἀλλὰ συναγωγὴ τοῦ σατανᾶ.
Jews to be themselves, and are not, but a synagogue of Satan.

10 Ἐμὴδὲν φοβοῦ· ἐγὼ μὲλλει πάσχειν.
Not at all fear the things which thou art about to suffer. Lo, I am about to eat [some] of you the devil

εἰς φυλακὴν, ἵνα πειρασθῇτε καὶ ἔξετε θλίψιν ἡμερῶν
into prison, that ye may be tried; and ye shall have tribulation [days]

δέκα· γίνου πιστὸς ἄχρι θανάτου, καὶ δώσω σοι τὸν στέφανον τῆς ζωῆς.
ten. Be thou faithful unto death, and I will give to thee the crown of life.

11 ὁ ἔχων οὖς ἀκούσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις· ὁ νικῶν οὐ μὴ ἀδικήσῃ ἐκ
He that has an ear, let him hear what the Spirit says to the assemblies. He that overcomes in no wise shall be injured of

τοῦ θανάτου τοῦ δευτέρου.
the death [second].

12 Καὶ τῷ ἀγγέλῳ τῆς ἐν Περγάμῳ ἐκκλησίας γράψον,
And to the angel of the in Pergamos assembly write:

Τάδε λέγει ὁ ἔχων τὴν ῥομφαίαν τὴν δύο-ἐκδοῦ
These things says he who has the sword two-edged

ὀξεῖαν· 13 Οἶδά τὰ ἔργα σου καὶ ποῦ κατοικεῖς, ὅπου ὁ
sharp, I know thy works and where thou dwellest, where the

θρόνος τοῦ σατανᾶ, καὶ κρατεῖς τὸ δόνομά μου, καὶ οὐκ ἠρνήσω τὴν πίστιν μου καὶ ἐν ταῖς ἡμέραις ἐν αἷσι·
throne of Satan [is]; and thou holdest fast my name, and not denied deny my faith even in the days in which An-

τίπας ὁ μάρτυς μου ὁ πιστὸς, ὃς ἀπεκτάνθη παρ' ὑμῖν, ὅπου κατοικεῖ ὁ σατανᾶς.
tipas my witness faithful [was], who was killed among you, where dwells Satan.

14 Ἀλλ' ἔχω κατὰ σοῦ ὀλίγα, ὅτι ἔχεις ἐκεῖ κρατοῦντας τὴν διδαχὴν Βαλαάμ, ὃς
But I have against thee a few things; because thou hast there [those] holding the teaching of Balaam, who

ἐδίδασκεν ἐν τῷ βαλὰκ βαλεῖν σκάνδαλον ἐνώπιον τῶν υἱῶν Ἰσραὴλ, φαγεῖν ἐδωλόθута καὶ πορνεῦσαι.
taught Balak to cast a snare before the sons of Israel, to eat things sacrificed to idols and to commit fornication.

1 * + ἐπτά seven L. 2 νικῶντι L. 3 τῷ παραδείσῳ the paradise OLTTAW. 4 + μου (read of my God) O(A)W. 5 τῷ (read ἐκκλ. of the assembly) L. 6 ἐν Σμύρνῃ (Zmurny) T. 7 ἐκκλησίας assembly in Smyrna OLTTAW. 8 — τὰ ἔργα καὶ LTTA. 9 ἀλλὰ πλούσιος OLTTAW. 10 * + ἐκ of (those who) OLTTAW. 11 μὴ ΝΟΙ LTTAW. 12 * + δὲ indeed (A)W. 13 βάλαιεν LTTA. 14 ὁ διάβολος ἐξ ὑμῶν OLTTAW. 15 ἔχητε ye may have L. 16 — τὰ ἔργα σου καὶ LTTA. 17 — καὶ T(T)A. 18 — ἐν LTTAW. 19 — αἷς (read in those days [was]) Antipas LTT(A). 20 * Αντίπας T. 21 + μου (read my faithful [one]) LTT(A)W. 22 ὁ σατανᾶς κατοικεῖ OLTTAW. 23 ἀλλὰ W. 24 — οὐ L. 25 — ἐν EOLTTAW. 26 τὸν L.

15 οὕτως ἔχεις καὶ σὺ κρατοῦντας τὴν διδασκίαν τῶν¹
So hast also thou [those] holding the teaching of the
Νικολαίτων ἃ μισῶ.² 16 μετανόησον· εἰ δὲ μὴ, ἔρχομαι
Nicolaitans, which thing I hate. Repent! but if not, I am coming
σοι ταχύ, καὶ πολεμήσω μετ' αὐτῶν ἐν τῇ ῥομφαίᾳ τοῦ
to thee quickly, and will make war with them with the sword
στόματός μου. 17 ὁ ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα
of my mouth. He that has an ear, let him hear what the Spirit
λέγει ταῖς ἐκκλησίαις· τῷ ³νικῶντι δώσω αὐτῷ φαγεῖν
says to the assemblies. To him that overcomes, I will give to him to eat
ἀπὸ⁴ τοῦ μάννα τοῦ κεκρυμμένου, καὶ δώσω αὐτῷ ψῆφον
of the ⁵manna ⁶hidden; and I will give to him a ⁷pebble
λευκὴν, καὶ ἐπὶ τὴν ψῆφον ὄνομα καινὸν γεγραμμένον, ὃ
white, and on the pebble a ⁸name ⁹new written, which
οὐδεὶς ἔγνω· εἰ μὴ ὁ λαμβάνων.
no one knew except he who receives [it].

18 Καὶ τῷ ἀγγέλῳ τῆς¹⁰ ἐν Θυατείροις ἐκκλησίας γράψον,
And to the angel of the ¹¹Thyatira ¹²assembly write:
Τάδε λέγει ὁ υἱὸς τοῦ θεοῦ, ὁ ἔχων τοὺς ὀφθαλμοὺς
These things says the Son of God, he who has eyes
αὐτοῦ· ὡς ¹³φλόγα πυρός, καὶ οἱ πόδες αὐτοῦ ὅμοιοι χαλκοῖ-
'his as a flame of fire, and his feet like fine
βράσσιν. 19 Οἶδά σου τὰ ἔργα καὶ τὴν ἀγάπην, καὶ τὴν δια-
I know thy works, and love, and ser-
κοίαν, καὶ τὴν πίστιν· καὶ ¹⁴βρὴν ὑπομονὴν ἰσχύος, καὶ τὰ ἔργα
vice, and faith, and ¹⁵endurance ¹⁶thy, and ¹⁷works
σου, καὶ τὰ ἔσχατα πλεονα τῶν πρώτων. 20 Ἰάλλ¹⁸
'thy, and the last [to be] more than the first. But
ἔχω κατὰ σοῦ ¹⁹νόληγα, ὅτι ²⁰ἡδὲ τὴν γυναῖκα²¹ ῥέξα-
I have against thee a few things that thou sufferest the woman Jeze-
βήλ, ἣν ἄνθρωπος λέγουσαν· ἑαυτήν· προφῆτιν, διδάσκειν καὶ πλα-
bel, her who calls herself a prophetess, to teach and to
νᾶσθαι· ἐμοὺς δούλους, πορνεῦσαι καὶ ²²εἰδωλό-
mislead my bondmen to commit fornication and ²³things ²⁴sacrificed ²⁵to
θυτά φαγεῖν. 21 Καὶ ἔδωκα αὐτῇ χρόνον ἵνα μετανόησῃ
idols ²⁶to eat. And I gave her time that she might repent of
τῆς πορνείας αὐτῆς, καὶ οὐ μετενόησεν. 22 Ἰδοὺ, ²⁷ἐγὼ ²⁸βάλλω
her fornication; and she repented not. Lo, I cast
αὐτὴν εἰς κλίνην, καὶ τοὺς μοιχεύοντας μετ' αὐτῆς εἰς
her into a bed, and those who commit adultery with her into
θλίψιν μεγάλην, ἐὰν μὴ ²⁹μετανόησωσιν· ἐκ τῶν ἔργων
tribulation ³⁰great, except they should repent of ³¹works
αὐτῶν. 23 Καὶ τὰ τέκνα αὐτῆς ἀποκτενῶ ἐν θανάτῳ· καὶ
their. And her children I will kill with death; and
γινώσκονται πᾶσαι αἱ ἐκκλησίαι ὅτι ἐγὼ εἰμι ὁ ³²ἐρευνῶν
they shall know ³³all ³⁴the ³⁵assemblies that I am he who searches

¹⁵So do you also have those who are holding to the teaching of the Nic-o-la-i-tans, which thing I hate.

¹⁶Repent! But if not, I will come to you quickly and I will make war with them with the sword in My mouth.

¹⁷He that has an ear, let him hear what the Spirit says to the churches. To him that overcomes, I will give to him to eat of the hidden manna. And I will give to him a white stone, and on the stone a new name has been written — which no one knew except he who received it.

¹⁸And to the angel of the church in Thy-a-ti-ra write: The Son of God, He who has His eyes like a flame of fire and His feet like fine brass, says these things —

¹⁹I know your works and love and service and faith and your patience and your works — even the last more than the first.

²⁰But I have a few things against you, that you allow that woman Jez-e-bel (the one who calls herself a prophetess) to teach and to lead My servants astray to commit fornication and to eat things sacrificed to idols.

²¹And I gave her time so that she might repent of her fornication, and she did not repent.

²²Behold! I will throw her into a bed — and those who commit adultery with her into great trouble, unless they should repent of their works.

²³And I will kill her children with death. And all the churches shall know that I am He who searches the inner parts and hearts.

¹ — τῶν the [IT]aw. ² ὁμοίως in like manner OLTTAW. ³ + σὺν therefore OLTTAW. ⁴ τῷ (read ἑκκ. of the assembly) L. ⁵ — αὐτοῦ L. ⁶ — φαγεῖν ἀπὸ GLTTAW. ⁷ οὐδὲν knows OLTTAW. ⁸ — σου T. ⁹ — καὶ (read thy last works) OLTTAW. ¹⁰ φλόξ T. ¹¹ ἀγάπην, καὶ τὴν πίστιν καὶ τὴν διακονίαν OLTA; πίστιν καὶ τὴν ἀγάπην καὶ τὴν διακονίαν Tt. ¹² — τὴν L. ¹³ — σου T. ¹⁴ — καὶ (read thou lettest alone) GLTTAW. ¹⁵ ἀλλὰ TAW. ¹⁶ — ὀλίγα GLTTAW. ¹⁷ — ἡ γυναῖκα σου (read thy wife) OLTTAW. ¹⁸ ὅτι λέγουσα she who calls OLTTAW. ¹⁹ ἡ γυναῖκα σου (read thy wife) OLTTAW. ²⁰ — ὀλίγα GLTTAW. ²¹ — καὶ διδάσκει καὶ πλανᾷ τοὺς and she teaches and misleads OLTTAW. ²² αὐτὴν εἰδωλόθυτα OLTTAW. ²³ καὶ οὐ θέλει μετανόησαι ἐκ τῆς πορνείας αὐτῆς and she will not to repent of her fornication OLTTAW. ²⁴ — ἐγὼ (read βαλεῖ I cast) OLTTAW. ²⁵ μετανόησουσιν they shall repent TTA. ²⁶ αὐτῆς her OLTTAW. ²⁷ ἐρευνῶν LTT.

And I will give to each of you according to your works.

²⁴ But to you I say, and to the rest who are in Thy-a-ti-ra (as many as do not have this teaching, and who did not know the deep things of Satan, as they say) I will not put on you any other load.

²⁵ But what you have, hold fast until I come.

²⁶ And he that overcomes, and he that keeps My works until the end, I will give him authority over the nations.

²⁷ And he shall shepherd them with a rod of iron, even as vessels of pottery are broken in pieces, even as I also have received from My Father —

²⁸ and I will give to him the Morning Star.

²⁹ He that has an ear, let him hear what the Spirit says to the churches.

νεφροῦς καὶ καρδίας· καὶ δώσω ὑμῖν ἐκάστῳ κατὰ τὰ
reins and hearts; and I will give to you each according to
ἔργα ὑμῶν. ²⁴ ὑμῖν δὲ λέγω "καὶ" λοιποῖς τοῖς ἐν
works 'your. But to you I say, and to [the] rest who [are] in
Θυατείροις, ὅσοι οὐκ ἔχουσιν τὴν διδασχὴν ταύτην, "καὶ"
Thyatira, as many as have not this teaching, and
οἵτινες οὐκ ἔγνωσαν τὰ βάθη τοῦ σατανᾶ, ὡς λέγουσιν, Οὐ
who knew not the depths of Satan, as they say; not
ἂν ἄλλῳ ἐφ' ὑμᾶς ἄλλο βάρος· ²⁵ πλὴν ὃ ἔχετε κρατή-
I will 'cast upon you any other burden; but what ye have 'hold
σατε, ἀχρίς οὐδ' ἀνῆξω. ²⁶ καὶ ὁ νικῶν καὶ ὁ
fast till I shall come. And he that overcomes, and he that
τηρῶν ἄχρι τέλους τὰ ἔργα μου, δώσω αὐτῷ ἐξουσίαν
keeps until [the] end my works, I will give to him authority
ἐπὶ τῶν ἐθνῶν· ²⁷ καὶ ποιμανεῖ αὐτοὺς ἐν ῥάβδῳ σι-
over the nations, and he shall shepherd them with 'rod 'as
δηρᾶ· ὡς τὰ σκεύη τὰ κεραμικὰ συντρίβεται, ὡς καὶ ἐγώ
'iron, as vessels of pottery are broken in pieces; as I also
εἴληφα παρὰ τοῦ πατρὸς μου· ²⁸ καὶ δώσω αὐτῷ τὸν
have received from my Father; and I will give to him the
ἀστέρα τὸν πρωῒνον. ²⁹ ὃ ἔχων οὖς ἀκουσάτω τί τὸ
'star 'morning. He that has an ear, let him hear what the
πνεῦμα λέγει ταῖς ἐκκλησίαις.

Spirit says to the assemblies.

3 Καὶ τῷ ἀγγέλῳ τῆς ἐν Σάρδεϊς ἐκκλησίας γράψον,
And to the angel of the 'in 'Sardis 'assembly write,

Τάδε λέγει ὁ ἔχων τὰ πνεύματα τοῦ θεοῦ καὶ τοὺς
These things says he who has the Spirits of God and the
ἑπτὰ ἀστέρας· Οἶδά σου τὰ ἔργα, ὅτι ἐστὶ ὄνομα ἔχεις ὅτι
seven stars. I know thy works, that 'the 'name 'thou 'hast that
ζῆς, καὶ νεκρὸς εἶ. ² γίνου γρηγορῶν, καὶ ὁσσηριεῖς
thou livest, and 'dead 'art. Be watchful, and strengthen

τὰ λοιπὰ· ὃ μέλλει ἀποθανεῖν οὐ γὰρ ἔρηκτά
the things that remain, which are about to die, for I have not found
σου· τὰ ἔργα πεπληρωμένα ἐνώπιον τοῦ θεοῦ. ³ μνημόνευε
thy works complete before God. Remember

ὅσον πῶς εἴληφας καὶ ἤκουσας, καὶ ἤρπεις, καὶ
therefore how thou hast received and heard, and keep [it] and
μετανόησον· ἐὰν οὖν μὴ γρηγορήσῃς, ἔξω ἐπὶ σὲ
repent. If therefore thou shalt not watch I will come upon thee
ὡς κλέπτης, καὶ οὐ μὴ ἠγνώσῃ ποίαν ὥραν ἔξω
as a thief, and in no wise shalt thou know what hour I shall come

ἐπὶ σὲ. ⁴ ὁ ῥέχεις ὀλίγα ὀνόματα· καὶ ἐν Σάρδεϊς, ὃ οὐκ
upon thee. Thou hast a few names also in 'Sardis which 'not
ἐμόλυναν τὰ ἱμάτια αὐτῶν· καὶ περιπατήσουσιν μετ' ἐμοῦ ἐν
'defiled their garments, and they shall walk with me in
λευκοῖς, ὅτι ἀξιοί εἰσιν. ⁵ ὁ νικῶν, ὁ ὄψεται· περι-
white, because worthy they are. He that overcomes, he shall
βαλεῖται ἐν ἱματίοις λευκοῖς· καὶ οὐ μὴ ἐξαλείψω τὸ ὄνομα
be clothed in 'garments 'white; and in no wise will I blot out 'name

* τοῖς to the (rest) GLTT-AW. ἡ — καὶ OLTT-AW. ὁ βάθη GLTT-AW. ὁ βάλλω
I cast (not) LTT-AW. ὁ ἀχρίς LTT-AW. ἡ ἐπὶ seven EOLTT-AW. ὁ — τὸ (read a
name) OLTT-AW. ἡ στήριον OLTT-AW. ἡ ἐμμελον wert about OLTT-AW. ἡ — τὰ
LTT-AW. ἡ + μου (read thy God) OLTT-AW. ἡ [οὐ]ν LTT-AW. ἡ — ἐπὶ σὲ LTT-AW. ἡ γνώση
TTT. ὁ + ἀλλά (ἀλλ' ο) But LTT-AW. ἡ ὀλίγας ἔχεις T. ἡ — καὶ OLTT-AW. ὁ οὕτως
thus LTT-AW.

CHAPTER 3

¹ And to the angel of the church in Sardis write: He who has the Spirits of God and the seven stars says these things. I know your works, that you have the name that you live, and are dead.

² Be watchful and make strong the things that remain, which are about to die. For I have not found your works perfect before God.

³ Remember then how you have received and heard, and keep them, and repent. If then you will not watch, I will come on you as a thief, and you shall not know in what hour I shall come on you.

⁴ You have a few names also in Sardis which have not made their robes unclean. And they shall walk with Me in white, because they are worthy.

⁵ He that overcomes, this one shall be clothed in white robes, and I will never in any way blot out his name from the Book of

αὐτοῦ ἐκ τῆς βίβλου τῆς ζωῆς, καὶ ἔξομολογήσονται τὸ ὄνομα
 'his from the book of life, and will confess 'name
 αὐτοῦ ἐνώπιον τοῦ πατρὸς μου καὶ ἐνώπιον τῶν ἀγγέλων
 'his before my Father and before angels
 αὐτοῦ. ὁ ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει
 'his He that has an ear, let him hear what the Spirit says
 ταῖς ἐκκλησίαις.
 to the assemblies.

7 Καὶ τῷ ἀγγέλῳ τῆς ἐν Φιλαδεφείᾳ ἐκκλησίας γράψων,
 And to the angel of the "in "Philadelphia "assembly write:
 Τάδε λέγει ὁ ἅγιος, ὁ ἀληθινός, ὁ ἔχων τὴν κλεῖδα
 These things says the Holy, the True; he who has the key
 τοῦ Δαβὶδ, ὁ ἀνοίγων καὶ οὐδεὶς κλείει, καὶ κλείει καὶ
 of David, who opens and no one shuts, and shuts and
 οὐδεὶς ἀνοίγει. ὁ οἶδά σου τὰ ἔργα ἰδοῦ, δίδωκα ἐνώπιον
 no one opens. I know thy works. Lo, I have set before
 σου θύραν ἀνεψωγμένην, καὶ οὐδεὶς δύναται κλείσαι αὐτήν
 thee "door 'an 'opened, and no one is able to shut it,
 ὅτι μικρὰν ἔχεις δύναμιν, καὶ ἐτήρησάς μου τὸν λόγον,
 because "a "little 'thou hast power, and didst keep my word,
 καὶ οὐκ ἠρῆσθω τὸ ὄνομά μου. Ἐγὼ ἰδοῦ, δίδωμι ἐκ τῆς συνα-
 and didst not deny my name. Lo, I give of the syna-
 γωγῆς τοῦ σατανᾶ τῶν λεγόντων ἑαυτοὺς Ἰουδαίους εἶναι,
 of Satan those that declare themselves "Jews 'to 'be,
 καὶ οὐκ εἰσίν, ἀλλὰ ψεύδονται ἰδοῦ, ποιήσω αὐτοὺς ἵνα
 and are not, but do lie; lo, I will cause them that
 ἤξωσιν καὶ προσκυνήσωσιν ἐνώπιον τῶν ποδῶν σου,
 they should come and should do homage before thy feet,
 καὶ γινώσκιν ὅτι ἐγὼ ἠγάπησά σε. Ἐγὼ ἰδοῦ, δίδωμι ἐκ τῆς
 and should know that I loved thee. Because thou didst keep the
 λόγον τῆς ὑπομονῆς μου, καὶ ἔγωγε σε τηρήσω ἐκ τῆς ὥρας τοῦ
 word of my endurance, I also thee will keep out of the hour
 πειρασμοῦ τῆς μελλούσης ἔρχεσθαι ἐπὶ τῆς οἰκουμένης
 of trial which [is] about to come upon the "habitable "world
 ὅλης, πειράσαι τοὺς κατοικοῦντας ἐπὶ τῆς γῆς. Ἐγὼ ἰδοῦ,
 'whole, to try them that dwell upon the earth. Behold,
 ἔρχομαι ταχύ κράτει ὃ ἔχεις, ἵνα μηδεὶς λάβῃ τὸν
 I come quickly: hold fast what thou hast, that no one take
 στήφανόν σου. ὁ νικῶν, ποιήσω αὐτὸν στύλον ἐν τῷ
 "crown 'thy. He that overcomes, I will make him a pillar in the
 ναὸ τοῦ θεοῦ μου, καὶ ἔξω οὐ μὴ ἐξέλθῃ ἔτι, καὶ γράψω
 temple of my God, and out not at all shall he go more; and I will write
 ἐπ' αὐτὸν τὸ ὄνομα τοῦ θεοῦ μου, καὶ τὸ ὄνομα τῆς πόλεως
 upon him the name of my God, and the name of the city
 τοῦ θεοῦ μου, τῆς καινῆς Ἱερουσαλὴμ, ἣ καταβαίνουσα
 of my God, the new Jerusalem, which comes down
 ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ θεοῦ μου, καὶ τὸ ὄνομά μου τὸ
 out of heaven from my God, and my "name
 καινόν. ὁ ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει
 "new. He that has an ear, let him hear what the Spirit says
 ταῖς ἐκκλησίαις.
 to the assemblies.

Life, but I will confess his name before My Father and before His angels.

⁶He that has an ear, let him hear what the Spirit says to the churches.

⁷And to the angel of the church in Philadelphi-a write: The Holy, the True, He that has the key of David, He that opens and no one shuts, and shuts and no one opens, says these things—

⁸I know your works. Behold! I have set an open door before you, and no one is able to shut it, because you have a little power and did keep My word and did not deny My name.

⁹See! I give you those of the synagogue of Satan, the ones claiming themselves to be Jews and are not, but lie. Behold! I will make them come and bow down before your feet, and to know that I loved you.

¹⁰Because you kept the word of My patience, I also will keep you out of the hour of trial which is about to come on the whole world to try those who live on the earth.

¹¹Behold! I come quickly! Hold fast that which you have so that no one may take your crown.

¹²He that overcomes I will make him a pillar in the temple of My God. And he shall never go out any more. And I will write the name of My God on him, and the name of the city of My God — the new Jerusalem which comes down out of Heaven from My God — and My name.

¹³He that has an ear, let him hear what the Spirit says to the churches.

^a ὁμολογήσω ΟΛΙΤΤΑΩ. ^b Φιλαδελφεία Τ. ^c ὁ ἀληθινός, ὁ ἅγιος Α. ^d κλείει ΟΛΙΤΤΑΩ. ^e — τοῦ ΛΙΤΑ. ^f Δαυεὶ ΛΙΤΤΑ; Δαυὶδ Ω. ^g κλείσει shall shut ΛΙΤΤΑΩ. ^h [καὶ] Λ. ⁱ κλείων shutting ΛΙΤΤ. ^j ἀνοίξει shall open ΤΤΑΩ. ^k ἡνεωγμένην Τ. ^l ἣν which ΟΛΙΤΤΑΩ. ^m δίδωμι I will give ΛΤΑ; δίδω Τ. ⁿ ἔξουσιν they shall come ΛΙΤΤΑ. ^o προσκυνήσωσιν shall do homage ΛΙΤΤΑ. ^p — ἰδοῦ ΟΛΙΤΤΑΩ. ^q ἣ καταβαίνει Λ.

¹⁴ And to the angel of the church of the La-od-i-ce-ans write: The Amen, the faithful and true Witness, the Beginning of the creation of God, says these things —

¹⁵ I know your works, that you are neither cold nor hot.

¹⁶ So, because you are lukewarm and neither cold nor hot, I am about to spit you out of My mouth.

¹⁷ Because you say, I am rich and have need of nothing — and do not know that you are wretched and miserable and poor and blind and naked —

¹⁸ I advise you to buy from Me gold made pure by fire, so that you may be rich, and white robes so that you may be clothed, and the shame of your nakedness may not be revealed — and to anoint your eyes with eye salve so that you may see.

¹⁹ As many as I love I rebuke and discipline. So be fervent and repent.

²⁰ Behold! I stand at the door and knock. If anyone hears My voice and opens the door, I will come in to him and will dine with him, and he with Me.

²¹ He that overcomes, I will give to him to sit with Me on My throne, even as I also overcame and sat down with My Father on His throne.

²² He that has an ear, let him hear what the Spirit says to the churches.

CHAPTER 4

¹ After these things I looked, and behold! A door opened in Heaven! And the first voice I heard was like that of a trumpet speaking with me, saying, Come up here and I will show you what things must happen after these things.

14 Καὶ τῷ ἀγγέλῳ τῆς ἐκκλησίας τῆς Λαοδικεύων· γράψον·

And to the angel of the assembly of [the] Laodiceans write: These things says the Amen, the witness faithful and true, the

ἀρχὴ τῆς κτίσεως τοῦ θεοῦ· 15 Οἶδά σου τὰ ἔργα, ὅτι οὔτε

beginning of the creation of God. I know thy works, that neither

ψυχρὸς εἶ, οὔτε ζεστός· ὀφελον ψυχρὸς ἢ ζεστός·

cold thou art, nor hot; I would cold thou wert or hot.

16 οὕτως ὅτι χλιαρὸς εἶ, καὶ οὔτε ἡ ψυχρὸς οὔτε ζεστός·

Thus because lukewarm thou art, and neither cold nor hot,

μέλλω σε ἐμίσαι ἐκ τοῦ στόματός μου. 17 ὅτι λέγεις,

I am about to hate thee to come out of my mouth. Because thou sayest,

Ὅτι· πλούσιός εἰμι καὶ πεπλούτηκα καὶ οὐδένος χρεῖαν ἔχω,

Rich I am, and have grown rich and of nothing need I have,

καὶ οὐκ οἶδας ὅτι πρὸς ἐὶ ὁ ταλαίπωρος καὶ ἡλεικνός, καὶ

and knowest not that thou art the wretched, and miserable, and

πτωχὸς καὶ τυφλὸς καὶ γυμνός· 18 συμβουλεύω σοι ἀγοράσαι

poor, and blind, and naked; I counsel thee to buy

παρ' ἐμοῦ χρυσίον πεπυρωμένον ἐκ πυρός, ἵνα πλουτήσῃς,

from me gold purified by fire, that thou mayest be rich;

καὶ ἱμάτια λευκά, ἵνα περιβάλῃς καὶ μηφανερῶθῃ

and garments white, that thou mayest be clothed, and may not be made manifest

ἡ αἰσχυνὴ τῆς γυμνότητός σου· καὶ κολλούριον ἵνα ἑγχαρίσω

the shame of thy nakedness; and eye-salve to anoint thee with

τοὺς ὀφθαλμούς σου, ἵνα βλέπῃς. 19 ἰγὼ ὅσους ἐὰν φιλῶ,

thine eyes, that thou mayest see. I as many as I love

ἐλέγχω καὶ παιδεύω· ὅτι ἡλώσω· οὖν καὶ μετανόησον.

I rebuke and discipline; but thou sealest therefore and repent.

20 ἰδοὺ, ἔστηκα ἐπὶ τὴν θύραν καὶ κρούω· ἐάν τις ἀκούσῃ

Behold, I stand at the door and knock; if anyone hear

τῆς φωνῆς μου, καὶ ἀνοίξῃ τὴν θύραν, ἔσομαι εἰσελεύσομαι πρὸς

my voice and open the door, I will come in to

αὐτόν, καὶ δεῖπνήσω μετ' αὐτοῦ, καὶ αὐτὸς μετ' ἐμοῦ. 21 ὁ

him, and will sup with him, and he with me. He that

νικῶν, ἐδώσω αὐτῷ καθίσει μετ' ἐμοῦ ἐν τῷ θρόνῳ μου, ὡς

overcomes, I will give to him to sit with me in my throne, as

ἐγὼ ἐνίκησα, καὶ ἐκάθισα μετὰ τοῦ πατρός μου ἐν τῷ θρόνῳ

I also overcame, and sat down with my Father in throne

αὐτοῦ. 22 ὁ ἔχων ὄψιν ἀκουσάτω τί τὸ πνεῦμα λέγει

his. He that has an ear, let him hear what the Spirit says

ταῖς ἐκκλησίαις.

to the assemblies.

4 Μετὰ ταῦτα ἔειδον, καὶ ἰδοὺ θύρα ἡνεωγμένη ἐν τῷ

After these things I saw, and behold a door opened in

οὐρανῷ, καὶ ἡ φωνὴ ἡ πρώτη ἣν ἤκουσα ὡς ἀλπίγγος

heaven, and the voice first which I heard [was] as of a trumpet

λαλοῦσης μετ' ἐμοῦ, λέγουσα, Ἀνάβα ὡς, καὶ δεῖξ

speaking with me, saying, Come up hither, and I will shew

σοι ὅσα δεῖ γενέσθαι μετὰ ταῦτα. 2 καὶ εὐθέως

to thee what things must take place after these things. And immediately

¹ ἐν Λαοδικείῃ (Λαοδικεῖα) τῇ ἐκκλησίᾳ assembly in Laodicea GLT.TAW. ² ὡς GLT.TAW.

³ ζεστός οὔτε ψυχρὸς GLT.TAW. ⁴ οὐδένος ἢ οὐ ὡς GLT.TAW. ⁵ ἡλεικνός ἢ ὡς GLT.TAW.

⁶ κολλούριον T.T.A.W. ⁷ ἑγχαρίσω ὡς ἑγχαρίσαι to anoint with L.A.; ἑγχαρίσαι anoint with T.T. ⁸ ἡλώσω L.T.T.A.W. ⁹ καὶ (read I will both come in) T.A.W.

¹⁰ ἰδοὺ T. ¹¹ ἀνεωγμένη GLT.TAW. ¹² λέγων GLT.TAW. ¹³ ἀνάβηθι L. ¹⁴ ὅσα whatsoever things L.

¹⁵ Punctuate so as to read immediately after these things L.

¹⁶ — καὶ L.T.T.A.W.

ἰγενόμην ἐν πνεύματι· καὶ ἰδοὺ, θρόνός ἐκειτο ἐν τῇ
 I became in [the] Spirit; and behold, a throne was set in the
 οὐρανῷ, καὶ ἐπὶ τοῦ θρόνου καθήμενος· 3 καὶ ὁ καθή-
 heaven, and upon the throne [one] sitting, and he who [was] sit-
 μενος ἦν ὁμοιος ὁράσει λίθῳ ἱάσπιδι καὶ σαρδίῳ· καὶ
 ting was like in appearance to a stone jasper and a sardius; and
 ἶρις κυκλόθεν τοῦ θρόνου ὁμοιος ὁράσει σμαραγ-
 a rainbow [was] around the throne like in appearance to an eme-
 δίνῃ. 4 καὶ κυκλόθεν τοῦ θρόνου ἑθρόνοι· εἰκοσι καὶ ἑτά-
 And around the throne [were] thrones [twenty and
 σαρς, καὶ ἐπὶ τοὺς ἑθρόνους εἶδον τοὺς εἰκοσι καὶ τέσσαρας·
 four, and on the thrones I saw twenty and four
 πρεσβυτέρους καθήμενους, περιβεβλημένους ἱνὴ ἱματίοις
 elders sitting, clothed in garments
 λευκοῖς· καὶ ἔσχον ἐπὶ τὰς κεφαλὰς αὐτῶν στεφάνους χρυσοῦς.
 white; and they had on their heads crowns gold-
 οὺς. 5 καὶ ἐκ τοῦ θρόνου ἐκπορεύονται ἀστραπαὶ καὶ
 And out of the throne go forth lightnings; and
 ὁρροῦνται καὶ φωναί· καὶ ἐπτά λαμπάδες πυρὸς καίονται
 thunders and voices; and seven lamps of fire burning
 ἐνώπιον τοῦ θρόνου, αἷ· εἰσὶν ἑπτὰ πνεύματα τοῦ
 before the throne, which are the seven Spirits
 θεοῦ. 6 καὶ ἐνώπιον τοῦ θρόνου θάλασσα ὑαλίνη, ὁμοία
 of God; and before the throne a sea glass, like
 κρυστάλλῳ. καὶ ἐν μέσῳ τοῦ θρόνου καὶ κύκλῳ τοῦ θρόνου
 crystal. And in [the] midst of the throne and around the throne
 τέσσαρα ζῶα γέμοντα ὀφθαλμῶν· ἑξήκοντα ἑξήκοντα
 four living creatures, full of eyes before and
 ὀπίσθεν. 7 καὶ τὸ ζῶον τὸ πρῶτον ὅμοιον λέοντι, καὶ
 behind; and the living creature first [was] like a lion, and
 καὶ τὸ δεύτερον ζῶον ὅμοιον μόσχῳ, καὶ τὸ τρίτον ζῶ-
 and the second living creature like a calf, and the third living
 ον ἔχον τὸ πρόσωπον ὡς ἀνθρώπου, καὶ τὸ τέταρτον
 creature having the face as a man, and the fourth
 ζῶον ὅμοιον ἀετῷ πετρωμένῳ. 8 καὶ αὗται τέσσαρα
 living creature like eagle flying. And [the] four
 ζῶα, ἕν· καθ' ἑαυτὰ· ἑξήκοντα ἀνὰ πτέρυγας ἕξ.
 living creatures, each for itself and respectively wings six;
 κυκλόθεν καὶ ἔσθεν ἡ γέμοντα ὀφθαλμῶν, καὶ ἀνάπαυσιν οὐκ
 around and within full of eyes; and cessation [not]
 ἔχουσιν ἡμέρας καὶ νυκτός, λέγοντα, Ἅγιος, ἅγιος, ἅγιος
 they have day and night, saying, Holy, holy, holy,
 κύριος ὁ θεὸς ὁ παντοκράτωρ, ὁ ἦν καὶ ὁ ὢν καὶ ὁ
 Lord God Almighty, who was, and who is, and who [is]
 ἐρχόμενος. 9 καὶ ὅταν δώσουσιν τὰ ζῶα δόξαν καὶ
 to come. And when [shall] give the living creatures glory and
 τιμὴν καὶ εὐχαριστίαν τῷ καθήμενῳ ἐπὶ τοῦ θρόνου, τῷ
 honour and thanksgiving to him who sits upon the throne, who

2 And instantly I came to be in the Spirit.
 And, behold! A throne was set in Heaven,
 and One was sitting on the throne.

3 And He who was sitting there looked like
 a jasper stone and a sardius. And a rainbow
 was around the throne, looking like an
 emerald.

4 And twenty-four thrones were around the
 throne. And I saw twenty-four elders sitting
 on the thrones, clothed in white robes. And
 they had golden crowns on their heads.

5 And out of the throne lightnings and
 thunders and voices went forth. And seven
 lamps of fire were burning in front of the
 throne, which are the seven Spirits of God.

6 And a sea of glass was in front of the
 throne, like crystal. And in the midst of the
 throne, and around the throne, were four
 living creatures, full of eyes in front and
 behind.

7 And the first living creature was like a
 lion. And the second living creature was like
 a calf. And the third living creature had the
 face of a man. And the fourth living creature
 was like a flying eagle.

8 And each one of the four living creatures
 had six wings about him, and within they
 were full of eyes. And they never stop day
 and night, saying, Holy, holy, holy, Lord
 God Almighty, who was and who is and who
 is to come.

9 And when the living creatures give glory
 and honor and thanksgiving to Him who sits
 on the throne, who lives forever and ever,

1 ὁ θρόνος GLTITAW. 2 ἦν GLTITAW. 3 σαρδίῳ GLTITAW. 4 ὁμοία E. 5 ἑθρόνους GLTITAW.
 6 — καὶ GLTITAW. 7 τέσσαρας L; τέσσαρας T. 8 θρόνους τοὺς (= τοὺς οὐτ) εἰκοσι
 τέσσαρας GLTITAW; εἰκοσι τέσσαρας (τέσσαρας α) θρόνους LA. 9 ἐν (read ἱματίοις with
 garments) L. 10 — ἔσχον GLTITAW. 11 χρυστοῦς T. 12 φωναὶ καὶ βρονταὶ GLTITAW.
 13 + [αὐτοῦ] (read his throne) A. 14 αἷ L. 15 ἑπτὰ L. 16 [τὰ] A. 17 + ὡς πρὸς
 GLTITAW. 18 τέσσαρα LIT. 19 ἑξήκοντα π. 20 ἑξήκοντα T. 21 ὡς GLTITAW. 22 ἀνθρώ-
 που of a man GLTITAW. 23 πετρωμένῳ GLTITAW. 24 + τὰ the GLTITAW. 25 τέσσαρα
 LIT. 26 καθ' ἐν αὐτῶν (ἐκάστον αὐτῶν T) (read each of them) GLTA. 27 ἔχον (έχον
 T) A. having GLW. 28 γέμουσιν αὐτὴν full GLTITAW. 29 λέγοντες GLTITAW. 30 τῷ
 θρόνῳ LIT. A.
 41

¹⁰ the twenty-four elders fall down before Him who sits on the throne. And they worship Him who lives forever and ever, and throw their crowns before the throne, saying,

¹¹ O Lord, You are worthy to receive glory and honor and power, because You created all things, and they are and were created for Your pleasure.

CHAPTER 5

¹ And I saw a book on the right hand of Him who sits on the throne, written on the inside and on the back, having been sealed with seven seals.

² And I saw a strong angel shouting with a loud voice, Who is worthy to open the book and to loose the seals of it?

³ And no one in Heaven or on the earth or under the earth was able to open the book, or to look at it.

⁴ And I was crying very much because no one was found who was worthy to open and to read the book, or to look at it.

⁵ And one of the elders said to me, Do not cry. Look! The Lion which is of the tribe of Judah, the Root of David, has overcome so as to open the book and to loose the seven seals of it.

⁶ And I saw, and behold! In the midst of the throne and of the four living creatures, and in the midst of the elders, a Lamb was standing, just as if it had been slain, having seven horns and seven eyes (which are the seven Spirits of God which have been sent into all the earth).

⁷ And He came and took the book out of

ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων, 10 πεσούνται οἱ εἴκοσι καὶ ἑσπαρες πρεσβύτεροι ἐνώπιον τοῦ καθημένου. ἐπὶ τοῦ θρόνου, καὶ προσκυνήσουσιν τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων, καὶ βάλλουσιν τοὺς στεφάνους αὐτῶν ἐνώπιον τοῦ θρόνου, λέγοντες, 11 Ἄξιός ἐστι, κύριε, λαβεῖν τὴν δόξαν καὶ τὴν τιμὴν καὶ τὴν δύναμιν ὅτι σὺ ἐκτίσας τὰ πάντα, καὶ διὰ τὸ θέλημά σου εἰσὶν καὶ ἐκτίσθησαν.

5 Καὶ εἶδον ἐπὶ τὴν δεξιάν τοῦ καθημένου ἐπὶ τοῦ θρόνου βιβλίον γεγραμμένον ἔσωθεν καὶ ὀπισθεν, κατισφραγισμένον σφραγίσιν ἑπτὰ. 2 καὶ εἶδον ἄγγελον ἰσχυρὸν κηρύσσοντα φωνῇ μεγάλῃ, Τίς ἄξιός ἐστιν ἄξιός ἀνοίξει τὸ βιβλίον, καὶ λύσαι τὰς σφραγίδας αὐτοῦ; 3 καὶ οὐδεὶς ἠδύνατο ἐν τῷ οὐρανῷ, οὐδὲ ἐπὶ τῆς γῆς, οὐδὲ ὑποκάτω τῆς γῆς, ἀνοίξει τὸ βιβλίον, οὐδὲ βλέπειν αὐτό. 4 καὶ ἔγνων ἔκλαιον πολλὰ, ὅτι οὐδεὶς ἄξιός εὐρέθη ἀνοίξει καὶ ἀναγνώσκει τὸ βιβλίον, οὐτε βλέπειν αὐτό. 5 καὶ εἰς ἐκ τῶν πρεσβυτέρων λέγει μοι, Μὴ κλαίει· ἰδοὺ, ἐνίκησεν ὁ λέων ὁ ὢν ἐκ τῆς φυλῆς Ἰούδα, ἡ ρίζα Δαβὶδ, ἀνοίξει τὸ βιβλίον, καὶ λύσαι τὰς ἑπτὰ σφραγίδας αὐτοῦ. 6 καὶ εἶδον καὶ ἰδοὺ ἐν μέσῳ τοῦ θρόνου καὶ τῶν τεσσάρων ζῶντων, καὶ ἐν μέσῳ τῶν πρεσβυτέρων, ἄρνιον ἑστῆν ὡς ἱσφαγμένον, ἔχον κέρατα ἑπτὰ καὶ ὀφθαλμοὺς ἑπτὰ, οἳ εἰσιν τὰ ἑπτὰ τοῦ θεοῦ πνεύματα. 7 καὶ ἦλθεν, καὶ εἰληφεν τὸ βιβλίον ἐκ πάντων τῶν γῆν. 7 καὶ ἦλθεν, καὶ εἰληφεν τὸ βιβλίον ἐκ πάντων τῶν γῆν.

1 — καὶ GLTTAW. 2 — προσκυνήσουσιν shall worship GLTTAW. 3 — βαλοῦσιν shall cast GLTTAW. 4 — ὁ κύριος καὶ ὁ θεὸς ἡμῶν O Lord and our God LITAW. 5 — τὴν L. 6 — ὅταν they were GLTTAW. 7 — + ἐν in (a loud voice) GLTTAW. 8 — ἔστιν (read [19]) LITAW. 9 — εἰδύνατο T. 10 — οὐτε T. 11 — οὐτε LIT. 12 — ἐγὼ (read ἔκλαιον I was weeping) TIT. 13 — πολὺ LITAW. 14 — καὶ ἀναγνώσκει GLTTAW. 15 — ὢν (read [19]) GLTTAW. 16 — Δαβὶδ LITAW; David GW. 17 — λύσαι GLTTAW. 18 — καὶ GLTTAW. 19 — ἰδοὺ GLTTAW. 20 — ἔστιν TIT. 21 — ἔχων TIT. 22 — ἑπτὰ L. 23 — πνεύματα τοῦ θεοῦ GLTTAW. 24 — τὰ (read ἀποστ. having been sent) LITAW. 25 — ἀποσταλλόμενοι LIT; ἀποστελλόμενα [19] being sent w. 26 — τὸ βιβλίον [19] LITAW.

βιβλίον¹ ἐκ τῆς δεξιᾶς τοῦ καθήμενου ἐπὶ τοῦ θρόνου.

8 καὶ ὅτε ἔλαβεν τὸ βιβλίον τὰ ὀτέσσαρα² ζῶα καὶ οἱ

ῥεῖκοσιτέσσαρες³ πρεσβύτεροι ἔπεσαν⁴ ἐνώπιον τοῦ ἀρνίου,

ἔχοντες ἕκαστος⁵ κιθάρας⁶ καὶ φιάλας⁷ χρυσᾶς⁸ γεμούσας θυ-

μιμάτων, αἱ εἰσιν αἱ προσευχαὶ τῶν ἁγίων· ὃ καὶ ᾄδουσιν

ψῶν⁹ καινὴν, λέγοντες, Ἄξιός ἐστι λαβεῖν τὸ βιβλίον, καὶ

ἀνοῖξαι τὰς σφραγίδας αὐτοῦ· ὅτι ἰσθάρης καὶ ἡγόρασας

τῷ θεῷ¹⁰ ἡμᾶς¹¹ ἐν τῷ αἱματί σου, ἐκ πάσης φυλῆς καὶ γλώσ-

σης καὶ λαοῦ καὶ ἔθνους, ὃ καὶ ἐποίησας ἡμᾶς¹² τῷ θεῷ ἡμῶν¹³

ῥεῖκοσιτέσσαρες¹⁴ καὶ ἱερεῖς· καὶ ἡ βασιλεύσομεν¹⁵ ἐπὶ τῆς γῆς. 11 Καὶ

εἶδον, καὶ ἤκουσα¹⁶ φωνὴν ἀγγέλων πολλῶν¹⁷ κυκλόθεν¹⁸ τοῦ

θρόνου καὶ τῶν ζώων καὶ τῶν πρεσβυτέρων¹⁹ καὶ χιλι-

ᾶδες χιλιάδων, 12 λέγοντες φωνῇ μεγάλῃ, Ἄξιόν²⁰ ἐστὶν

τὸ ἀρνίον τὸ ἱσθάρημενον λαβεῖν τὴν δύναμιν καὶ τὸ πλοῦτον

καὶ σοφίαν καὶ ἰσχύιν καὶ τιμὴν καὶ δόξαν καὶ εὐλογία.

13 Καὶ πᾶν κτίσμα ὃ ἐστὶν²¹ ἐν τῷ οὐρανῷ, καὶ ἐν τῇ γῇ,

καὶ ὑποκάτω τῆς γῆς, καὶ ἐπὶ τῆς θαλάσσης²² ὅςτις²³ ἐστὶν,

καὶ τὰ ἐν αὐτοῖς πάντα²⁴, ἤκουσα λέγοντας, Τῷ

καθήμενῳ ἐπὶ τοῦ θρόνου²⁵ καὶ τῷ ἀρνίῳ ἡ εὐλογία καὶ ἡ

τιμὴ καὶ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων.

14 Καὶ τὰ ὀτέσσαρα²⁶ ζῶα ἔλεγον, Ὁ ἅγιος καὶ οἱ ῥεῖκοσι-

τέσσαρες²⁷ πρεσβύτεροι ἔπεσαν, καὶ προσεκύνησαν

τῷ ζῶντι τῶν αἰώνων.

6 Καὶ εἶδον²⁸ ὅτε ἠνοῖξεν²⁹ τὸ ἀρνίον μίαν³⁰ ἐκ τῶν σφρα-

γίδων τῶν αἰώνων.

1 And I saw when the Lamb opened one of the seals,

the right hand of Him who sits on the throne.

8 And when He took the book, the four living creatures and the twenty-four elders fell down before the Lamb. And each had harps and golden bowls full of incenses, which are the prayers of the saints.

9 And they sang a new song, saying, You are worthy to take the book and to open its seals, because You were slain and have purchased us to God by Your blood, out of every tribe and tongue and people and nation.

10 And You have made us kings and priests to our God. And we shall rule over the earth.

11 And I saw, and I heard the voice of many angels around the throne, and of the living creatures, and of the elders - and the number of them was myriads of myriads and thousands of thousands,

12 saying, with a loud voice, Worthy is the Lamb that has been slain to receive power and riches and wisdom and strength and honor and glory and blessing.

13 And I heard every creature which is in Heaven, and in the earth, and under the earth, the ones that are on the sea, and all the things in them, saying, To Him who sits on the throne, and to the Lamb, blessing and honor and glory and might forever and ever.

14 And the four living creatures said, Amen. And the twenty-four elders fell down and worshipped Him who lives forever and ever.

CHAPTER 6

¹ ὀτέσσαρα LIT. ² ῥεῖκοσι τέσσαρες LIT. ³ ἔπεσαν LIT. ⁴ κιθάραν a harp LIT. ⁵ αὐτοὺς τ. ⁶ ἡμᾶς LIT. ⁷ αὐτοὺς them LIT. ⁸ — τῷ θεῷ ἡμῶν L. ⁹ βασιλεύσαν a kingdom LIT. ¹⁰ βασιλεύουσιν they reign LIT. ¹¹ βασιλεύουσιν they shall reign G. ¹² + ὡς συτ[η]α. ¹³ κυκλῶ OLT. ¹⁴ + καὶ ἡ ἀριθμὸς αὐτῶν μυριάδες μυριάδων and the number of them was myriads of myriads ECLIT. ¹⁵ Ἄξιός τ. ¹⁶ + τῷ ν. ¹⁷ ἐστὶν (read [is]) LIT. ¹⁸ ἐπὶ τῆς γῆς on the earth LIT. ¹⁹ — ὁ LIT. ²⁰ ἐστὶν LIT. ²¹ πάντας (read [I heard all]) w. ²² + καὶ ἡ LIT. ²³ λέγοντα L. ²⁴ τῷ θρόνῳ LIT. ²⁵ ὀτέσσαρα LIT. ²⁶ + τῷ ν. ²⁷ ῥεῖκοσι τέσσαρες LIT. ²⁸ — ζῶντι to end of verse OLT. ²⁹ — ζῶντι to end of verse OLT. ³⁰ — ζῶντι to end of verse OLT.

the seals. And I heard one of the four living creatures saying, as with a voice of thunder, Come and see.

² And I saw. And behold, a white horse! And He that was sitting on it had a bow. And a crown was given to Him. And He went out overcoming, and so that He might overcome.

³ And when He opened the second seal, I heard the second living creature saying, Come and see.

⁴ And another, a red horse went out. And to him that was sitting on it was given power to take peace from the earth — and so that they should kill one another. And a great sword was given to him.

⁵ And when He opened the third seal, I heard the third living creature saying, Come and see. And I saw. And behold, a black horse! And he that was sitting on it had a pair of scales in his hand.

⁶ And I heard a voice from within the four living creatures, saying, A quart of wheat for a piece of money, and three quarts of barley for a piece of money. And you may not hurt the oil and the wine.

⁷ And when He opened the fourth seal, I heard the voice of the fourth living creature saying, Come and see.

⁸ And I looked. And, behold, a pale horse! And he who was sitting on it was named Death. And hell accompanied him. And they were given the right to kill with a sword over the fourth part of the earth — even with famine and with death, and by the beasts of the earth.

⁹ And when He opened the fifth seal, I saw

γίδων, και ἤκουσα ἐνὸς ἐκ τῶν τεσσάρων ζώων λέγον· and I heard 'one of the 'four 'living 'creatures 'say-
τος, ὡς φωνῆς· βοῶντις, Ἐρχου· και βλέπε. 2 Καὶ ἑίδον, ing, 'as a 'voice of 'thunder, Come and see. And I saw, και ἰδοῦ, ἵππος λευκός, και ὁ καθήμενος ἐπ' αὐτῷ ἔχων and behold, a 'horse 'white, and he sitting on it having τόξον· και ἐδόθη αὐτῷ στέφανος, και ἐξῆλθεν νικῶν, και a bow; and was given to him a crown, and he went forth overcoming and ἵνα νικήσῃ. that he might overcome.

3 Καὶ ὅτε ἠνοιξεν τὴν δευτέραν σφραγίδα ἤκουσα τοῦ And when he opened the second seal I heard the δευτέρου ζώου λέγοντος, Ἐρχου· και βλέπε. 4 Καὶ second living creature saying, Come and see. And ἐξῆλθεν ἄλλος ἵππος πυρρός· και τῷ καθήμενῳ ἐπ' αὐτῷ went forth another horse red; and to him sitting on it ἰδόθη αὐτῷ λαβεῖν τὴν εἰρήνην ἀπὸ τῆς γῆς, και ἵνα was given to him to take peace from the earth, and that ἀλλήλους ἐσφάξουσιν· και ἐδόθη αὐτῷ μάχαιρα μεγάλη. one another they should slay; and was given to him a sword great.

5 Καὶ ὅτε ἠνοιξεν τὴν τρίτην σφραγίδα ἤκουσα τοῦ τρίτου And when he opened the third seal I heard the third ζώου λέγοντος, Ἐρχου· και βλέπε. Καὶ ἑίδον, και living creature saying, Come and see. And I saw, and ἰδοῦ, ἵππος μέλας, και ὁ καθήμενος ἐπ' αὐτῷ ἔχων ζυγὸν behold, a 'horse 'black, and he sitting on it having a balance ἐν τῇ χειρὶ αὐτοῦ. 6 και ἤκουσα φωνὴν ἐν μέσῳ τῶν in his hand. And I heard a voice in [the] midst of the τεσσάρων ζώων λέγουσαν, Χοῖνιξ σίτου δηναρίου, four living creatures, saying, A chænix of wheat for a denarius, και τρεῖς χοῖνικες κριθῆς δηναρίου και τὸ ἐλαιον και τὸν and three chænixes of barley for a denarius; and the oil and the οἶνον μὴ ἀδικήσῃς. wine thou mayest not injure.

7 Καὶ ὅτε ἠνοιξεν τὴν σφραγίδα τὴν τετάρτην, ἤκουσα And when he opened the seal fourth, I heard [the] φωνὴν τοῦ τετάρτου ζώου λέγουσαν, Ἐρχου· και voice of the fourth living creature saying, Come and βλέπε. 8 Καὶ ἑίδον, και ἰδοῦ, ἵππος χλωρός, και ὁ καθήμενος see. And I saw, and behold, a 'horse 'pale, and he sitting ἐπάνω αὐτοῦ, ὄνομα αὐτῷ ὁ Θάνατος, και ὁ ἄδης ἕκασ- on it, 'name his [was] Death, and hades fol- λουθεῖ μετ' αὐτοῦ· και ἐδόθη αὐτοῖς ἐξουσία ἀποκτείνειαι lows with him; and was given to them authority to kill ἐπὶ τὸ τέταρτον τῆς γῆς ἐν ῥομφαίᾳ και ἐν λιμῷ και ἐν over the fourth of the earth with sword and with famine and with θανάτῳ, και ὑπὸ τῶν θηρίων τῆς γῆς. death, and by the beasts of the earth.

9 Καὶ ὅτε ἠνοιξεν τὴν πέμπτην σφραγίδα ἑίδον ὑποκάτω And when he opened the fifth seal I saw under

¹ φωνή (read without the numerals) GLTTAW. ² και ἰδε and behold OW; — και βλέπε LTTA. ³ ἑίδον T. ⁴ αὐτὸν GLTTAW. ⁵ σφραγίδα τὴν δευτέραν GLTTAW. ⁶ — και βλέπε GLTTAW. ⁷ [αὐτῷ] L. ⁸ ἐκ GLTTAW. ⁹ σφάξουσιν they shall slay LTTA. ¹⁰ σφραγίδα τὴν τρίτην GLTTAW. ¹¹ + ὡς as LTTA. ¹² κριθῶν LTTAW. ¹³ — φωνὴν (read I heard the fourth) Q(T)W. ¹⁴ λέγοντος (connect λέγουσαν with φωνή; λέγοντος with ζώου) GLTTAW. ¹⁵ — ὁ T(A). ¹⁶ ἠκολούθει followed GLTTAW. ¹⁷ αὐτῷ to him G. ¹⁸ ἐπὶ τὸ τέταρτον τῆς γῆς, ἀποκτείνειαι GLTTAW.

CHAPTER 7

¹ And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, so that no wind might blow on the earth, or on the sea or on any tree.

² And I saw another angel, who had come up from the rising of the sun, and who had the seal of the living God. And he cried with a loud voice to the four angels to whom it was given to them to hurt the earth and the sea, saying,

³ Do not hurt the earth or the sea or the trees until we seal the servants of our God on their foreheads.

⁴ And I heard the number of the sealed ones — one hundred and forty-four thousand, sealed out of every tribe of the sons of Israel.

⁵ Out of the tribe of Judah, twelve thousand were sealed. Out of the tribe of Reuben, twelve thousand were sealed. Out of the tribe of Gad, twelve thousand were sealed.

⁶ Out of the tribe of Asher, twelve thousand were sealed. Out of the tribe of Naphtali, twelve thousand were sealed. Out of the tribe of Manasseh, twelve thousand were sealed.

⁷ Out of the tribe of Simeon, twelve thousand were sealed. Out of the tribe of Levi, twelve thousand were sealed. Out of the tribe of Issachar, twelve thousand were sealed.

⁸ Out of the tribe of Zebulun, twelve thousand were sealed. Out of the tribe of Joseph, twelve thousand were sealed. Out of the tribe of Benjamin, twelve thousand were sealed.

⁹ After these things I looked, and behold, a great crowd! And no one was able to count it — out of every nation and of all tribes and

7 ¹ Καὶ¹ μετὰ² ταῦτα³ ἑίδον⁴ τέσσαρας⁵ ἀγγέλους⁶ ἑστῶτας⁷
And after these things I saw four angels standing
ἐπὶ τὰς τέσσαρας⁸ γωνίας⁹ τῆς γῆς, κρατοῦντας¹⁰ τοὺς τέσσαρας¹¹
upon the four corners of the earth, holding the four
ἀνέμους¹² τῆς γῆς, ἵνα μὴ¹³ πνέῃ¹⁴ ἄνεμος¹⁵ ἐπὶ τῆς γῆς, μήτε¹⁶
winds of the earth, that no might blow wind on the earth, nor
ἐπὶ τῆς θαλάσσης, μήτε ἐπὶ¹⁷ πᾶν¹⁸ δένδρον.¹⁹ 2 Καὶ²⁰ ἑίδον²¹ ἄλ-
on the sea, nor upon any tree. And I saw an-

λον²² ἄγγελον²³ ἀναβάντα²⁴ ἀπὸ²⁵ ἀνατολῆς²⁶ ἡλίου, ἔχοντα²⁷
other angel having ascended from [the] rising of [the] sun, having
σφραγίδα²⁸ θεοῦ²⁹ ζῶντος³⁰; καὶ³¹ ἔκραξεν³² φωνῇ³³ μεγάλῃ³⁴
[the] seal of God [the] living; and he cried with a voice loud

τοῖς τέσσαρσιν ἀγγέλοις, οἷς ἑδόθη³⁵ αὐτοῖς ἀδικῆσαι³⁶ τὴν³⁷
to the four angels to whom it was given to them to injure the

γῆν καὶ τὴν θάλασσαν, 3 λέγων, Μὴ ἀδικήσητε³⁸ τὴν γῆν,
earth and the sea, saying, Injure not the earth,
μήτε τὴν θάλασσαν, μήτε τὰ δένδρα, ἄχρις³⁹ οὗ⁴⁰ σφραγιζώ-
nor the sea, nor the trees, until we

μεν⁴¹ τοὺς δούλους τοῦ θεοῦ ἡμῶν ἐπὶ τῶν μετώπων αὐτῶν.
seal the bondmen of our God on their foreheads.

4 Καὶ ἤκουσα τὸν ἀριθμὸν τῶν σφραγισμένων· ἑκατὸν⁴² χιλιάδες,
And I heard the number of the sealed, 144 thousand,

ἑσφραγισμένοι⁴³ ἐκ πάσης φυλῆς νιῶν Ἰσραὴλ· 5 ἐκ⁴⁴
sealed out of every tribe of [the] sons of Israel; 5 ἐκ⁴⁵

φυλῆς Ἰούδα, εἰς⁴⁶ χιλιάδες ἑσφραγισμένοι· ἐκ⁴⁷ φυλῆς
tribe of Judah, 12 thousand sealed; out of [the] tribe

Ῥουβὴν, εἰς⁴⁸ χιλιάδες ἑσφραγισμένοι· ἐκ⁴⁹ φυλῆς Γάδ,
of Reuben, 12 thousand sealed; out of [the] tribe of Gad, 12

εἰς⁵⁰ χιλιάδες ἑσφραγισμένοι· 6 ἐκ⁵¹ φυλῆς Ἀσέρ, εἰς⁵²
12 thousand sealed; out of [the] tribe of Asher, 12

χιλιάδες ἑσφραγισμένοι· ἐκ⁵³ φυλῆς Νεφθαλείμ, εἰς⁵⁴
thousand sealed; out of [the] tribe of Naphtalim, 12

χιλιάδες ἑσφραγισμένοι· ἐκ⁵⁵ φυλῆς Μανασσῆ, εἰς⁵⁶
thousand sealed; out of [the] tribe of Manasse, 12

χιλιάδες ἑσφραγισμένοι· 7 ἐκ⁵⁷ φυλῆς Σιμεὼν, εἰς⁵⁸ χιλι-
thousand sealed; out of [the] tribe of Simeon, 12 thou-

άδες ἑσφραγισμένοι· ἐκ⁵⁹ φυλῆς Λευὶ, εἰς⁶⁰ χιλιάδες
and sealed; out of [the] tribe of Levi, 12 thousand

ἑσφραγισμένοι· ἐκ⁶¹ φυλῆς Ἰσασάρ, εἰς⁶² χιλιάδες ἑσφρα-
sealed; out of [the] tribe of Issachar, 12 thousand seal-

γισμένοι· 8 ἐκ⁶³ φυλῆς Ζαβουλὼν, εἰς⁶⁴ χιλιάδες ἑσφρα-
ed; out of [the] tribe of Zebulun, 12 thousand sealed;

γισμένοι· ἐκ⁶⁵ φυλῆς Ἰωσήφ, εἰς⁶⁶ χιλιάδες ἑσφραγισμένοι·
ed; out of [the] tribe of Joseph, 12 thousand sealed;

ἐκ⁶⁷ φυλῆς Βενιαμὴν, εἰς⁶⁸ χιλιάδες ἑσφραγισμένοι.
out of [the] tribe of Benjamin, 12 thousand sealed.

9 Μετὰ ταῦτα ἑίδον, καὶ ἑὶς ἄλλος πολλός, ὃν
After these things I saw, and behold, a crowd great, whose

ἀριθμῆσαι αὐτὸν οὐδεὶς ἠδύνατο, ἐκ παντὸς ἔθνους καὶ
to number it no one was able, out of every nation and

— καὶ [τῶν]. * τοῦτο τὸν ἱ. τ. τ. w. * ἑίδον τ. * ἐκ any ἱ. τ. [τῶν]. * ἀναβαί-
νοντα ascending ὁ. τ. τ. w. * ἀνατολῶν L. * — ὁ. τ. τ. w. * σφρα-
γισμένοι we may have sealed ὁ. τ. τ. w. * ἑκατὸν τεσσαράκοντα (τεσσαρ. GW) τέσσαρες
a hundred and forty-four ὁ. τ. τ. w. * ὁ. τ. τ. w. * δώδεκα ἑξῆς ὁ. τ. τ. w. * — σφραγισμένοι
ἱ. τ. τ. w. * Νεφθαλείμ L. * Μανασσῆ Tr. * Δευὶ τ. τ. w. * Ἰσασάρ E; Ἰσασάρ
Tr. * Ἰσασάρ T. * Βενιαμὴν LTr. * — καὶ L. * — ἰδού L. * ὅχλον πολλόν L.
* ἰδύνατο LTr. w. w.

φυλῶν καὶ λαῶν καὶ γλωσσῶν, ὅςτις ἔστη ἔνώπιον τοῦ θρόνου
tribes, and peoples, and tongues, standing before the throne
καὶ ἔνώπιον τοῦ ἀρνίου, περιβεβλημένοι¹ στολὰς λευκάς, καὶ
and before the Lamb, clothed with robes white, and
ῥοβίνας ἐν ταῖς χερσίν αὐτῶν· 10 καὶ κρῶζοντες² φωνῇ
palms in their hands; and crying with a voice
μεγάλῃ, λέγοντες, Ἡ σωτηρία³ τῷ καθήμενῳ ἐπὶ τοῦ
loud, saying, Salvation to him who sits on the
θρόνου τοῦ θεοῦ ἡμῶν,⁴ καὶ τῷ ἀρνίῳ. 11 Καὶ πάντες οἱ ἄγ-
throne of our God, and to the Lamb. And all the an-
γелоὶ ἑστήκεσαν⁵ κύκλῳ τοῦ θρόνου καὶ τῶν πρεσβυτέρων καὶ
gale stood around the throne and the elders and
τῶν τεσσάρων ζώων, καὶ ἔπεσον⁶ ἔνώπιον τοῦ θρόνου
the four living creatures, and fell before the throne
ἐπὶ πρόσωπον⁷ αὐτῶν, καὶ προσεκύνησαν τῷ θεῷ, 12 λέγον-
they face their, and worshipped God, say-
τες, Ἀμήν· ἡ εὐλογία καὶ ἡ δόξα καὶ ἡ σοφία καὶ ἡ εὐχαριστία
ing, Amen. Blessing, and glory, and wisdom, and thanksgiving,
καὶ ἡ τιμὴ καὶ ἡ δύναμις καὶ ἡ ἰσχὺς τῷ θεῷ ἡμῶν εἰς τοὺς
and honour, and power, and strength, to our God to the
αἰῶνας τῶν αἰώνων. Ἀμήν.⁸
ages of the ages. Amen.

13 Καὶ ἀπεκρίθη εἰς ἐκ τῶν πρεσβυτέρων, λέγων μοι, Οὐτοί
And answered one of the elders, saying to me, These
οἱ περιβεβλημένοι τὰς στολὰς τὰς λευκάς, τίνες εἰσίν, καὶ
who are clothed with the robes white, who are they, and
πόθεν ἦλθον; 14 Καὶ εἶρηκα αὐτῷ, Κύριε, σὺ οἶδας. Καὶ
whence came they? And I said to him, [My] lord, thou knowest. And
εἶπεν μοι, Οὗτοί εἰσιν οἱ ἐρχόμενοι ἐκ τῆς θλίψεως τῆς⁹
he said to me, These are they who come out of the tribulation
μεγάλης, καὶ ἔπλυναν τὰς στολὰς αὐτῶν, καὶ ἐλεύκαναν
great, and they washed their robes, and made white
στολὰς¹⁰ αὐτῶν ἐν τῷ αἵματι τοῦ ἀρνίου. 15 διὰ τοῦτο
robes their in the blood of the Lamb. Because of this
εἰσιν ἔνώπιον τοῦ θρόνου τοῦ θεοῦ, καὶ λατρεύουσιν αὐτῷ
are they before the throne of God, and serve him
ἡμέρας καὶ νυκτὸς ἐν τῷ ναβ¹¹ αὐτοῦ· καὶ ὁ καθήμενος ἐπὶ
day and night in his temple; and he who sits on
τοῦ θρόνου¹² σκηνώσει ἐπ' αὐτούς. 16 οὐ πεινάσουσιν
the throne shall tabernacle over them. They shall not hunger
ἔτι, οὐδὲ¹³ διψήσουσιν ἔτι, οὐδὲ¹⁴ μὴ πείσῃ ἐπ' αὐ-
any more, neither shall they thirst any more, nor at all shall fall upon
τούς ὁ ἥλιος, οὐδὲ πᾶν καύμα· 17 ὅτι τὸ ἀρνίον τὸ
them the sun, nor any heat; because the Lamb which [is]
ἀνάμεσον¹⁵ τοῦ θρόνου ποιμανεῖ αὐτούς, καὶ ὁδηγήσει αὐτοὺς
in [the] midst of the throne will shepherd them, and will lead them
ἐπὶ βζώσας¹⁶ πηγὰς υδάτων, καὶ ἐξαλειψεί ὁ θεὸς πᾶν
to living fountains of waters, and will wipe away God every
δάκρυον ἀπὸ¹⁷ τῶν ὀφθαλμῶν αὐτῶν.
tear from their eyes.

peoples and tongues — standing in front of the throne and in front of the Lamb, clothed with white robes, and having palm branches in their hands.

¹⁰ And crying with a loud voice, they said, Salvation to our God who sits on the throne, and to the Lamb.

¹¹ And all the angels and the elders and the four living creatures stood around the throne. And they fell on their face before the throne and worshiped God,

¹² saying, Amen — Blessing and glory and wisdom and thanksgiving and honor and power and strength to our God forever and ever. Amen.

¹³ And one of the elders answered, saying to me, These who are clothed with the white robes, who are they? And where do they come from?

¹⁴ And I said to him, Sir, you know. And he said to me, These are the ones who come out of the great tribulation. And they have washed their robes and have made their robes white in the blood of the Lamb.

¹⁵ This is why they are before the throne of God, and they serve Him day and night in His Temple. And He who sits on the throne shall spread His tent over them.

¹⁶ They shall not hunger any more, nor shall they thirst any more — nor shall the sun ever fall on them, or any heat,

¹⁷ because the Lamb which is in the midst of the throne shall shepherd them. And He will lead them to living fountains of waters. And God will wipe away every tear from their eyes.

¹ ἰστώτας ΛΩ. ² περιβεβλημένους ΟΛΤΙΤΑΩ. ³ ῥοβίνας Τ. ⁴ κρῶζουσιν they cry ΟΛΤΙΤΑΩ. ⁵ τῷ θεῷ ἡμῶν τῷ καθήμενῳ ἐπὶ τῷ θρόνῳ (τοῦ θρόνου ΘΘ) to our God who sits on the throne ΕΛΤΙΤΑΩ. ⁶ ἑστήκεσαν ΛΤΙΤΑ; ἑστήκεισαν Ω. ⁷ ἔπεσαν ΛΤΙΤΑΩ. ⁸ τὰ πρόσωπα faces οἱ ΤΙΤΑΩ. ⁹ — ἀμὴν Λ. ¹⁰ + μου my (lord) οἱ [ΤΙΤΑΩ. ¹¹ ἀπὸ θλίψεως from tribulation Λ. ¹² — στολὰς ΟΛΤΙΤΑΩ. ¹³ αὐτάς thes. ΟΛΤΙ[Α]Ω. ¹⁴ τῷ θρόνῳ Τ. ¹⁵ + μὴ (read neither at all) Λ. ¹⁶ οὐδ' οὐ Α. ¹⁷ ἀνά μέσον ΚΟΛΤΑΩ. ¹⁸ ζῶντες (read to fountains of waters of life) ΟΛΤΙΤΑΩ. ¹⁹ ἐκ ΟΛΤΙΤΑΩ.

τὸ οὐρανοῦ ἀστήρ μέγας καίόμενος ὡς λαμπάς, καὶ ἔπεσεν
 'the 'heaven 'a 'star 'great, burning as a lamp, and it fell
 ἐπὶ τὸ τρίτον τῶν ποταμῶν, καὶ ἐπὶ τὰς πηγὰς τῶν ὑδάτων.
 upon the third of the rivers, and upon the fountains of waters.

11 καὶ τὸ ὄνομα τοῦ ἀστέρος λέγεται * Ἀψινθος^a καὶ ῥίγνεται^b
 And the name of the star is called Wormwood; and 'becomes
 τὸ τρίτον^c εἰς ἄψινθον, καὶ πολλοὶ^d ἀνθρώπων ἀπέθανον
 'the 'third into wormwood, and 'many 'of 'men died
 ἐκ τῶν ὑδάτων, ὅτι ἐπικράνθησαν.
 of the waters, because they were made bitter.

12 Καὶ ὁ τέταρτος ἄγγελος ἐσάλπισεν, καὶ ἐπλήγη
 And the fourth angel sounded [his] trumpet; and was smitten
 τὸ τρίτον τοῦ ἡλίου καὶ τὸ τρίτον τῆς σελήνης καὶ τὸ τρίτον
 the third of the sun, and the third of the moon, and the third
 τῶν ἀστέρων, ἵνα σκοτισθῇ τὸ τρίτον αὐτῶν, καὶ ἡ
 of the stars; that should be darkened the third of them, and the
 ἡμέρα μὴ φαίνηται^a τὸ τρίτον αὐτῆς, καὶ ἡ νύξ ὁμοίως.
 day 'not 'should appear [for] the third of it, and the night likewise.

13 Καὶ εἶδον, καὶ ἤκουσα ἐνός ἁγγέλου πετωμένου^a ἐν
 And I saw, and heard one angel flying in
 μεσουρανήματι, λέγοντος φωνῇ μεγάλῃ, Οὐαί, οὐαί, οὐαί,
 mid-heaven, saying with a 'voice 'loud, Woe, woe, woe,
 τοῖς κατοικοῦσιν^b ἐπὶ τῆς γῆς, ἐκ τῶν λοιπῶν φωνῶν
 to those who dwell on the earth, from the remaining voices
 τῆς σάλπιγγος τῶν τριῶν ἀγγέλων τῶν μελλόντων σαλ-
 of the trumpet of the three angels who [are] about to sound
 πίζειν.
 [their] trumpets.

9 Καὶ ὁ πέμπτος ἄγγελος ἐσάλπισεν, καὶ εἶδον^a
 And the fifth angel sounded [his] trumpet; and I saw
 ἀστέρα ἐκ τοῦ οὐρανοῦ πεπωκότα εἰς τὴν γῆν, καὶ ἰδὸν^b
 a star out of the heaven fallen to the earth, and there was
 θη αὐτῇ ἡ κλεῖς τοῦ φρέατος τῆς ἀβύσσου. 2 καὶ ἠνοίξεν
 given to it the key of the pit of the abyss. And it opened
 τὸ φρέαρ τῆς ἀβύσσου. καὶ ἀνέβη καπνὸς ἐκ τοῦ φρέατος
 the pit of the abyss; and there went up smoke out of the pit
 ὡς καπνὸς καμίνου μεγάλης, καὶ ἐσκοτίσθη^c ὁ ἥλιος
 as [the] smoke of a 'furnace 'great; and 'was 'darkened 'the 'sun
 καὶ ὁ ἄηρ ἐκ τοῦ καπνοῦ τοῦ φρέατος. 3 καὶ ἐκ τοῦ καπνοῦ
 and the air by the smoke of the pit. And out of the smoke
 ἐξῆλθον ἀκρίδες εἰς τὴν γῆν, καὶ ἰδόθη^d αὐταῖς^e ἰξουσία,
 came forth locusts unto the earth, and was given to them power,
 ὡς ἔχουσιν ἰξουσίαν οἱ σκορπίοι τῆς γῆς. 4 καὶ ἔρρηθ^f
 as 'have 'power 'the 'scorpions 'of 'the 'earth; and it was said
 αὐταῖς^g ἵνα μὴ ἀδικήσωσιν^h τὸν χόρτον τῆς γῆς, οὐδὲ πᾶν
 to them, that 'not 'they 'should injure the grass of the earth, nor any
 χλωρὸν, οὐδὲ πᾶν ἔνδρον, εἰ μὴ τοὺς ἀνθρώπουςⁱ μόνους^j.
 green thing, nor any tree, but only the men only
 οἵτινες οὐκ ἔχουσιν τὴν σφραγίδα τοῦ θεοῦ ἐπὶ τῶν μετώπων
 who have not the seal of God on their foreheads
 αὐτῶν. 5 καὶ ἰδόθη αὐταῖς^k ἵνα μὴ ἀποκτείνωσιν αὐτούς,
 & 'their. And it was given to them that they should not kill them.

* + τῶν (the waters) ΟΛΤΙΛΛΩ.

* + ὁ ΟΛΤΛΩ.

* ἐγένετο became ΟΛΤΙΛΛΩ.

* + τῶν ὑδάτων of the waters ΟΛΤΙΛΛΩ.

* + τῶν of the (men) ΟΛΤΙΛΛΩ.

ΛΤΛ; φωνῇ ΤΛ.

ἴδον τ.

ἔαυτο πετωμένου eagle flying ΟΛΤΙΛΛΩ.

* φωνῇ

κατοικοῦντων ΤΤΛ.

ἴδον τ.

ἔσκοτίσθη ΛΤΛ.

αὐτοῖς τ.

* ἀδικήσωσιν 'they will

* shall injure ΛΤΛ.

* — μόνους ΟΛΤΙΛΛΩ.

* — αὐτῶν (read on the foreheads) ΛΤΛ.

* αὐτοῖς ΛΤ.

burning like a lamp. And it fell on the third part of the rivers, and on the fountain of waters.

¹¹ And the name of the star is called Wormwood. And a third of the waters became wormwood. And many men died of the waters, because they were made bitter.

¹² And the fourth angel sounded his trumpet. And the third part of the sun was struck, and the third part of the moon, and the third part of the stars — so that the third part of them might be made dark and the day should not shine for a third of it, and the night also.

¹³ And I saw and heard one angel flying in the middle of Heaven, saying with a loud voice, Woe! Woe! Woe! to those who live on the earth, from the rest of the voices of the trumpet of the three angels who are going to sound their trumpets!

CHAPTER 9

¹ And the fifth angel sounded his trumpet. And I saw a star which had fallen to the earth out of the sky. And there was given to it the key of the bottomless pit.

² And it opened the bottomless pit. And smoke went up out of the pit, like the smoke of a great furnace. And the sun and the air were made dark by the smoke of the pit.

³ And out of the smoke came forth locusts onto the earth. And power was given to them as the scorpions of the earth have power.

⁴ And it was commanded them, that they should not hurt the grass of the earth or any green thing or any tree, but only the men who do not have the seal of God on their foreheads.

⁵ And it was given to them that they should

ἀλλ' ἵνα ἐλπίσθησιν^α μήνας πέντε^β καὶ ὀ βασιλευμένους^γ
but that they should be fortun- months five; and formen-
αὐτῶν ὡς βασανισμὸν σκorpion, ὅταν παύσθ^δ-
their [was] as [the] timent of a scorpion, when it may arise a-
ρωποῦν· **Θ** καὶ ἐν ταῖς ἡμέραις ἐκεῖναις ληθήσονται οἱ ἀνθρώ-
mau. And in those days shall seek men
ποι τοὺς θάνατον, καὶ "οὐχ"^ε εὐρύθοουσιν^{στ} αὐτόν· καὶ ἐπιθυμ^ζ-
death, and not shall find it; and shall

σουσιν ἀποθανεῖν, καὶ ῥεύξεται ὁ θάνατος ἀπ' αὐτῶν.⁴
desire to die, and shall flee death from them.

7 καὶ τὰ ὁμοιώματα τῶν ἀκρίδων ὅμοια ἵπποις ἡτοι-

And the likenesses of the locusts [were] like to horses prepared for war, and upon their heads as crowns

ὅμοιοι ἡ χρυσῷ, καὶ τὰ πρόσωπα αὐτῶν ὡς πρόσωπα ἀνθρώ-
 πων. ὁ καὶ Ἰλίου τοίχας ὡς τοίχας κυκλωσὺν, καὶ οἱ ῥόδοι

αὐτῶν ὡς λέοντων ἦσαν· 9 καὶ εἶχον θώρακας ὡς θώρακας
 men; and they had hair as 'hair 'women's; and 'teeth

¹their ²as ³of ⁴lions ⁵were; and they had breastplates as ⁶breas:plates
σιδηροῦς· καὶ ἡ φωνὴ τῶν περὺγων αὐτῶν ὡς ῥωνή
¹iron; and the sound of their wings [was] as [the] sound

ἀρμάτων ἵππων πολλῶν τρεχόντων εἰς πόλεμον. 10 καὶ
of chariots of ὁ horses many running to war; and
ἔχουσιν ὁὐδὲς ἰσχυρίας¹ στρατίαις καὶ κύμασι² ἔνθα πρὸς
have not strength in armies and waves where towards

οὐραῖς αὐτῶν ὡς καὶ ἡ ἔχουσα αὐτῶν ἀδίκησαι τοὺς ἀνθρώπους
they have tails like scorpions, and sting; *was *in

¹tails ²their and ³their ⁴power to injure men
 μῆνας πέντε. ἢ ^δκαὶ ^εἔχουσιν ^εἰφ' αὐτῶν ^ββασιλέα ^ττὸν
 months five. And they have over them a king, the

ἄγγελον τῆς ἀβύσσου· ὄνομα αὐτῷ Ἑβραϊστί Ἀβαδδὼν, καὶ
angel of the abyss: his name in Hebrew Abaddon, and
in τῇ Ἑλλήνικῃ· ὄνομα αὐτοῦ Ἀπολλών.

12 Ἡ οὐαί ἡ μία ἀπῆλθεν· ἰδοὺ, ἔρχονται ἔτι δύο οὐαί.

³Woe ¹the ²first is past. Lo, ¹come ¹yet ²two ³woes
merā rāṭra.
 after these things.

13 Καὶ ὁ ἕκτος ἄγγελος ἐσάλπισεν, καὶ ἤκουσα φωνὴν
And the sixth angel sounded [his] trumpet; and I heard a voice
μὲν ἐκ τῶν τεσσάρων ἁγίων πνεύματων τοῦ θυγατρικοῦ τοῦ λέγοντος

μίαν ἐκ τῶν ἑσσοῶν¹ κεράτων τοῦ θυσιαστηρίου τοῦ χρυσοῦ
 'one from the four horns of the altar golden
 τοῦ ἐνώπιον τοῦ θεοῦ, 14 ἔλεγον² τῷ ἑκτῷ ἀγγέλῳ

which [is] before God, saying to the sixth angel
ὁς εἶχε τὴν σάλπιγγα, ἄβυσσον τοὺς τέσσαρας ἀγγέλους τοὺς
who had the trumpet, Loose the four angels who

δεδεμένους ἐπὶ τῷ ποταμῷ τῷ μεγάλῳ Εὐφράτῃ. 15 Καὶ ἔλυ-
are bound at the 'river 'great Euphrates. And were

θησαν οἱ τεσσαρες αγγελοι οἱ ητοιμασμενοι εἰς τὴν ὥραν καὶ
loaded the four angels who had been prepared for the hour and

and L. ¹ φεύγει ²flee LITRA. ³ ἀπ' αὐτῶν ὁ θάνατος G. ⁴ ὁμοιοι T. ⁵ εἶχαν LITRA. ⁶ ὁμοιοις Tr. ⁷ Punctuate so as to read and

r tells Text. Rec. and G. ^b και and LITtrAW. ^c — και LITtrAW.
 • ἐν αὐτῶν LITtrA. ^f — τὸν (read an angel) A. ^g + ψ ψ
 ετα LITtrA. ⁱ — τεσσάρων LITtrA. ^h λέγοντα LITtrAW. ⁱ ὁ ἔχων

ἡμέρῳ καὶ μῆνα καὶ ἑνιαυτὸν, ἵνα ἀποκτείνωσιν τὸ τρίτον
 day and month and year, that they might kill the third
 τῶν ἀνθρώπων. 16 καὶ ὁ ἀριθμὸς^α στρατευμάτων τοῦ ἵππι-
 of men; and the number of [the] armies of the caval-
 ροῦ^β ὁδύο μυριάδες^γ μυριάδων· ἤκουσα τὸν ἀριθμὸν
 ry [was] two myriads of myriads, and I heard the number
 αὐτῶν. 17 καὶ οὕτως^δ εἶδον^ε τοὺς ἵππους ἐν τῇ ὁράσει, καὶ
 of them. And thus I saw the horses in the vision, and
 τοὺς καθήμενους ἐπ' αὐτῶν, ἔχοντας θώρακας πυρίνους καὶ
 those sitting on them, having breastplates fiery, and
 ὑακινθίνους καὶ θειώδεις· καὶ αἱ κεφαλαὶ τῶν ἵππων
 hyacinthine, and brimstone-like; and the heads of the horses [were]
 ὡς κεφαλαὶ λέοντων, καὶ ἐκ τῶν στομάτων αὐτῶν ἔκπορευε-
 as heads of lions, and out of their mouths
 ται πῦρ καὶ καπνὸς καὶ θεῖον. 18 ὑπὸ^ς τῶν τριῶν^ζ τούτων
 out fire and smoke and brimstone. By these three
 ἀπεκτάνθησαν τὸ τρίτον τῶν ἀνθρώπων, ἐκ τοῦ πυρὸς καὶ
 were killed the third of the men, by the fire and
 ἑκ^ς τοῦ καπνοῦ καὶ ἑκ^ς τοῦ θείου, τοῦ ἔκπορευομένου ἐκ
 by the smoke and by the brimstone, which goes forth out of
 τῶν στομάτων αὐτῶν. 19 αἰ· γὰρ^ς ἔξουσιν αὐτὸν ἐν τῇ
 their mouths. For the powers of them
 στόματι αὐτῶν εἰσιν· αἰ· γὰρ οὐραὶ αὐτῶν ὅμοιαι ὄφειν,
 "mouth" "their" "are;" for their tails [are] like serpents,
 ἔχουσαι κεφαλὰς, καὶ ἐν αὐταῖς ἀδικοῦσιν. 20 καὶ οἱ λοιποὶ
 having heads, and with them they injure. And the rest
 τῶν ἀνθρώπων οἱ οὐκ ἀπεκτάνθησαν ἐν ταῖς πληγαῖς ταύταις,
 of the men who were not killed by these plagues,
 οὐτε^ς μετενόησαν ἐκ τῶν ἔργων τῶν χειρῶν αὐτῶν, ἵνα μὴ
 "not" "even" "repented" of the works of their hands, that "not"
 προσκυνήσωσιν^ς τὰ δαιμόνια, καὶ^ς εἰδῶλα τὰ χρυσὰ καὶ^ς
 "they" "should do homage to" the demons, and "idols" "the golden" and
 τὰ ἀργυρὰ καὶ τὰ χαλκὰ καὶ τὰ λίθινα καὶ τὰ ξύλινα,
 silver and "brass" and stone and wooden,
 ὧς οὐτε βλέπειν^ς δύναται, οὐτε ἀκούειν, οὐτε περιπατεῖν^ς
 "which neither" "to" "see" "are" "able," nor "to hear," nor "to walk."
 21 καὶ οὐ μετενόησαν ἐκ τῶν φόνων αὐτῶν, οὐτε ἐκ τῶν
 And they repented not of their murders, nor of
 φαρμακείων^ς αὐτῶν, οὐτε ἐκ τῆς πορνείας αὐτῶν, οὐτε ἐκ
 "sorceries" "their," nor of their fornications, nor of
 τῶν κλεμμάτων αὐτῶν.
 their thefts.

10 Καὶ εἶδον ἄλλον ἄγγελον ἰσχυρὸν καταβαίνοντα ἐκ τοῦ
 And I saw another angel strong coming down out of the
 οὐρανοῦ, περιβεβλημένον νεφέλῃν, καὶ^ς ἱρις ἐπὶ τῆς κε-
 heaven, clothed with a cloud, and a rainbow on the
 φαλῆς^ς, καὶ τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος, καὶ οἱ πόδες αὐτοῦ
 head, and his face as the sun, and his feet
 ὡς στῦλοι πυρὸς· 2 καὶ εἶχεν^ς ἐν τῇ χειρὶ αὐτοῦ βιβλαρίδιον
 as pillars of fire; 2 and he had in his hand a little book
 τὸ ὅτι τῶν (ἀγίων) ΟΛΤΤΑΩ. ὁ δισμυριάδες ΛΤΑ. ὁ — καὶ ΟΛΤΤΑΩ.
 εἶδον τ. ἀπὸ from ΟΛΤΤΑΩ. ὁ — πληγῶν "plagues" ΟΛΤΤΑΩ.
 ΟΛΤΤΑΩ. ἡ γὰρ ἐξουσία τῶν ἵππων For the power of the horses (αὐτῶν for τῶν ἵππων
 w) ἐν τῇ στόματι αὐτῶν ἐστὶν καὶ ἐν ταῖς οὐραῖς αὐτῶν is in their mouths and in their tails
 ΟΛΤΤΑΩ. οὐ ποῖ σῶ; οὐδέ τα. προσκυνήσουσιν they shall do homage to ΛΤΤΑΩ.
 γ + τὰ ΟΛΤΤΑΩ. δυνάται ΛΤΤΑ. φαρμακίαι τ; φαρμάκων Δ. + ἡ the
 (rainbow) ΟΛΤΤΑΩ. ὁ — κεφαλῇ ΛΤΤΑΩ. + αὐτὸν (read his head) ΟΛΤΤΑΩ
 ἔχων having ΟΛΤΤΑΩ.

and month and year — that they might kill the third part of men.

¹⁶ And the number of the armies of the horsemen was two myriads of myriads. And I heard the number of them.

¹⁷ And so I saw the horses in the vision, and the ones who were sitting on them. They had fire-colored breastplates, even dusky red and brimstone-like. And the heads of the horses were as the heads of lions. And out of their mouths came out fire and smoke and brimstone.

¹⁸ The third part of men were killed by these three, by the fire and by the smoke and by the brimstone which came out of their mouths.

¹⁹ For their powers are in their mouths — for their tails are like snakes with heads, and with them they hurt.

²⁰ And the rest of men, who were not killed by these plagues, did not even repent of the works of their hands, that they should not worship the demons, and the golden and the silver and the brass and the stone and the wooden idols — which can neither see nor hear nor walk.

²¹ And they did not repent of their murders, nor of their magic arts, nor of their fornications, nor of their thefts.

CHAPTER 10

¹ And I saw another mighty angel coming down out of Heaven, clothed with a cloud, and a rainbow on his head, and his face like the sun, and his feet like pillars of fire.

² And he had a little book open in his hand.

ὅτε ἔφαγον αὐτό, ἔπικράνθη ἡ κοιλία μου. 11 καὶ ἔλεγεν¹ when I did eat it, 'was made bitter' my belly. And, he said
μοι, Δεῖσε πάλιν προφητεῦσαι ἐπὶ λαοῖς καὶ² ἔθνεσιν καὶ to me, Thou must again prophesy as to peoples, and nations, and
γλώσσαις καὶ βασιλεῦσιν πολλοῖς.
tongues, and kings many.

11 Καὶ ἰδόθη μοι κάλαμος ὅμοιος ῥάβδῳ, ἔλεγων, ἔγει- And was given to me a reed like a staff, saying, Rise,
ραι, καὶ μέτρησον τὸν ναὸν τοῦ θεοῦ, καὶ τὸ θυσιαστήριον, and measure the temple of God, and the altar,

καὶ τοὺς προσκυνοῦντας ἐν αὐτῷ. 2 καὶ τὴν αὐλὴν τὴν and those who worship in it. And the court which
ἔσωθεν τοῦ ναοῦ ἐξβάλει³ ἐξω, καὶ μὴ αὐτὴν μετρήσῃς, [is] within the temple cast out, and not it measure;
ὅτι ἰδόθη τοῖς ἔθνεσιν καὶ τὴν πόλιν τὴν ἁγίαν because it was given [up] to the nations, and the holy

πατήσουσιν μῆνας ἑσσεράκοντα⁴ δύο. 3 καὶ ὡσω shall they trample upon months forty two. And I will give
τοῖς δύοσιν μαρτυρίαν μου, καὶ προφητεῖουσιν ἡμέρας [power] to my two witnesses, and they shall prophesy days

χιλίας διακοσίας ἑξήκοντα, περιβεβλημένοι⁵ σάκ- thousands two hundred [and] sixty, clothed in sack-
κους. 4 οὗτοί εἰσιν αἱ δύο ἑλαιαί, καὶ δύο λυχνίαι cloth. These are the two olive trees, and [the] two lampstands

αἱ ἐνώπιον τοῦ⁶ θεοῦ τῆς γῆς ῥεστῶσαι. 5 καὶ εἰ τις which before the God of the earth stand. And if anyone
αὐτοὺς θέλῃ⁷ ἀδικῆσαι, πῦρ ἐκπορεύεται ἐκ τοῦ στόματος⁸ them should will to injure, fire goes out of mouth

αὐτῶν, καὶ κατασθίει τοὺς ἐχθροὺς αὐτῶν καὶ εἰ τις αὐτοὺς⁹ their, and devours their enemies. And if anyone them
θελῇ¹⁰ ἀδικῆσαι, οὕτως δεῖ αὐτὸν ἀποκτανθῆναι. 6 οὗτοι should will to injure, thus must he be killed. These

ἔχουσιν¹¹ ἐξουσίαν κλεῖσαι τὸν οὐρανόν, ἵνα μὴ βρέξῃ have authority to shut the heaven, that no rain fall
ὑετός ἐν¹² ἡμέραις αὐτῶν τῆς προφητείας¹³ καὶ ἔξουσιν rain in [the] days of their prophecy; and authority

ἔχουσιν ἐπὶ τῶν ὑδάτων, στρέφειν αὐτὰ εἰς αἷμα. καὶ πατά- they have over the waters, to turn them into blood; and to
ξαι τὴν γῆν¹⁴ πᾶσιν πληγῇ, ὡς ἂν θέλωσιν. 7 καὶ smite the earth with every plague, as often as they may will. And

ὅταν τελώσωσιν τὴν μαρτυρίαν αὐτῶν, τὸ θηρίον τὸ when they shall have completed their testimony, the beast who
ἀναβαίνειν ἐκ τῆς ἀβύσσου ποιήσει πόλεμον μετ' αὐτῶν, comes up out of the abyss will make war with them,

καὶ νικήσει αὐτούς, καὶ ἀποκτενεῖ αὐτούς. 8 καὶ τὰ and will overcome them, and will kill them: and
πτώματα¹⁵ αὐτῶν ἐπὶ τῆς πλατείας πόλεως τῆς με- bodies their [will be] on the street of city the

had eaten it, my belly was made bitter.

11 And he said to me, You must again prophesy in regard to many peoples and nations and tongues and kings.

CHAPTER 11

1 And a reed like a staff was given to me, saying, Get up and measure the Temple of God, and the altar, and the ones who worship in it.

2 And leave out the court which is inside the Temple, and do not measure it — because it was given to the Gentiles and they shall trample the holy city underfoot for forty-two months.

3 And I will give power to my two witnesses. And they shall prophesy one thousand two hundred and sixty days, dressed in sackcloth.

4 These are the two olive trees and the two lampstands which stand before the God of the earth.

5 And if anyone should desire to hurt them, fire comes out of their mouth and eats their enemies. And if anyone should desire to hurt them, he must be killed in the same way.

6 These have authority to shut up the sky, so that no rain may fall in their days of prophecy — and they have authority over the waters to turn them into blood, and to strike the earth with every plague, as often as they desire.

7 And when they shall have finished their witnessing, the beast who comes up out of the bottomless pit will make war with them. And he will overcome them and will kill them.

8 And their bodies shall be on the great city's

¹ λέγων they say LITTA. ² ἐπὶ as to T. ³ καὶ ὁ ἄγγελος εἰστέκει αὐτὸν the angel stood L. ⁴ ἔγειρε LITTA. ⁵ ἔξωθεν outside LITTA. ⁶ ἐξωθεν outside LITTA.

⁷ ἑσσεράκοντα LITTA. ⁸ καὶ and LAW. ⁹ περιβεβλημένοι Tr. ¹⁰ αἱ the LITTA. ¹¹ — τοῦ L. ¹² κυρίου Lord LITTA. ¹³ ἡμέρας OLITTA.

¹⁴ θέλει will LITTA. ¹⁵ αὐτοὺς θέλει them wills G; θέλει αὐτοὺς LAW; θέλησιν αὐτοὺς should have willed them T; αὐτοὺς θέλησιν Tr. ¹⁶ καὶ τὴν the LITTA. ¹⁷ τὸν οὐρανὸν ἐξουσίαν κλεῖσαι G. ¹⁸ ὑετός βρέχῃ τὰς ἡμέρας τῆς προφητείας αὐτῶν (αὐτῶν τῆς προφ. V) (rain [during] the days) OLITTA. ¹⁹ καὶ ἐν with (every) LITTA. ²⁰ ὡς ἂν θέλωσιν ἐν πάσῃ πληγῇ OW. ²¹ μετ' αὐτῶν πόλεμον OLITTA. ²² τὸ πτώμα body OLITTA.

²³ καὶ τῆς LITTA.

street, which is called spiritually Sodom, and Egypt – where our Lord was crucified.

⁹And some of the peoples and tribes and tongues and nations shall see their bodies three days and a half. And they will not allow their bodies to be put into graves.

¹⁰ And they that live on the earth will rejoice over them, and they will make merry and will send gifts to one another, because these two prophets tormented those who live on the earth.

11 And after three days and a half, the Spirit of life from God entered into them, and they stood on their feet. And great fear fell on those seeing them.

¹² And they heard a great voice out of Heaven saying to them, Come up here! And they went up to Heaven in the cloud. And their enemies saw them.

13 And in that hour there was a great earthquake. And the tenth part of the city fell, and seven thousand persons of men were killed in the earthquake. And the rest became afraid and gave glory to the God of Heaven.

¹⁴The second woe is past. Behold, the third woe comes quickly!

15 And the seventh angel sounded his trumpet. And there were great voices in Heaven, saying, The kingdoms of the world have become our Lord's and His Christ's — and He shall reign forever and ever.

16 And the twenty-four elders who sit before God on their thrones fell on their

γάλης, ἣτις καλεῖται πνευματικῶς Σόδομα καὶ Αἴγυπτος.
great, which is called spiritually Sodom and Egypt.

ὅπου καὶ ὁ κύριος ἡμῶν ἔσταυρώθη. Ὁ καὶ ἐβλέψουσιν·
where also ²Lord our was crucified. And shall ¹see [some]
ἐκ τῶν λαῶν καὶ φυλῶν καὶ γλωσσῶν καὶ ἰθνῶν ὅτι πῶς·
of ¹the ²people¹ and ²tribes ¹and ²tongues ¹and ²nations ὅτι πῶς·
μάτα· αὐτῶν ἡμέρας τοῦ ἐκείνου καὶ τῶν πτωμάτων αὐτῶν·

οὐκ ἄφησουσιν" τεθνήαι εἰς μνήματα." 10 καὶ οἱ κατ-
 "not they will suffer to be put into tombs. And they that
 οἰκοῦντες ἐπὶ τῆς γῆς ἡγαροῦσιν" ἐπ' αὐτοῖς, καὶ εὐφρανθή-
 dwell on the earth will rejoice over them, and will make
 σονται" καὶ δῶρα πέμψουσιν" ἀλλήλοισι, οὗτοι οὐ δύνα-
 merry, and gifts will send to one another, because these, the two
 προφηταὶ ἰβασάσαναυ τούς κατοικοῦντας ἐπὶ τῆς γῆς.
 prophets, tormented them that dwell upon

11 καὶ μετὰ τὰς τρεῖς ἡμέρας καὶ ἕμισιν, πνεῦμα ζωῆς
 And after the three days and a half, [the] spirit of life
 ἐκ τοῦ θεοῦ εἰσῆλθεν ἐν αὐτούς, καὶ ἕστησαν ἐπὶ τοὺς
 from God did enter into them, and they stood upon
 πόδας αὐτῶν, καὶ φόβος μέγας ἐπέπεσεν ἐπὶ τοὺς θεωροῦντας
 "feet" their; and "fear" great fell upon those beholding

αὐτοὺς. 12 καὶ ἤκουσαν "φωνὴν μεγάλην" ἐκ τοῦ οὐρανοῦ
 them: and they heard a "voice" great out of the heaven
 "λέγουσαν" αὐτοῖς, "Ἀνάβητε" ὦδε. Καὶ ἀνέβησαν εἰς τὸν
 saying to them, Come up hither. And they went up to the
 οὐρανὸν ἐν τῇ νεφέλῃ, καὶ ἰδεώρησαν αὐτοὺς οἱ ἔθνη αὐτῶν.
 heaven in the cloud; and "behold" them "their enemies."

13 Καὶ ἐν ἐκείνῃ τῇ ὥρᾳ ἐγένετο σεισμὸς μέγας, καὶ τὸ
 And in that hour there was *seismos* *o* *great*, and the
 δέκατον τῆς πόλεως ἔπεσεν, καὶ ἀπεκράνθησαν ἐν τῇ σεισμῷ
 tenth of the city fell, and there were killed in the earthquake
 ὀνόματα ἀνθρώπων χιλιάδες ἑπτὰ· καὶ οἱ λοιποὶ ἐμβροδοὶ
names *of* *men* *thousands* *seven*, and the rest *afraid*
 ἐγένοντο, καὶ ἔδωκαν δόξαν τῷ θεῷ τοῦ οὐρανοῦ.
 became, and gave *glory* to the *god* of the *heavens*.

14 Ἡ οὐαὶ ἡ^a δευτέρα ἀπῆλθεν· ἰδοὺ, ἡ οὐαὶ ἡ τρίτη
 ἔρχεται ταχύ.
 Woe the "second is past: lo, the "woe 'third
 comes quickly.

15 Καὶ ὁ ἄγγελος ἀγγέλος ἰσάληται, καὶ ἔγνετο
 and the tenth angel sounded [his] trumpet; and ^{was}
 φωνὰ μεγάλη ἐν τῷ οὐρανῷ, ἄλγουντο· Ἐγένοντο αἱ
 voices great in the heavens saying, "A become ^{is}
 βασιλεία τοῦ κόσμου τοῦ κυρίου ἡμῶν, καὶ τοῦ χριστοῦ αὐτοῦ,
 "kingdoms of the world our Lord's, and ^{is} Christ's,
 καὶ βασιλεύσει εἰς τοὺς αἰῶνας τῶν αἰώνων. 16 Καὶ ὁ
 and he shall reign to the ages of the ages. And the
 εἰκόσι καὶ τέσσαρες πρεσβύτεροι οἱ ἐνώπιον τοῦ θεοῦ καθέ-
 twenty and four elders, who before God sat,

* αὐτῶν their GLTTRAW. ὁ θάνατός σου see GLTTRAW. τὸ πνεῦμα body GLTTRAW.
 * καὶ| a. ὁπίσθους they suffer LTRTA; ὁπίσθων w. μνήμα a tomb GLTTRAW.
 * χαίρουσιν rejoice GLTTRAW. ἐνθαυραίνε|μικε merry LTRTA. πέμπουσιν send tr.
 * ἐν (— ἐν tr|a) αὐτοῖς GLTTRAW. ἐπέστελλον LTRTA. φωνὴς μεγάλῃς tr.
 * ἑσθλῶν tr.
 * ἡ ἀνάβασις tr. ἡ ἡ w. ἡ ἀνάβασις LTRTA. ἡ ἐγένετο tr.
 βασιλεία is 'become' the 'kingdom' GLTTRAW. — οἱ | a. — καὶ LTRTA.
 — οἱ (read nab|y. sitting) |a|. οἱ καθήμεν| (read who |are) before God who sit| tr.

μενοι¹ ἐπὶ τοὺς θρόνους· αὐτῶν, ἔπεσαν ἐπὶ τὰ πρόσωπα αὐτῶν,
on their thrones, fell upon their faces,
καὶ προσεκύνησαν τῷ θεῷ, 17 λέγοντες, Εὐχαριστοῦμέν σοι,
and worshipped God, saying, We give thanks to thee,
κύριε ὁ θεὸς ὁ παντοκράτωρ, ὁ ὢν καὶ ὁ ἦν καὶ ὁ
Lord God Almighty, [He] who is, and who was, and who [is]
ἐρχόμενος,² * ὅτι εἰληθας τὴν δύναμιν σου τὴν μεγάλην.
coming, that thou hast taken power thy great,
καὶ ἐβασίλευσας. 18 καὶ τὰ ἔθνη ὠργίσθησαν, καὶ ἤλθεν ἡ
and reigned. And the nations were angry, and is come
ὀργὴ σου, καὶ ὁ καιρὸς τῶν νεκρῶν, κριθῆναι, καὶ δοῦναι τὸν
wrath thy, and the time of the dead to be judged, and to give the
μισθὸν τοῖς δούλοις σου τοῖς προφῆταις, καὶ τοῖς ἁγίοις καὶ
reward to thy bondmen the prophets, and to the saints, and
τοῖς φοβουμένοις τὸ ὄνομά σου, * τοῖς μικροῖς καὶ τοῖς
to those who fear thy name, the small and the
μεγάλοις,³ καὶ διαφθεῖραι τοὺς ὀυνοὺς τὴν γῆν.
great; and to bring to corruption those who corrupt the earth.
19 Καὶ ἡνοίγη ὁ ναὸς τοῦ θεοῦ⁴ ἐν τῷ οὐρανῷ, καὶ ὤφ-
And was opened the temple of God in the heaven, and was
θη ἡ κιβωτὸς τῆς διαθήκης· αὐτοῦ⁵ ἐν τῷ ναῷ αὐτοῦ· καὶ
seen the ark of his covenant in the temple: and
ἐγένοντο ἄστραπαὶ καὶ φωναὶ καὶ βρονταὶ καὶ σεισμός καὶ
there were lightnings and voices and thunders and an earthquake and
χάλαζα μεγάλη.
hail great.

12 Καὶ σημεῖον μέγα ὥσθην ἐν τῷ οὐρανῷ, γυνὴ περι-
And a sign great was seen in the heaven; a woman cloth-
βεβλημένη τὸν ἥλιον, καὶ ἡ σελήνη ὑποκάτω τῶν ποδῶν αὐτῆς,
ed with the sun, and the moon under her feet,
καὶ ἐπὶ τῆς κεφαλῆς αὐτῆς στέφανος ἀστέρων δώδεκα· 2 καὶ
and on her head a crown of stars twelve; and
ἐν γαστρὶ ἔχουσα,* ὁ κρᾶζει¹ ὠδίνουσα καὶ βασανιζομένη
being with child she cries being in travail, and being in pain
τεκεῖν.
to bring forth.

3 Καὶ ὥσθην ἄλλο σημεῖον ἐν τῷ οὐρανῷ, καὶ ἰδοὺ, δρά-
And was seen another sign in the heaven, and behold, a dra-
κων μέγας πυρρός,² ἔχων κεφαλὰς ἑπτὰ καὶ κέρατα δέκα· καὶ
gon great red, having heads seven and horns ten, and
ἐπὶ τὰς κεφαλὰς αὐτοῦ διαδήματα ἑπτὰ·³ 4 καὶ ἡ οὐρὰ αὐτοῦ
upon his heads diadems seven; and his tail
σύρει τὸ τρίτον τῶν ἀστέρων τοῦ οὐρανοῦ, καὶ ἔβαλεν αὐτοὺς
drags the third of the stars of the heaven, and he cast them
εἰς τὴν γῆν. καὶ ὁ δράκων ἔστηκεν ἐνώπιον τῆς γυναίκος τῆς
to the earth. And the dragon stands before the woman who
μελλούσης τεκεῖν, ἵνα ὅταν τέκῃ, τὸ τέκνον αὐτῆς
is about to bring forth, that when she should bring forth, her child
καταφάγῃ. 5 καὶ ἔτεκεν υἱὸν ἄρρενα,⁴ ὃς μέλλει ποι-
he might devour. And she brought forth a son male, who is about to
μαίνειν πάντα τὰ ἔθνη ἐν ῥάβδῳ σιδηρᾷ· καὶ ἡρπάσθη
shepherd all the nations with rod an iron: and was caught away

faces and worshipped God,

¹⁷ saying, We give thanks to You, O Lord God Almighty, who is and who was and who is to come. For You have taken Your great power and have ruled.

¹⁸ And the nations were angry, and Your wrath has come. And the time has come for the dead to be judged and to give the reward to Your servants the prophets, and to the saints, and to the ones who fear Your name, the small and the great — and to bring to ruin those who have corrupted the earth.

¹⁹ And the Temple of God in Heaven was opened. And the ark of His covenant was seen in His Temple. And there were lightnings and voices and thunders and an earthquake and great hail.

CHAPTER 12

¹ And a great wonder appeared in Heaven — a woman clothed with the sun, and the moon under her feet. And on her head was a crown of twelve stars.

² And she was with child, and she cried, being in labor and in pain to bring forth.

³ And another wonder appeared in Heaven — and behold! A great red dragon which had seven heads and ten horns and seven crowns on his heads!

⁴ And his tail drags the third part of the stars of the sky. And he threw them onto the earth. And the dragon stands in front of the woman who is about to bear, so that when she should bear her child, he might eat it.

⁵ And she brought forth a male, a son who is going to shepherd all the nations with a rod of iron. And her child was caught away

⁷ — καὶ ὁ ἐρχόμενος GLTTRAW.

* + καὶ and π.

* τοὺς μικροὺς καὶ τοὺς μεγάλους

LTTR. ² διαφθεῖρας corrupted L.

³ + ὁ which [is] LTTR.

⁴ τοῦ κυρίου (read

the covenant of the Lord) O.

* + καὶ and LT[A].

⁵ ἐκραζεν was crying L.

μέγας LTTR. ⁶ ἐπὶ διαδήματα GLTTRAW.

⁷ ἄρρεν LTTRAW.

to God and His throne.

⁶And the woman fled into the wilderness, where she has a place made ready by God, so that there they should take care of her a thousand two hundred and sixty days.

⁷And there was war in Heaven: Michael and his angels made war against the dragon. And the dragon and his angels made war.

⁸And they did not prevail, nor was their place found in Heaven any more.

⁹And the great dragon was thrown out, the old serpent who is called the devil, and Satan — who leads the whole world astray. He was thrown into the earth, and his angels were thrown out with him.

¹⁰And I heard a great voice saying in Heaven, Now the salvation and the power and the kingdom of our God, and the authority of His Christ, has been accomplished — because the accuser of our brothers is thrown down, who accuses them before our God day and night.

¹¹And they overcame him because of the blood of the Lamb, and because of the word of their testimony. And they did not love their life, even unto death.

¹²Because of this, rejoice O heavens, and you who live in them. Woe to those who live on the earth and in the sea, because the devil has come down to you. And he has great anger, knowing that he has only a short time.

¹³And when the dragon saw that he was thrown onto the earth, he persecuted the woman who brought forth the manchild.

τὸ τέκνον αὐτῆς πρὸς τὸν θεὸν καὶ τὸν θρόνον αὐτοῦ. 6 καὶ
her child to God and his throne. And

ἡ γυνὴ ἔφυγεν εἰς τὴν ἔρημον, ὅπου ἔχει ἑτοιμασ-
the woman fled into the wilderness, where she has a place pre-
μένον ἀπὸ τοῦ θεοῦ, ἵνα ἐκεῖ τρέφωσιν αὐτὴν ἡμέρας
pared of God, that there they should nourish her days

χιλίας διακοσίας ἐξήκοντα.
a thousand two hundred and sixty.

7 Καὶ ἐγένετο πόλεμος ἐν τῷ οὐρανῷ. καὶ Μιχαὴλ καὶ
And there was war in the heaven: Michael and
οἱ ἄγγελοι αὐτοῦ ἐπολέμησαν κατὰ τοῦ δράκοντος, καὶ οἱ
his angels warred against the dragon, and the

δράκων ἐπολέμησεν, καὶ οἱ ἄγγελοι αὐτοῦ. 8 καὶ οὐκ ἔσχυ-
dragon warred, and his angels; and not they pre-
σαν, οὐτε τόπος εὗρηθη αὐτῶν ἐν τῷ οὐρανῷ. 9 καὶ
saw, nor place was found their any more in the heaven. 9 καὶ

ἐβλήθη ὁ δράκων ὁ μέγας, ὁ ὄφις ὁ ἀρχαῖος, ὁ καλού-
was cast [out] the dragon great, the serpent ancient, who is
μενος διάβολος, καὶ ὁ σατανᾶς, ὁ πλανῶν τὴν οἰκουμένην
called Devil, and the Satan, who misleads the habitable

ὅλην, ἐβλήθη εἰς τὴν γῆν, καὶ οἱ ἄγγελοι αὐτοῦ
[world] whole, he was cast into the earth, and his angels

μετ' αὐτοῦ ἐβλήθησαν. 10 Καὶ ἤκουσα φωνὴν μεγάλην λέ-
with him were cast. And I heard a voice great

γούσαν ἐν τῷ οὐρανῷ, Ἄρτι ἐγένετο ἡ σωτηρία καὶ ἡ δύν-
saying in the heaven, Now is come the salvation and the power

μις καὶ ἡ βασιλεία τοῦ θεοῦ ἡμῶν, καὶ ἡ ἐξουσία τοῦ χριστοῦ
and the kingdom of our God, and the authority of Christ

αὐτοῦ. ὅτι κατεβλήθη ὁ κατήγορος τῶν ἀδελφῶν ἡμῶν,
of him; because is cast down the accuser of our brethren,

ὁ κατηγορῶν αὐτῶν ἐνώπιον τοῦ θεοῦ ἡμῶν ἡμέρας καὶ
who accuses them before our God day and

νυκτός. 11 καὶ αὐτοὶ ἐνίκησαν αὐτὸν διὰ τὸ αἷμα τοῦ
night. And they overcame him by reason of the blood of the

ἀρνίου, καὶ διὰ τὸν λόγον τῆς μαρτυρίας αὐτῶν, καὶ
Lamb, and by reason of the word of their testimony, and

οὐκ ᠠγάπησαν τὴν ψυχὴν αὐτῶν ἄχρι θανάτου. 12 διὰ
not loved their life unto death. Because of

τοῦτο εὐφραίνεσθε οἱ οὐρανοὶ καὶ οἱ ἐν αὐτοῖς σκηνοῦντες.
this rejoice ye heavens and [ye] who in them tabernacle.

οὐαὶ τοῖς κατοικοῦσιν τὴν γῆν καὶ τὴν θάλασσαν, ὅτι
Woe to those who inhabit the earth and the sea, because

κατέβη ὁ διάβολος πρὸς ὑμᾶς ἔχων θυμὸν μέγαν, εἰ-
is come down the devil to you having fury great, know-

δὼς ὅτι λίγον καιρὸν ἔχει.
ing that a short time he has.

13 Καὶ ὅτε εἶδεν ὁ δράκων ὅτι ἐβλήθη εἰς τὴν γῆν,
And when saw the dragon that he was cast into the earth,

ἐδίωξεν τὴν γυναῖκα ἣν εἶκεν τὸν ἄρρενα. 14 καὶ
he persecuted the woman which brought forth the male [child]. And

^h + πρὸς τοῖς GLITAW. ⁱ + ἐκεῖ there GTAW. ^m τρέφωσιν they nourish TTR; ἐτρέφωσιν W. ⁿ ὅ τε both L. ^o τοῦ (— τοῦ τ[α]) πολέμησαι μετά warred with OLTAW. ^p ἔσχυσεν he prevailed a. ^q οὐδὲ GLITAW. ^r ἐν τῷ οὐρανῷ λεγούσαν OLTAW. ^s ἐβλήθη is cast [out] LTTRA. ^t κατήγορος GLTA. ^u αὐτοῦν L. ^v οὐχ L. ^w — οἱ LTTRA. ^y — τοῖς κατοικοῦσιν GLITAW. ^z τῇ γῇ καὶ τῇ θαλάσῃ GW. ^{aa} ἄρρενα L; ἄρρενα TTRA.

ἰδόθησαν τῇ γυναικὶ ^b δύο πτέρυγες τοῦ αἵτου τοῦ μεγάλου, ^c great, ^d ἵνα πέτηται εἰς τὴν ἔρημον εἰς τὸν τόπον αὐτῆς, ὅπου ^e τρέ- into the wilderness into her place, where she is φεται ἐκεῖ καιρὸν, καὶ καιροὺς, καὶ ἥμισυ καιροῦ, ἀπὸ nourished there a time, and times, and half a time, from [the] προσώπου τοῦ ὄφews. 15 καὶ ἔβαλεν ὁ ὄφης ^f ὀπίσω τῆς face of the serpent. And ^g ἐστ' ^h ὁ ὄφης ⁱ ὀπίσω τῆς ^j γυναικὸς ἐκ τοῦ στόματος αὐτοῦ ἕδωρ ὡς ποταμὸν, ἵνα ^k δαύτην ^l ποταμοφόρῃ. 16 καὶ ^m ἐβοήθησεν ἡ γῆ τῇ γυναικὶ, καὶ ἠνοιξεν ἡ γῆ τὸ στόμα αὐτῆς, καὶ κατέπιεν τὸν ποταμὸν ὃν ἔβαλεν ὁ δράκων ἐκ τοῦ στόματος αὐτοῦ. 17 καὶ ὠργίσθη ὁ δράκων ἐπὶ τῇ γυναικὶ, καὶ ἀπῆλθεν ποιῆσαι πόλεμον μετὰ τῶν λοιπῶν τοῦ σπέρματος αὐτῆς, τῶν τηρούντων τὰς ἐντολὰς τοῦ θεοῦ, καὶ ἔχόντων τὴν μαρτυρίαν τοῦ Ἰησοῦ ⁿ τοῦ Χριστοῦ.

18 καὶ ἐστάθην ἐπὶ τὴν ἄμμον τῆς θαλάσσης. 19 καὶ εἶδον ἐκ τῆς θαλάσσης θηρίον ἀναβαῖνον, ἔχον κεφαλὰς ἐπτά καὶ κέρατα δέκα, καὶ ἐπὶ τῶν κεράτων αὐτοῦ δέκα διαδήματα, καὶ ἐπὶ τὰς κεφαλὰς αὐτοῦ ὀνόματα βλασφημίας. 2 καὶ τὸ θηρίον ὃ εἶδον ἦν ὅμοιον παρδαλεῖ, καὶ οἱ πόδες αὐτοῦ ὡς ἄρκτου, καὶ τὸ στόμα αὐτοῦ ὡς στόμα λέοντος, καὶ ἔδωκεν αὐτῷ ὁ δράκων τὴν δύναμιν αὐτοῦ, καὶ τὸν θρόνον αὐτοῦ, καὶ ἐξουσίαν μεγάλην. 3 καὶ εἶδον μίαν τῶν κεφαλῶν αὐτοῦ ὡς ἐσφαγμένην εἰς θάνατον, καὶ ἡ πληγὴ τοῦ θανάτου αὐτοῦ ἰθεραπεύθη, καὶ ῥιθανυμάσθη ὅλη ἡ γῆ ὅπισθεν τοῦ θηρίου. 4 καὶ προσεκύνησαν τὸν δράκοντα, ὅς ἔδωκεν ἐξουσίαν τῷ θηρίῳ, καὶ προσεκύνησαν τὸ θηρίον, λέγοντες, Τίς ὅμοιος τῷ θηρίῳ; τίς δύναται

14 And two wings of the great eagle were given to the woman, so that she might fly into the wilderness into her place — where she is taken care of for a time, and times and half a time, from the face of the serpent.

15 And the serpent put out water from his mouth like a river to go after the woman, so that he might cause her to be carried away with the river.

16 And the earth helped the woman, and the earth opened its mouth and swallowed up the river which the dragon put forth out of his mouth.

17 And the dragon was angry with the woman and went to war with the rest of her children who keep the commandments of God, and who have the testimony of Jesus Christ.

CHAPTER 13

1 And I stood on the sea-sand. And rising out of the sea I saw a beast with seven heads and ten horns. And on its horns were ten crowns. And on its heads was the name of blasphemy.

2 And the beast I saw was like a leopard, and its feet like a bear's feet, and its mouth like a lion's mouth. And the dragon gave his power to it, and his throne and his great authority.

3 And I saw one of its heads as dead. And its deadly wound was healed. And the whole earth wondered after the beast.

4 And they worshiped the dragon who gave authority to the beast. And they worshiped the beast, saying, Who is like the beast? Who is able to make war with it?

^b + αὶ τῇ LIT. (A) W. ^c ἐκ τοῦ στόματος αὐτοῦ ὅπισθεν τῆς γυναικὸς GLTTAW. ^d αὐτὴν GLTTAW. ^e — ἐπὶ (read τῇ with the) L. ^f — τοῦ GLTTAW. ^g — τοῦ GLTTAW. ^h ἐστάθην I stood LIT. ⁱ κέρατα δέκα καὶ κεφαλὰς ἐπτά GLTTAW. ^j ὀνόματα names GLTTAW. ^k ἄρκτου GLTTAW. ^l λέοντος of lions L. ^m — εἶδον GLTTAW. ⁿ + ἐκ of (its) GLTTAW. ^o ῥιθανυμάσεν (read the whole earth wondered) EGTAW. ^p — ἐν GLTTAW. ^q ὅλη ἡ γῆ EGTAW. ^r τὸν δράκοντα GLTTAW. ^s ὅτι (read because he gave) GLTTAW. ^t + τὴν τὸν GLTTAW. ^u τῷ θηρίῳ GLTTAW. ^v + καὶ αὐτὸ GLTTAW.

⁵ And to it was given a mouth to speak great things, and blasphemy. And authority was given to it to act forty-two months.

⁶ And it opened its mouth for blasphemy against God, to blaspheme His name and His tabernacle and those who dwell in Heaven.

⁷ And it was given to it to make war with the saints and to subdue them. And it was given power over every tribe and tongue and nation.

⁸ And all earth's inhabitants shall worship it — that is, all those whose names have not been written in the Book of Life of the Lamb, slain from the foundation of the world.

⁹ If anyone has an ear, let him hear.

¹⁰ If anyone brings into captivity, into captivity he goes. If anyone will kill by a sword, with a sword he must be killed. Here is the patience and the faith of the saints.

πολεμῆσαι μετ' αὐτοῦ; ⁵ καὶ ἐδόθη αὐτῷ στόμα λαλοῦν
to make war with it? And was given to it a mouth, speaking
μεγάλα καὶ βλασφημίας¹¹ καὶ ἐδόθη αὐτῷ ἐξουσία² ποιῆ-
great things and blasphemy; and was given to it authority to
ἀσ³ μηνας⁴ τεσσαράκοντα⁵ δύο⁶ ⁷ καὶ ἡνοιξεν τὸ στόμα αὐτοῦ
act months forty two. And it opened its mouth
εἰς⁷ βλασφημίαν⁸ πρὸς τὸν θεόν, βλασφημῆσαι τὸ ὄνομα
for blasphemy against God, to blaspheme
αὐτοῦ, καὶ τὴν σκηνὴν αὐτοῦ, ⁹ καὶ⁹ τοὺς ἐν τῷ οὐρανῷ¹⁰
'his, and his tabernacle, and those who 'in 'the 'heaven
σκηνούντας. ⁷ καὶ ἐδόθη αὐτῷ⁸ πόλεμον ποιῆσαι⁹ μετὰ τῶν
'tabernacle. And was given to it war 'to 'make with the
ἀγίων, καὶ νικῆσαι αὐτούς¹¹ καὶ ἐδόθη αὐτῷ ἐξουσία ἐπὶ
saints, and to overcome them; and was given to it authority over
πᾶσαν φυλὴν¹² καὶ γλῶσσαν καὶ ἔθνος. ⁸ καὶ προσκυνήσου-
every tribe, and tongue, and nation; and shall do homage
σιν¹³ αὐτῷ¹⁴ πάντες οἱ κατοικοῦντες ἐπὶ τῆς γῆς¹⁵ ὧν¹⁶ οὐ
to it all who dwell on the earth of whom 'not
γέγραπται¹⁷ τὰ ὀνόματα¹⁸ ἐν τῇ βίβλῳ¹⁹ τῆς ζωῆς²⁰ τοῦ
'have been written the names 'in 'the 'book 'of 'life 'of 'the
ἀρνίου²¹ ὃ σφαγμένον ἀπὸ καταβολῆς κόσμου. ⁹ Εἰ
'Lamb 'slain 'from [the] 'founding 'of [the] 'world. If
τις ἔχει οὖς, ἀκουσάτω. ¹⁰ Εἰ τις²² αἰχμαλωσίαν²³
anyone has an ear, let him hear. If anyone [into] captivity
ῥσινάγει²⁴, εἰς αἰχμαλωσίαν ὑπάγει²⁵· εἰ τις ἐν²⁶ μαχαίρᾳ²⁷
'gathers, into captivity he goes. If anyone with [the] sword
ἀποκτενεῖ²⁸, ὁδεῖ²⁹ αὐτὸν ἐν³⁰ μαχαίρᾳ³¹ ἀποκτανθῆναι³²· ὧδε
will kill, 'must 'he with [the] sword be killed. Here
ἐστιν ἡ ὑπομονὴ καὶ ἡ πίστις τῶν ἁγίων.
is the endurance and the faith of the saints.

¹¹ And I saw another beast rising out of the earth. And it had two horns like a lamb, and it spoke like a dragon.

¹² And it uses all the authority of the first beast before it. And it causes the earth and the ones who live in it to worship the first beast — whose deadly wound was healed.

¹³ And it works great miracles, that even fire should be made to come down out of the sky to the earth in the sight of men.

¹⁴ And it leads astray those who live on the earth, because of the miracles which were

καὶ εἶδον ἄλλο θηρίον ἀναβαῖνον ἐκ τῆς γῆς, καὶ
And I saw another beast rising out of the earth, and
εἶχεν κέρατα δύο ὅμοια ἀρνίου, καὶ ἐλάλει ὡς δράκων. ¹² καὶ
it had horns two like to a lamb, and spoke as a dragon; and
τὴν ἐξουσίαν τοῦ πρώτου θηρίου πᾶσαν ποιεῖ ἐνώπιον
the authority of the first beast all it exercises before
αὐτοῦ· καὶ ποιεῖ τὴν γῆν καὶ τοὺς κατοικοῦντας ἐν αὐτῇ¹³
it, and causes the earth and those who dwell in it
ἵνα¹⁴ προσκυνήσῃσιν¹⁵ τὸ θηρίον τὸ πρῶτον, οὗ ἰθερᾶ¹⁶
that they should do homage to the beast first, of whom was
πεύθη ἡ πληγὴ τοῦ θανάτου αὐτοῦ. ¹³ καὶ ποιεῖ σημεῖα
healed the wound of its death. And it works signs
μεγάλα, ἵνα καὶ πῦρ ποιῇ¹⁷ καταβαίνειν ἐκ τοῦ οὐ-
great, that even fire it should cause to come down out of the hea-
ρανοῦ¹⁸ εἰς τὴν γῆν ἐνώπιον τῶν ἀνθρώπων. ¹⁴ καὶ πλανᾷ¹⁹
ven to the earth before men. And it misleads
τοὺς κατοικοῦντας ἐπὶ τῆς γῆς, διὰ τὰ σημεῖα ἃ
those who dwell on the earth, by reason of the signs which

¹ βλάσφημα blasphemous [things] LA. ² + πόλεμον war (read ποιῇ to make) E. ³ τεσ-
σαρακοντα δύο E; τεσσαράκοντα δύο LTTA. ⁴ + (καὶ) and L. ⁵ βλασφημίας LTTA W.
⁶ — καὶ LTTA W. ⁷ — καὶ ἐδόθη... νικῆσαι αὐτούς L. ⁸ ποιῆσαι πόλεμον TTA. ⁹ + καὶ
λαὸν and people GLTTA W. ¹⁰ αὐτὸν GLTTA W. ¹¹ οὗ (read [en]vyone) of whom has
not been written) LTTA. ¹² τὸ ὄνομα αὐτοῦ his name LTTA; τὸ ὄνομα the name OW.
¹³ τῷ βιβλίῳ GLTTA W. ¹⁴ + τοῦ (read which was slain) GLTTA W. ¹⁵ + εἰς [is]
for LTA W. ¹⁶ — αἰχμαλωσίαν (read εἰς for) TT. ¹⁷ — συνάγει LTTA W. ¹⁸ μαχαίρᾳ
LTTA. ¹⁹ ἀποκταίνει kills L; ἀποκτανθῆναι to be killed A. ²⁰ — δεῖ A. ²¹ ἐν αὐτῇ
κατοικοῦντας GLTTA. ²² προσκυνήσουσιν they shall do homage LTTA. ²³ — καὶ πῦρ ὡς
OW. ²⁴ ἐκ τοῦ οὐρανοῦ καταβαίνειν (καταβῇ α; καταβαῖν should come down) GLTTA W.

ἰδόθῃ αὐτῷ ποιῆσαι ἐνώπιον τοῦ θηρίου, λέγων τοῖς
 It was given to it to work before the beast, saying to those who
 κατοικοῦσιν ἐπὶ τῆς γῆς, ποιῆσαι ^εεἰκόνα^δ τῷ θηρίῳ ^εὅ^δ
 dwell on the earth, to make an image to the beast, which
 ἔχει τὴν πληγὴν τῆς ^βμαχαίρας^β καὶ ἔζησεν. 15 καὶ ἰδόθῃ
 has the wound of the sword, and lived. And it was given
 αὐτῷ ^δδοῦναι πνεῦμα^δ τῷ εἰκόνι τοῦ θηρίου, ^εἵνα καὶ λα-
 to it to give breath to the image of the beast, that also should
 λήσῃ ἢ εἰκὼν τοῦ θηρίου, καὶ ποιήσῃ, ^εὅσοι ^δἀν^δ μὴ
 speak the image of the beast, and should cause as many as
 προσκυνήσωσιν ^βτὴν εἰκόνα^β τοῦ θηρίου ^εἵνα ^δἀποκτανθῶσιν.
 would do homage to the image of the beast that they should be killed.
 16 καὶ ποιεῖ πάντας, τοὺς μικροὺς καὶ τοὺς μεγάλους, καὶ
 And it causes all, the small and the great, and
 τοὺς πλουσίους καὶ τοὺς πτωχοὺς, καὶ τοὺς ἐλευθέρους καὶ
 the rich and the poor, and the free and
 τοὺς δούλους, ^εἵνα ^δδώσῃ^δ αὐτοῖς χάραγμα ἐπὶ τῆς χειρὸς
 the bondmen, that it should give them a mark on the hand
 αὐτῶν τῆς δεξιᾶς, ἢ ἐπὶ τῶν μετώπων αὐτῶν, 17 καὶ ^εἵνα
 their right, or on the foreheads their; and that
 μὴ τις δύνηται ἀγοράσαι ἢ πωλῆσαι, εἰ μὴ ὁ ἔχων τὸ
 no one should be able to buy or to sell, except he who has the
 χάραγμα ^βἢ τοῦ ὀνόματος^β τοῦ θηρίου, ἢ τὸν ἀριθμὸν τοῦ
 mark or the name of the beast, or the number
 ονόματος αὐτοῦ. 18 Ὡς ^εἡ σοφία ἐστίν. ὁ ἔχων τὸν
 wisdom of its. Here wisdom is. He who has

νοῦν, ψηφισάτω τὸν ἀριθμὸν τοῦ θηρίου· ἀριθμὸς γὰρ
 understanding let him count the number of the beast; for number
 ἀνθρώπων ἐστίν, καὶ ὁ ἀριθμὸς αὐτοῦ ^εἑξήκ^ε
 a man's it is; and its number [is] six hundred.

14 Καὶ ^εεἶδον^ε καὶ ἰδοὺ, ^εἀρνίον ^εἑστηκὸς^ε ἐπὶ τῷ ὄρος
 And I saw, and behold, [the] Lamb standing upon mount
 Σιών, καὶ μετ' αὐτοῦ ἑκατὸν ^ετεσσαράκοντα τέσσαρες^ε
 Zion, and with him a hundred [and] forty four
 χιλιάδες, ἔχουσας τὸ ὄνομα ^ετοῦ πατρὸς αὐτοῦ γεγραμμένον
 thousands, having the name of his Father written
 ἐπὶ τῶν μετώπων αὐτῶν. 2 καὶ ἤκουσα φωνὴν ἐκ τοῦ οὐ-
 on their foreheads. And I heard a voice out of the hea-
 ρανοῦ ὡς φωνὴν ὑδάτων πολλῶν, καὶ ὡς φωνὴν βροντῆς
 ven as a voice of waters many, and as a voice of thunder
 μεγάλης· καὶ ^εφωνὴν ἤκουσα^ε ^εκαθαρῶν ἐμβαλίζοντων ἐν
 great; and a voice I heard of harpers harping with
 ταῖς κιθάραις αὐτῶν. 3 καὶ ᾄδουσιν ^εὥς^ε ^εψῆδ^εν καινὴν ἐνώ-
 their harps. And they sing as a song now be-
 πιον τοῦ θρόνου, καὶ ἐνώπιον τῶν τεσσάρων ^εζώων καὶ
 fore the throne, and before the four living creatures and
 τῶν πρεσβυτέρων· καὶ οὐδεὶς ^εἠδύνατο^ε μαθεῖν τὴν ψῆδ^εν,
 the elders. And no one was able to learn the song

given to it to work in the sight of the beast, commanding those who live on the earth to make an image to the beast — which has the wound of the sword, and lived.

¹⁵ And it was given to it to give breath to the image of the beast, so that the image of the beast could even speak. And it would cause as many as would not worship the image of the beast to be killed.

¹⁶ And all the small and the great and the rich and the poor and the free and the slave, it will force to receive a mark on their right hand, or on their foreheads —

¹⁷ and that no one will be able to buy or sell unless he has the mark, or the name of the beast, or the number of its name.

¹⁸ Here is wisdom: Let him who has understanding count the number of the beast — for it is a man's number, and its number is six hundred and sixty-six.

CHAPTER 14

¹ And I saw, and behold! A Lamb standing on Mount Zion! And with Him were a hundred and forty-four thousand who had the name of His Father written on their foreheads.

² And I heard a sound out of Heaven like the sound of many waters, and like a sound of great thunder. And I heard a sound of harpers playing on their harps.

³ And they sing as it were a new song before the throne, and before the four living creatures and the elders. And no one was able to learn the song except the hundred

^ε εἰκόνα L. ^δ ὅς who LITTA. ^β μαχαίρης LITTA. ^ε αὐτῇ (that is, the image) L.
^δ πνεῦμα δοῦναι W. ^ε + ἵνα that LIT[ALW]. ^δ εἶδον LITTA. ^ε προσκυνήσωσιν shall do
 homage T. ^ε τῇ εἰκόνι αὐτῶν. ^ε — ἵνα (omit that they) LITTA. ^ε ὅσοι they should
 give GLITTA. ^ε τὸ μέγιστον furthest GLITTA. ^ε — καὶ LIT[AL]. ^ε — ἢ ULITTA.
^ε τοῦ ὀνόματος of the name L. ^ε — τὸν ULITTA. ^ε + ἐστίν is T. ^ε ἑξακόσιοι ἑξήκοντα
 ἑξήκοντα [and] sixty-six LA. ^ε ἰδὸν T. ^ε + τὸ the ULITTA. ^ε ἑστὶς LITTA.
^ε τεσσαράκοντα τεσσαρες EDW; τεσσαράκοντα τέσσαρες LITTA. ^ε + αὐτὸν καὶ τὸ ὄνομα
 (read his name and the name) ULITTA. ^ε ἢ φωνὴν ἤν ἤκουσα the voice which I heard
 [was] ULITTA. ^ε + ὥς as ULITTA. ^ε — ὥς ULITTA. ^ε εἰδύνατο LITTA.

and forty-four thousand who had been redeemed from the earth.

⁴These are they who were not made unclean with women — for they are virgins. These are they who follow the Lamb wherever He goes. These were redeemed from among men as first-fruits to God and to the Lamb.

⁵And in their mouth was found no guile, for they are blameless before the throne of God.

⁶And I saw another angel flying in Heaven's midst, who had the everlasting gospel to preach to earth's inhabitants, even to every nation and tribe and tongue and people.

⁷saying with a loud voice, Fear God and give glory to Him, because the hour of His judgment has come. And worship Him who made the sky and the earth and the sea and the fountains of waters.

⁸And another angel followed, saying, The great city, Babylon, is fallen, is fallen — because she has given to all nations to drink of the wine of the fury of her fornication.

⁹And a third angel followed them, saying with a loud voice, If anyone worships the beast and its image and receives a mark on his forehead or on his hand,

¹⁰he also shall drink of the wine of the wrath of God which is poured full strength into the cup of His anger. And he shall be tormented in fire and brimstone before the holy angels, and in the sight of the Lamb.

εἰ.μη αἱ ἑκατὸν ἑσσαράκοντα τέσσαρες^δ. χιλιάδες, οἱ
except the hundred [and] forty four thousand, who
ἡγορασμένοι ἀπὸ τῆς γῆς. 4 οὗτοι εἰσιν οἱ μετὰ
have been purchased from the earth. These are they who with
γυναικῶν οὐκ ἠμολύνθησαν^ε· παρθένοι γὰρ εἰσιν· οὗτοι εἰσιν^δ
women were not defiled, for virgins they are: these are
οἱ ἀκολουθοῦντες τῷ ἀρνίῳ ὅπου ἂν ὑπάγῃ^δ. οὗτοι
they who follow the Lamb wheresoever he may go. These
ἡγοράσθησαν ἀπὸ τῶν ἀνθρώπων, ἀπαρχὴ τῷ θεῷ καὶ
were purchased from among men [as] firstfruits to God and
τῷ ἀρνίῳ. 5 καὶ ἐν τῷ στόματι αὐτῶν οὐκ εὗρέθη ὀδός^δ
to the Lamb: and in their mouth was not found guile;
ἀμωμοὶ γὰρ^ε εἰσιν ἐνώπιον τοῦ θρόνου τοῦ θεοῦ.^δ
for blameless they are before the throne of God.

6 Καὶ εἶδον ἄλλον^δ ἄγγελον πετομένον^δ ἐν μεσου-
And I saw another angel flying in mid-
ρανῆματι, ἔχοντα^δ εὐαγγέλιον αἰώνιον εὐαγγελίσαι^δ
heaven, having [the] glad tidings everlasting to announce [to]
τοὺς ἱκατοικοῦντας^δ ἐπὶ τῆς γῆς, καὶ πᾶν ἔθνος καὶ φυλὴν
those who dwell on the earth, and every nation and tribe
καὶ γλῶσσαν καὶ λαόν, 7 Ἰέγοντα^δ· ὦν^δ φωνὴ μεγάλη,
and tongue and people, saying with a voice loud,
Φοβήθητε τὸν θεόν, καὶ δότε αὐτῷ δόξαν, ὅτι ἤλθεν ἡ ὥρα
Fear God, and give to him glory, because is come the hour
τῆς κρίσεως αὐτοῦ· καὶ προσκυνήσατε τῷ ποιήσαντι τὸν
of his judgment; and do homage to him who made the
οὐρανὸν καὶ τὴν γῆν καὶ τὰ ὕδατα^δ.
heaven and the earth and sea and fountains of waters.

8 Καὶ ἄλλος ἄγγελος^δ ἠκολούθησεν, λέγων, Ἐπεσεν ἔπει-
And another angel followed, saying, Is fallen, is
σεν^δ ἡ βαβυλὼν^δ ἡ μεγάλη^δ· ὅτι ἐκ τοῦ οἴνου τοῦ
fallen Babylon the great, because of the wine of the
θυμοῦ τῆς πορνείας αὐτῆς πεπότικεν πάντα τὰ ἔθνη.
fury of her fornication she has given to drink all nations.

9 Καὶ ὁ τρίτος ἄγγελος^δ ἠκολούθησεν αὐτοῖς, λέγων ἐν
And a third angel followed them, saying, with
φωνῇ μεγάλῃ· Εἰ τις τὸ θηρίον προσκυνῇ^δ καὶ τὴν
a voice loud, If anyone the beast does homage to and
εἰκόνα αὐτοῦ, καὶ λαμβάνει χάραγμα ἐπὶ τοῦ μετώπου αὐτοῦ,
image it, and receives a mark on his forehead
ἢ ἐπὶ τὴν χεῖρα αὐτοῦ, 10 καὶ αὐτὸς πίεται ἐκ τοῦ οἴνου
or upon his hand, also he shall drink of the wine
τοῦ θυμοῦ τοῦ θεοῦ, τοῦ κεκρασμένου ἀκράτου ἐν τῇ
of the fury of God which is mixed undiluted in the
ποτηρίῳ τῆς ὀργῆς αὐτοῦ, καὶ βασανισθήσεται ἐν πυρὶ καὶ
cup of his wrath, and he shall be tormented in fire and
θεῖῳ. ἐνώπιον τῶν ἁγίων ἀγγέλων^δ καὶ ἐνώπιον τοῦ
brimstone, before the holy angels, and before the

^δ ἑσσαράκοντα τέσσαρες EOW; ἑσσαράκοντα τέσσαρες LITTA.

^δ — εἰσιν (read [are])

LITTA. ^ε ὑπάγει. Be goes LTA.

^ε ψευδὸς falsehood LITTA.W.

^δ — γὰρ [for] LA.

^δ — ἐνώπιον τοῦ θρόνου τοῦ θεοῦ LITTA.W.

^δ [ἄλλον] A.

^δ πετομένου LITTA.W.

^δ + ἐπὶ τῷ LITTA.W.

^δ καθήμενος sit LITTA.W.

^δ + ἐπὶ τῷ LITTA.W.

^δ — ἐν (read φωνῇ with a voice) L.

^δ + τὴν τὸν ὅτι.

^δ δευτέρως

ἄγγελος a second angel LTA.W;

ἀγ. δέ. T.

^δ βαβυλὼν W.

^δ ἡ πόλις LITTA.W.

^δ ἡ which (read per. has given to drink) LITTA.W.

^δ + τὰ the

LITTA.W.

^δ + ἄλλος another LITTA.W.

^δ προσκυνῇ

τὸ θηρίον LITTA.W.

^δ — τῶν LITTA.

^δ ἀγγέλων ἁγίων LITTA; — ἁγίων A.

ἀρνίου· 11 καὶ ὁ καπνὸς τοῦ βασανισμοῦ αὐτῶν ἀναβαίνει
 Lamb. And the smoke of their torment goes up
 εἰς αἰῶνας αἰώνων· καὶ οὐκ ἔχουσιν ἀνάπαυσιν ἡμέρας καὶ
 to ages of ages, and they have no respite day and
 νυκτός· οἱ προσκυνοῦντες τὸ θηρίον καὶ τὴν εἰκόνα αὐτοῦ, καὶ
 night who do homage to the beast and its image, and
 εἰ τις λαμβάνει τὸ χάραγμα τοῦ δυνάματος αὐτοῦ. 12 Ὡδε
 If anyone receives the mark of its name. Here [the]
 ὑπομονὴ τῶν ἁγίων ἐστίν· ὧδε οἱ τηροῦντες τὰς ἐν-
 endurance of the saints is, here they who keep the command-
 τολὰς τοῦ θεοῦ καὶ τὴν πίστιν Ἰησοῦ.
 ments of God and the faith of Jesus.

13 Καὶ ἤκουσα φωνῆς ἐκ τοῦ οὐρανοῦ, λεγούσης μοι,
 And I heard a voice out of the heaven, saying to me,
 Γράψον, Μακάριοι οἱ νεκροὶ οἱ ἐν κυρίῳ ἀποθνήσκοντες
 Write, Blessed the dead who in [the] Lord die
 ἁπάρτι.· Ναί, λέγει τὸ πνεῦμα, ἵνα ἀναπαύσωνται· ἐκ
 from henceforth. Yes, saith the Spirit, that they may rest from
 τῶν κόπων αὐτῶν· τὰ ἔργα αὐτῶν ἀκολουθεῖ μετ' αὐτῶν.
 their labours; and works their follow with them.

14 Καὶ εἶδον, καὶ ἰδοὺ, νεφέλη λευκή, καὶ ἐπὶ τὴν νεφέλην
 And I saw, and behold, a cloud white, and upon the cloud
 καθήμενος ὁμοιος υἱοῦ ἀνθρώπου, ἔχων ἐπὶ τῆς
 [one] sitting like [the] Son of man, having on
 κεφαλῇ αὐτοῦ στέφανον χρυσοῦν, καὶ ἐν τῇ χειρὶ αὐτοῦ δρέ-
 head a crown golden; and in his hand a
 πανον δξύ. 15 καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ ναοῦ,
 sickle sharp. And another angel came out of the temple,
 κρᾶζων ἐν ὁμαλῇ φωνῇ τῷ καθημένῳ ἐπὶ τῆς νεφέλης,
 crying with loud voice to him sitting on the cloud,
 Πέμψον τὸ δρέπανόν σου, καὶ θερίσον, ὅτι ἤλθεν ῥοσὶ· ἡ
 Send thy sickle and reap; because is come to thee the
 ὥρα τοῦ θερίσαι, ὅτι ἐξηράνθη ὁ θερισμὸς τῆς γῆς. 16 Καὶ
 hour to reap, because is dried the harvest of the earth. And
 ἔβαλεν ὁ καθήμενος ἐπὶ τῇ νεφέλῃ τὸ δρέπανον αὐτοῦ
 put forth he sitting upon the cloud his sickle
 ἐπὶ τὴν γῆν, καὶ ἐθερίσθη ἡ γῆ.
 upon the earth, and was reaped the earth.

17 Καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ ναοῦ τοῦ ἐν τῷ
 And another angel came out of the temple which [is] in the
 οὐρανῷ, ἔχων καὶ αὐτὸς δρέπανον δξύ. 18 καὶ ἄλλος ἄγ-
 heaven, having also he a sickle sharp. And another an-
 γελος ἐξῆλθεν ἐκ τοῦ θυσιαστηρίου, ἔχων ἐξουσίαν ἐπὶ τοῦ
 gel came out of the altar, having authority over
 πυρός, καὶ ἐφώνησεν κραυγῇ μεγάλη τῷ ἔχοντι τὸ δρέπανον
 fire, and he called with a cry loud to him having sickle
 τὸ δξύ, λέγων, Πέμψον σου τὸ δρέπανον τὸ δξύ, καὶ τρύγη-
 the sharp, saying, Send thy sickle sharp, and gather
 σον τοὺς βότρυας τῆς γῆς, ὅτι ἤκμασαν· αἱ σταφυλαὶ
 the bunches of the earth; because are fully ripe grapes

11 And the smoke of their torment rises for-
 ever and ever. And they have no rest day and
 night, those who worship the beast and its im-
 age, and if anyone takes the mark of its name.

12 Here is the patience of the saints. Here
 are they who keep the commandments of
 God and the faith of Jesus.

13 And I heard a voice out of Heaven saying
 to me, Write, Blessed are the dead who die in
 the Lord from now on. Yes, says the Spirit,
 that they may rest from their labors. And
 their works follow with them.

14 And I saw, and behold, a white cloud!
 And on the cloud One like the Son of man
 was sitting. And He had a golden crown on
 His head. And in His hand was a sharp sickle.

15 And another angel came out of the
 Temple crying with a loud voice to Him who
 sat on the cloud, Send forth Your sickle and
 reap, because the hour has come for You to
 reap, because the harvest of the earth is ripe.

16 And He who sat on the cloud put forth
 His sickle on the earth and reaped the earth.

17 And another angel came from the Temple
 which is in Heaven; he also had a sharp sickle.

18 And another angel came out of the altar,
 who had authority over fire. And he called
 with a loud cry to him who had the sharp
 sickle, saying, Send your sharp sickle and
 gather the clusters of the vine of the earth,
 for her grapes are fully ripe.

† εἰς αἰῶνας αἰώνων ἀναβαίνει GLTFAW. † ἡ the LITFAW. * — ὧδε GLTFAW.
 † — μοι GLTFAW. † ἀπ' ἁρτι OLA. † ἀναπαύσονται they shall rest LTTA; ἀναπαύονται
 they shall rest W. † γὰρ for LTTA. † ἰδὼν T. † καθήμενος ὁμοιος GLTFAW.
 † μόνον T. † τὴν κεφαλὴν LT. † φωνῇ μεγάλῃ GLTFAW. † ἐξῆλθεν L.
 † — τοῦ LITFAW. † τὴν νεφέλην LTTA. † — ἡ who (read ἔχων
 has) L & W. † φωνῇ with a voice LTTA. † + τῆς ἀμπελῶνος of the vine KALTTAW.

ζῶων ἐδωκεν τοῖς ἐπτά ἀγγέλοις ἐπτά φιάλας χρυσᾶς,
living creatures gave to the seven angels seven bowls golden,
γεμούσας τοῦ θυμοῦ τοῦ θεοῦ τοῦ ζῶντος εἰς τοὺς αἰῶνας
full of the fury of God, who lives to the ages
τῶν αἰώνων. 8 καὶ ἐγεμίσθη ὁ ναὸς καπνοῦ ἐκ τῆς δόξης
of the ages. And was filled the temple with smoke from the glory
τοῦ θεοῦ, καὶ ἐκ τῆς δυνάμεως αὐτοῦ· καὶ οὐδεὶς ἠδύνατο
of God, and from his power: and no one was able
εἰσελθεῖν εἰς τὸν ναόν, ἄχρι τελεσθῶσιν αἱ ἐπτά πληγαὶ τῶν
to enter into the temple until were completed the seven plagues of the
ἐπτά ἀγγέλων.
seven angels.

16 Καὶ ἤκουσα φωνῆς μεγάλης ἐκ τοῦ ναοῦ, λεγούσης
And I heard a voice loud out of the temple, saying
τοῖς ἐπτά ἀγγέλοις, Ὑπάγετε, καὶ ἐκχίετε τὰς φιάλας τοῦ
to the seven angels, Go, and pour out the bowls of the
θυμοῦ τοῦ θεοῦ εἰς τὴν γῆν.
fury of God into the earth.

2 Καὶ ἀπῆλθεν ὁ πρῶτος, καὶ ἐξέχεεν τὴν φιάλην αὐτοῦ
And departed the first, and poured out his bowl
ἐπὶ τὴν γῆν· καὶ ἐγένετο ἔλκος κακὸν καὶ πονηρὸν εἰς τοὺς
on to the earth; and came a sore, evil and grievous, upon the
ἀνθρώπους τοὺς ἔχοντας τὸ χάραγμα τοῦ θηρίου, καὶ τοὺς
men who had the mark of the beast, and those
τῇ εἰκόνι αὐτοῦ προσκυνούντας.
to his image doing homage.

3 Καὶ ὁ δεύτερος ἀγγελος ἐξέχεεν τὴν φιάλην αὐτοῦ εἰς
And the second angel poured out his bowl into
τὴν θάλασσαν· καὶ ἐγένετο αἷμα ὡς νεκροῦ, καὶ πᾶσα ψυχὴ
the sea; and it became blood, as of [one] dead; and every soul
ζῶσα ἀπέθανεν ἐν τῇ θαλάσσῃ.
living died in the sea.

4 Καὶ ὁ τρίτος ἀγγελος ἐξέχεεν τὴν φιάλην αὐτοῦ εἰς
And the third angel poured out his bowl into
τοὺς ποταμοὺς καὶ εἰς τὰς πηγὰς τῶν ὑδάτων· καὶ ἐγένετο
the rivers, and into the fountains of waters; and they became
αἷμα. 5 καὶ ἤκουσα τοῦ ἀγγέλου τῶν ὑδάτων λέγοντος,
blood. And I heard the angel of the waters saying,
Δίκαιος, κύριε, εἰ, ὁ ὢν καὶ ὁ ἦν καὶ ὁ ὄσιος, ὅτι
Righteous, O Lord, art thou, who art and who wast and the holy one, that
ταῦτα ἐκρίνας· 6 ὅτι αἷμα ἁγίων καὶ προ-
these things thou didst judge; because [the] blood of saints and of pro-
φητῶν ἐξέχεαν, καὶ αἷμα αὐτοῖς ἐδόικας· ἐπεὶ αἱ δόξιοι
phets they poured out, and blood to them thou didst give to drink; and worthy
ἐστίν. 7 Καὶ ἤκουσα ἄλλου ἐκ τοῦ θυσιαστηρίου λέ-
for they are. And I heard another out of the altar say-
γοντος, Naί, κύριε ὁ θεὸς ὁ παντοκράτωρ, ἀληθινὰ καὶ δίκαια
ing, Yes, Lord God Almighty, true and righteous
αἱ κρίσεις σου.
[are] thy judgments.

8 Καὶ ὁ τέταρτος ἀγγελος ἐξέχεεν τὴν φιάλην αὐτοῦ ἐπὶ
And the fourth angel poured out his bowl upon
τὴν ἐκκλησίαν. καὶ ἐλάλησεν ἡ φωνὴ τοῦ ἁγίου λέγοντος, ὁ
to the church. and spake the voice of the holy one saying, Woe
τοῖς νεκροῖς ἐν τοῖς τάφοις, καὶ τοῖς ἐκ τῆς ἐκκλησίας, καὶ τοῖς
to the dead in the graves, and to the [of the] church, and to the
ἐκ τῆς ἐκκλησίας, καὶ τοῖς ἐκ τῆς ἐκκλησίας, καὶ τοῖς ἐκ τῆς ἐκκλησίας.
[of the] church, and to the [of the] church, and to the [of the] church.

to the seven angels seven golden bowls full of the wrath of God, who lives forever.

8 And the Temple was filled with smoke from the glory of God, and from His power. And no one was able to enter into the Temple until the seven plagues of the seven angels were finished.

CHAPTER 16

1 And I heard a loud voice out of the Temple saying to the seven angels, Go and pour out bowls of God's wrath onto the earth.

2 And the first went. And he poured out his bowl onto the earth. And an evil and vicious sore came on the men who had the mark of the beast and those worshipping his image.

3 And the second angel poured out his bowl onto the sea. And it looked like a dead man's blood. And every living soul in the sea died.

4 And the third angel poured out his bowl onto the rivers and onto the fountains of waters. And they became blood.

5 And I heard the angel of the waters saying, O Lord, You are righteous, He who is and who was, and the Holy One, that You have judged these things.

6 For they poured out the blood of the saints and of prophets, and You gave them blood to drink, for they deserve it.

7 And I heard another out of the altar saying, Yes, Lord God Almighty, true and righteous are Your judgments.

8 And the fourth angel poured out his bowl

ἐδύνατο LTTA. ἡ μεγάλη φωνὴ LTAW. ἐκχέετε LTA. π + ἐπτά seven
OLTTAW. εἰς into LTTAW. ἐπὶ upon LTTAW. προσκυνούντας τῇ εἰκόνι αὐτοῦ
OLTTAW. ἀγγελοις LTTAW. ζωῆς (read soul of life) OLTTAW. + τὰ τὰ [things]
LTTAW. ἀγγελοις OLTTAW. εἰς LTTA. ἐγένοντο L. κύριε OLTTAW.
b — καὶ ὁ (read ὁσιος holy) LTTAW. αἷματα bloods T. ἐδόικας thou hast
given LTAW. πρὸς τὸν T. γὰρ OLTTAW. — ἄλλου ἐκ OLTTAW.

⁵ And a name was written on her forehead, MYSTERY, BABYLON THE GREAT, the mother of the harlots and of the hateful things of the earth.

⁶ And I saw the woman drunk with the blood of the saints, and with the blood of the witnesses of Jesus. And I wondered with great wonder when I saw her.

⁷ And the angel said to me, Why did you wonder? I will tell you the mystery of the woman and of the beast which carries her — which has the seven heads and the ten horns.

⁸ The beast which you saw was, and is not, and is about to come up out of the bottomless pit, and to go into perdition. And they who live on the earth, whose names are not written in the Book of Life from the foundation of the world, will wonder when they see the beast which was, and is not, and yet is.

⁹ Here is the mind which has wisdom: The seven heads are seven mountains, where the woman sits on them.

¹⁰ And there are seven kings — the five have fallen, and the one is, and the other has not yet come. And when he comes, he must remain a little while.

¹¹ And the beast which was, and is not, he also is an eighth, and is of the seven, and goes into perdition.

¹² And the ten horns which you saw are ten kings, which have not yet received a kingdom, but will receive authority as kings one hour with the beast.

¹³ These have one mind. And they shall give up their power and authority to the beast.

ἀορτης^{ne-s} πορνείας αὐτῆς, ὃ καὶ ἐπὶ τὸ μέτωπον αὐτῆς^{and upon her forehead}
ὄνομα γεγραμμένον, Μυστήριον, Βαβυλὼν ἡ μεγάλη, ἡ^{a name written, Mystery, Babylon the Great, the}
μήτηρ τῶν πορνῶν καὶ τῶν βδελυγμάτων τῆς γῆς. 6 Καὶ^{mo-her of the harlots and of the abominations of the earth. And}
εἶδον^{I saw} τὴν γυναῖκα μεθύουσαν ἐκ τοῦ αἵματος τῶν ἁγίων, καὶ^{the woman drunk with the blood of the saints, and}
ἐκ τοῦ αἵματος τῶν μαρτύρων Ἰησοῦ καὶ ἰθαύμασα, ἰδὼν^{with the blood of the witnesses of Jesus. And I wondered, having seen}
αὐτήν, θῆμα μέγα. 7 Καὶ εἶπέν μοι ὁ ἄγγελος, Ὅτι^{her, with wonder great. And said to me the angel, Why}
ἰθαύμασας; ἐγὼ σοὶ ἐρῶ τὸ μυστήριον τῆς γυναίκος,^{didst thou wonder? I thee will tell the mystery of the woman,}
καὶ τοῦ θηρίου τοῦ βαστάζοντος αὐτήν, τοῦ ἔχοντος τὰς^{and of the beast which carries her, which has the}
ἑπτὰ κεφαλὰς καὶ τὰ δέκα κέρατα. 8 Ὁ θηρίον δὲ εἶδες,^{seven heads and the ten horns. [The] beast which thou sawest}
ἦν, καὶ οὐκ ἔστιν, καὶ μέλλει ἀναβαίνειν ἐκ τῆς ἀβύσσου,^{was, and is not, and is about to come up out of the abyss,}
καὶ εἰς ἀπώλειαν ὑπάγειν^{and into destruction to go;} καὶ ἰθαυμάσονται^{and shall wonder} οἱ κατοικοῦντες^{they who dwell}
ἐπὶ τῆς γῆς, ὧν οὐ γέγραπται^{on the earth, of whom are not written} τὰ ὀνόματα^{the names in} ἐπὶ^{the}
τῷ βιβλίῳ τῆς ζωῆς ἀπὸ καταβολῆς κόσμου, οἱ βλε-^{book of life from [the] foundation of [the] world, see-}
πόντες τὸ θηρίον ὃ τι ἦν, καὶ οὐκ ἔστιν, καί ποτε ἔστιν.^{log the beast which was and not is, and yet is.}
9 Ὡδε ὁ νοῦς ὁ ἔχων σοφίαν. αἱ ἑπτὰ κεφαλὰι, ὅροι^{Here [is] the mind which has wisdom: The seven heads [are] mountains [are]}
εἰσὶν ἑπτὰ, ὅπου ἡ γυνὴ κάθηται ἐπ' αὐτῶν. 10 καὶ βα-^{are seven, where the woman sits on them, And}
σιλεῖς ἑπτὰ εἰσιν, οἱ πέντε ἔπεσαν, καὶ ὁ εἷς ἔστιν, ὁ ^{kings seven there are: the five are fallen, and the one is, the}
ἄλλος οὐπω ἦλθεν καὶ ὅταν ἔλθῃ, ὀλίγον αὐτὸν δεῖ^{other not yet is come: and when he shall have come, a little while he must}
μεῖναι. 11 καὶ τὸ θηρίον δὲ ἦν, καὶ οὐκ ἔστιν, καὶ αὐτὸς^{remain. And the beast which was, and not is, also he}
ὀγδόος ἔστιν, καὶ ἐκ τῶν ἑπτὰ εἰσιν, καὶ εἰς ἀπώλειαν^{an eighth is, and is of the seven is, and into destruction}
ὑπάγει. 12 καὶ τὰ δέκα κέρατα αὐτοῦ εἶδες, δέκα βασιλεῖς^{goes. And the ten horns which thou sawest ten kings}
εἰσιν, οἵτινες βασιλείαν οὐπω ἔλαβον, ἀλλ' ἐξουσίαν ὡς^{are, which a kingdom not yet received, but authority as}
βασιλεῖς μίαν ὥραν λαμβάνουσιν μετὰ τοῦ θηρίου. 13 οὗτοι ^{kings one hour receive with the beast. These}
μῖαν ἰγνώμην ἔχουσιν, καὶ τὴν δύναμιν καὶ τὴν ἐξουσίαν ^{one mind have, and the power and the authority}
ἐαυτῶν τῷ θηρίῳ διαδιδώσουσιν. 14 οὗτοι μετὰ τοῦ ^{of themselves to the beast they shall give up. These with the}

⁵ εἶδα LITTA. ⁶ διὰ τί LITTA. ⁷ ἐρῶ σοι LITTA. ⁸ + τὸ THE OLITTAW. ⁹ ὑπάγει goes LAW. ¹⁰ θανατοῦσονται L. ¹¹ οὐκ ἐγγέγραπτο was not written L. ¹² τὸ ὄνομα (read the name is not written) LITTA. ¹³ βλεπόντων OLITTAW. ¹⁴ ὅτι (read that it was) OLITTAW. ¹⁵ καὶ παρόνται and shall be present OLITTAW. ¹⁶ ἐπὶ τῇ ὀρῇ εἰσὶν OLITTAW. ¹⁷ — καὶ OLITTAW. ¹⁸ οὗτος this L. ¹⁹ οὐκ not L. ²⁰ ἀλλὰ LITTAW. ²¹ ἐξουσίαν γνῶμην O. ²² — τὴν LITTA. ²³ αὐτῶν (read their authority) LITTAW. ²⁴ δώσωσιν they give OLITTAW.

ἀρνίον πολεμήσουσιν, καὶ τὸ ἀρνίον νικήσει αὐτούς, ὅτι
 Lamb war will make, and the Lamb will overcome them; because
 εὐρύος κυρίων ἰστὶν καὶ βασιλεὺς βασιλέων· καὶ οἱ
 Lord of lords he is and King of kings: and those that [are]
 μετ' αὐτοῦ, κλητοὶ καὶ ἐκλεκτοὶ καὶ πιστοί. 15 Καὶ ῥηγήει
 with him, called, and chosen, and faithful. And he says
 μοι, Τὰ ὕδατα αἱ εἶδες, οὗ ἡ πόρνη κάθηται, λαοὶ καὶ
 to me, The waters which thou sawest, where the harlot sits, ^{sits,} ^{peoples} ^{and}
 ὄχλοι εἰσὶν, καὶ ἔθνη καὶ γλῶσσαι. 16 Καὶ τὰ δέκα κέρατα
 "multitudes" are, and nations and tongues. And the ten horns
 αἱ εἶδες ἐπὶ τὸ θηρίον, οὗτοι μισήσουσιν τὴν πόρνην,
 which thou sawest upon the beast, these shall hate the harlot,
 καὶ ἡρημωμένην ποιήσουσιν αὐτήν καὶ γυμνὴν, καὶ τὰς
 and desolate shall make her and naked, and
 σάρκας αὐτῆς φάγονται, καὶ αὐτήν κατακαύσουσιν ἕν πυρί.
 "flesh" her "shall eat," and "her" shall burn with fire;
 17 ὁ γὰρ θεὸς ἔδωκεν εἰς τὰς καρδίας αὐτῶν ποιῆσαι τὴν
 for God gave to their hearts to do
 γνώμην αὐτοῦ, καὶ ποιῆσαι μίαν γνώμην, καὶ δοῦναι τὴν
 "mind" his, and to do one mind, and to give
 βασιλείαν αὐτῶν τῷ θηρίῳ, ἄχρι ὅτε πληροῦνται τὰ ῥήματα
 "kingdom" their to the beast, until should be fulfilled the sayings
 τοῦ θεοῦ. 18 καὶ ἡ γυνὴ ἣν εἶδες, ἔστιν ἡ πόλις ἡ
 of God. And the woman whom thou sawest is the city
 μεγάλη, ἣ ἔχουσα βασιλείαν ἐπὶ τῶν βασιλέων τῆς γῆς.
 great, which has kingship over the kings of the earth.

18 Καὶ μετὰ ταῦτα εἶδον ἄγγελον καταβαίνοντα ἐκ
 And after these things I saw an angel descending out of
 τοῦ οὐρανοῦ, ἔχοντα ἰξουσίαν μεγάλην· καὶ ἡ γῆ ἐφω-
 the heaven, having authority great: and the earth was enlight-
 τίσθη ἐκ τῆς δόξης αὐτοῦ. 2 καὶ ἔκραξεν ἐν ἰσχύϊ, φωνῇ
 ened with his glory. And he cried mightily with a voice
 μεγάλῃ, λέγων, Ἐπεσεν Ἰεπεσεν Βαβυλὼν ἡ μεγάλη, καὶ
 loud, saying, Is fallen, is fallen Babylon the great, and
 ἐγένετο κατοικητήριον δαιμόνων, καὶ φυλακὴ παντὸς πνεύ-
 is become a habitation of demons, and a hold of every spi-
 ματος ἀκαθάρτου, καὶ φυλακὴ παντὸς ὀρνέου ἀκαθάρτου καὶ
 rit unclean, and a hold of every bird unclean and
 μεμνημένου. 3 ὅτι ἐκ τοῦ οἴνου τοῦ θυμοῦ τῆς πορ-
 hated: because of the wine of the fury of the forni-
 νείας αὐτῆς πῆπυκεν πάντα τὰ ἔθνη, καὶ οἱ βασιλεῖς
 cation of her have drunk all the nations; and the kings
 τῆς γῆς μετ' αὐτῆς ἐπόρνευσαν, καὶ οἱ ἔμποροι τῆς
 of the earth with her did commit fornication, and the merchants of the
 γῆς ἐκ τῆς δυνάμεως τοῦ σπληνός αὐτῆς ἐπλούτησαν,
 earth through the power of her luxury were enriched.
 4 Καὶ ἤκουσα ἄλλην φωνὴν ἐκ τοῦ οὐρανοῦ, λέγουσαν,
 And I heard another voice out of the heaven, saying,
 Ἐξέλθετε ἐξ αὐτῆς ὁ λαός μου, ἵνα μὴ συγκαοινωθήσιν
 Come ye out of her, my people, that ye may not have fellowship
 with her.

14 These will make war with the Lamb. And the Lamb will overcome them, because He is Lord of lords and King of kings. And those that are with Him are the called and chosen and faithful ones.

15 And he says to me, The waters which you saw, where the harlot sits, are people and multitudes and nations and tongues.

16 And the ten horns which you saw on the beast, these shall hate the harlot. And they shall make her poor and naked. And they shall eat her flesh and shall burn her with fire.

17 For God has put into their hearts to do His will and to act in one mind, and to give the kingdom to the beast, until the words of God shall be fulfilled.

18 And the woman you saw is the great city, which has kingship over the kings of the earth.

CHAPTER 18

1 And after these things I saw an angel coming down out of Heaven. And he had great authority, and the earth was lighted up by his glory.

2 And he cried mightily with a loud voice, saying, Babylon the great is fallen! And it has become a home of demons, and a prison of every unclean and hated bird —

3 because all the nations have drunk of the wine of the fury of her fornication. And the kings of the earth fornicated with her. And the merchants of the earth were made rich through the power of her luxury.

4 And I heard another voice out of Heaven, saying, Come out of her, My people, so that

ῥ ἔλεον L. ῥ καὶ and GLTTAW. ῥ — ἐν (read πυρί with fire) T[1]. ῥ — καὶ ποι-
 ῥσαι μίαν γνώμην L; καὶ ποιῆσαι γνώμην μίαν O[A]. ῥ τελεσθήσονται (shall be fulfilled)
 οἱ λόγοι τοῦ ἁγγέλου. ῥ — καὶ GLTTAW. ῥ + ἄλλον (read another angel) GLTTAW.
 ῥ ἐν (ἐν) A ἰσχυρῇ φωνῇ with a strong voice GLTTAW. ῥ — ἔπεσεν T[1]. ῥ δαιμόνι-
 ον GLTTAW. ῥ + καὶ μεμνημένων and hated (spirit) L. ῥ — τοῦ οἴνου L[T]A. ῥ πῆπυ-
 καν LTW; πέπυκαν have fallen (read ἐκ by) T; πέπυ[τ]καν A. ῥ Ἐξέλθετε TTTAW;
 ῥ Ἐξέλθε Come thou L. ῥ ὁ λαός μου ἐξ αὐτῆς T. ῥ συμ- T.

you do not have any part in her sins, and so that you may not receive of her plagues,

⁵ for her sins followed as far as Heaven, and God remembered her wicked deeds.

⁶ Give to her even as she also gave to you, and double to her double, according to her works. In the cup which she mixed, mix to her twice as much.

⁷ As much as she glorified herself and lived in luxury, so much torment and sadness give to her. Because she says in her heart, I sit as a queen, and I am not a widow — and, I will in no way see sorrow —

⁸ because of this her plagues shall come in one day — death and sorrow and hungering — and she shall be burned with fire. For the Lord God who judges her is strong.

⁹ And the kings of the earth shall weep for her and shall wail for her, those who committed fornication with her and lived in luxury — when they see the smoke of her burning.

¹⁰ standing at a distance because of the fear of her torment, saying, Woe! The great city, Babylon, the strong city! For in one hour your judgment has come.

¹¹ And the merchants of the earth weep and grieve for her, because no one buys their goods any more,

¹² goods of gold and of silver and of precious stone and of pearl and of fine linen and of purple and of silk and of scarlet and all thyine wood, and every article of ivory, and every article of most precious wood, and of brass and of iron and of marble,

¹³ and cinnamon, and incense, and ointment, and frankincense, and wine, and oil, and finest flour, and wheat, and cattle, and

ταῖς ἁμαρτίαις αὐτῆς, καὶ ἵνα μὴ λάβῃτε ἐκ τῶν πληγῶν
in her sins, and that ye may not receive of ^{plagues}

αὐτῆς· ⁵ ὅτι ἠκολούθησαν αὐτῆς αἱ ἁμαρτίαι ὅσοι τοῦ
her: for ^{followed} her ^{sins} as far as the

οὐρανοῦ, καὶ ἐμνημόνευσεν ὁ θεὸς τὰ ἀδικήματα αὐτῆς. ⁶ ἀπό-
heaven, and ^{remembered} God her unrighteousnesses. ^{Rean-}

δοτε αὐτῇ ὡς καὶ αὐτὴ ἀπέδωκεν ὑμῖν, καὶ διπλώσατε ἑαυτῇ
der to her as also she rendered to you; and double ye to her

διπλᾶ κατὰ τὰ ἔργα αὐτῆς· ἐν τῷ ποτηρίῳ ᾧ ἐκράσεν,
double, according to her works. In the cup ^{which} she mixed,

κεράσατε αὐτῇ διπλοῦν. ⁷ ὅσα ἐδόξασεν ἑαυτὴν, καὶ
mix ye to her double. So much as she glorified herself and

ἱστορῆνασεν, τοσούτον δότε αὐτῇ βασανισμὸν καὶ πένθος,
lived luxuriously, so much give to her torment and mourning,

ὅτι ἐν τῇ καρδίᾳ αὐτῆς λέγει, Ἐγώ εἰμι βασίλισσα, καὶ
Because in her heart she says, I sit as a queen, and

χώρα οὐκ εἰμί, καὶ πένθος οὐ μὴ ἴδω. ⁸ Διὰ τοῦτο
a widow I am not: and mourning in no wise may I see. On account of this

ἐν μιᾷ ἡμέρᾳ ἔξουσιν αἱ πληγαὶ αὐτῆς, θάνατος καὶ πένθος
in one day shall come her plagues, death and mourning

καὶ λιμός· καὶ ἐν πυρὶ κατακαυθήσεται· ὅτι ἰσχυρὸς ὁ κύριος
and famine, and with fire she shall be burnt; for strong [is] the Lord

ὁ θεὸς ὁ κρίνων· αὐτήν. ⁹ καὶ ἑκαύσονται αὐτήν, καὶ
God who judges her. And shall weep for her, and

κόψονται ἐπ' αὐτῇ οἱ βασιλεῖς τῆς γῆς, οἱ μετ' αὐτῆς πορ-
shall bewail for her, the kings of the earth, who with her commit-

νεύσαντες καὶ σπρηνάσαντες, ὅταν βλέπωσιν τὸν καπνὸν
did fornication and lived luxuriously, when they see the smoke

τῆς πυρώσεως αὐτῆς, ¹⁰ ἀπὸ μακρόθεν ἑστηκότες διὰ
of her burning, ^{from} afar ^{standing} on account of

τὸν φόβον τοῦ βασανισμοῦ αὐτῆς, λέγοντες, Οὐαὶ, οὐαὶ, ἡ
the fear of her torment, saying, Woe, woe, the

πόλις ἡ μεγάλη Βαβυλὼν, ἡ πόλις ἡ ἰσχυρά, ὅτι ἐν μιᾷ ὥρᾳ
city ^{great}, Babylon, the city ^{strong}! for in one hour

ἦλθεν ἡ κρίσις σου. ¹¹ καὶ οἱ ἔμποροι τῆς γῆς κλαίουσιν καὶ
is come thy judgment. And the merchants of the earth weep and

πενθοῦσιν ἐπ' αὐτῇ, ὅτι τὸν γόμον αὐτῶν οὐδεὶς ἀγοράζει
mourn for her, because their lading no one buys

οὐκέτι· ¹² γόμον χρυσοῦ, καὶ ἀργύρου, καὶ λίθων τιμιῶν,
any more; lading of gold, and of silver, and of ^{stones} precious,

καὶ μαργαρίτου, καὶ βύσσου, καὶ πορφύρας, καὶ ἱσηρικίου,
and of pearl, and of fine linen, and of purple, and of silk,

καὶ κοκκίνου· καὶ πᾶν ξύλον θύϊνον, καὶ πᾶν σκεῦος ἐλεφάν-
and of scarlet, and all ^{wood} thyine, and every article of

τινον, καὶ πᾶν σκεῦος ἐκ ξύλου τιμιωτάτου, καὶ χαλκοῦ, καὶ
Ivory, and every article of ^{wood} most precious, and of brass, and

σιδήρου, καὶ μαρμάρου, ¹³ καὶ κινάμωμον, καὶ θυμιάματα
of iron, and of marble, and cinnamon, and incense,

καὶ μύρον, καὶ λίβανον, καὶ ὄλινον, καὶ ἔλαιον, καὶ σμιδαλιν;
and ointment, and frankincense, and wine, and oil, and finest flour,

Ἐκ τῶν πληγῶν αὐτῆς ἵνα μὴ λάβῃτε GLTTA.W. ἠκολούθησαν were joined together GLTTA.W. ὅτι αὐτῇ GLTTA.W. ἵνα τὰ τῆς (A). αὐτὴν GLTTA.W. + ὅτι GLTTA.W. κρίνας judged GLTTA.W. ἑκαύσονται GLTTA.W. αὐτήν GLTTA.W. ἐν (read [in]) GLTTA.W. αὐτῇ GLTTA.W. μαργαρίτας pearls L; μαργαρίτων of pearls TTA. θυσιον GLTTA.W. σμιδαλιν LT. κινάμωμον LTTA. + καὶ ἄμμιον and amomum GLTTA.W.

φωνὴν βροντῶν ἰσχυρῶν, ὡς λέγοντας, ἡ Ἀλληλουῖα· ὅτι ἔβασί-
 a voice of thunders strong, saying, Hallelujah, for has
 λευσεν κύριος ὁ θεός ὁ παντοκράτωρ. 7 χαίρωμεν καὶ
 reigned [the] Lord God the Almighty. We should rejoice and
 ἡ ἀγαλλιώμεθα, καὶ ὀδώμεν τὴν δόξαν αὐτοῦ· ὅτι ἦλθεν ὁ
 should exult; and should give glory to him; for is come the
 γάμος τοῦ ἀρνίου, καὶ ἡ γυνὴ αὐτοῦ ἡτοίμασεν ἑαυτήν. 8 Καὶ
 marriage of the Lamb, and his wife did make ready herself. And
 ἰδού αὐτὴ ἵνα περιβάλλεται βύσσινον καθαρόν καὶ
 It was given to her that she should be clothed in fine linen, pure and
 λαμπρόν· ὅτι γὰρ βύσσινον τὰ δικαιώματά ἐστιν τῶν
 bright; for the fine linen the righteousnesses is of the
 ἁγίων. 9 Καὶ λέγει μοι, Γράψον, Μακάριοι οἱ εἰς τὸ
 saints. And he says to me, Write, Blessed [are] they who to, the
 δεῖν τὸν γάμον τοῦ ἀρνίου κεκλημένοι. Καὶ λέγει μοι,
 supper of the marriage of the Lamb are called. And he says to me,
 Οὗτοι οἱ λόγοι ἄληθινοί ἐστιν τοῦ θεοῦ. 10 Καὶ ἔπεσον
 These the words true are of God. And I fell
 ἔμπροσθεν τῶν ποδῶν αὐτοῦ προσκυνῆσαι αὐτόν· καὶ λέγει
 before his feet to do homage to him. And he says
 μοι, Ὅρα μὴ σύνδουλός σου εἰμι καὶ τῶν ἀδελ-
 to me, See [thou do it] not. Fellow-servant of thee I am and brethren
 φῶν σου τῶν ἔχόντων τὴν μαρτυρίαν τοῦ Ἰησοῦ· τῷ θεῷ
 ren of thy who have the testimony of Jesus. To God
 προσκύνησον· ἡ γὰρ μαρτυρία τοῦ Ἰησοῦ ἐστὶν τὸ πνεῦμα
 do homage. For the testimony of Jesus is the spirit
 τῆς προφητείας.
 of prophecy.

11 Καὶ εἶδον τὸν οὐρανὸν ἄνεψγμένον, καὶ ἰδοὺ, ἵππος
 And I saw the heaven opened, and behold, a horse
 λευκός, καὶ ὁ καθήμενος ἐπ' αὐτόν, καλούμενος πιστός.
 white, and he who sits upon it, called Faithful
 καὶ ἀληθινός, καὶ ἐν δικαιοσύνῃ κρίνει καὶ πολεμεῖ. 12 οἱ
 and True, and in righteousness he judges and makes war.
 δὲ ὄφθαλμοί αὐτοῦ ὡς φλόξ πυρός, καὶ ἐπὶ τὴν κεφαλὴν
 And eyes his [were] as a flame of fire, and upon head
 αὐτοῦ διαδήματα πολλά, ἔχον ὄνομα γεγραμμένον ὃ οὐδεὶς
 his diadems many, having a name written which no one
 οἶδεν εἰ μὴ αὐτός. 13 καὶ περιβεβλημένος ἱμάτιον ἱερα-
 knew but himself, and clothed with a garment dip-
 μένον· αἷματι καὶ κλητεῖται τὸ ὄνομα αὐτοῦ, Ὁ λόγος τοῦ
 ped in blood; and is called his name, The Word
 θεοῦ. 14 Καὶ τὰ στρατεύματα ἐν τῷ οὐρανῷ ἠκολούθει αὐτῷ
 of God. And the armies in the heaven were following him
 ἐφ' ἵπποις λευκοῖς, ἐνδεδυμένοι βύσσινον λευκόν καὶ καθαρόν.
 upon horses white, clothed in fine linen, white and pure.
 15 καὶ ἐκ τοῦ στόματος αὐτοῦ ἐκπορεύεται ῥομφαία ὀξεῖα,
 And out of his mouth goes forth a sword sharp,
 ἵνα ἐν αὐτῇ πατάσῃ τὰ ἔθνη· καὶ αὐτὸς ποιμανεῖ
 that with it he might smite the nations; and he shall shepherd

and as a sound of strong thunders, saying, Hallelujah! For the Lord God Almighty rules.

7 Let us rejoice and glory. And let us give to Him glory. For the marriage of the Lamb has come, and His wife has made herself ready.

8 And fine linen was given to her for clothing, pure and bright – for the fine linen was the righteousness of the saints.

9 And he says to me, Write: Blessed are they who are called to the supper of the marriage of the Lamb. And he says to me, These are the true words of God.

10 And I fell at his feet to worship him. And he says to me, See that you do not do it. For I am a fellow-servant of you and of your brothers who hold the testimony of Jesus. Worship God. For the testimony of Jesus is the spirit of prophecy.

11 And I saw Heaven opened. And behold, a white horse! And He who was sitting on it is called Faithful and True. And He judges and makes war in righteousness.

12 And His eyes were as flame of fire, and on His head were many crowns. He had a name written which no one knows but Himself.

13 And He was clothed in a robe dipped in blood. And His name is called, The Word of God.

14 And the armies in Heaven were following Him on white horses, clothed with fine linen, white and pure.

15 And out of His mouth a sharp sword goes forth, in order that He might strike the nations with it. And He shall shepherd them

* λέγοντων ΕΛΤΙΓΩ; λέγοντες ΟΑ. * + ἡμῶν (read our God) ΟΤΤΩ. † ἀγαλλιώμεν
 ΛΙΤΑ. ‡ ὀδώμεν shall give ΙΔ. § λαμπρόν καὶ (— καὶ ΛΙΤΑ) καθαρόν ΟΛΙΤΑ.
 ὁ τῶν ἁγίων ἐστὶν ΛΙΤΑ. c + οἱ ΙΔΩ. * ἔπεσα ΙΛΤΙΛΩ.
 — τοῦ ΛΙΤΑΩ. ‡ ἠνεψγμένον ΕΛΤΙΛΑ. § πιστὸς καλούμενος ΤΙ; [καλούμενος] πιστὸς Δ.
 † — ὡς ΤΙ[Α]. * + [ὀνόματα γεγραμμένα, καὶ] names written and Δ. † περιερρα-
 μένον sprinkled round Τ. * κλητεῖται ΛΙΤΙΛΩ. * + τὰ which [are] ΕΛΙ[Α]Ω. * — καὶ
 αὐτὸς ποιμανεῖ.

with a rod of iron. And He treads the press of the wine of the fury and wrath of God Almighty.

¹⁶ And He has on His robe and on His thigh the name written, KING OF KINGS AND LORD OF LORDS.

¹⁷ And I saw one angel standing in the sun. And he cried with a loud voice, saying to all the birds which fly in the sky, Come and gather yourselves to the supper of the great God.

¹⁸ so that you may eat the flesh of kings, and the flesh of chief captains, and the flesh of strong men, and the flesh of horses, and those who sit on them, and the flesh of all — free and slaves, small and great.

¹⁹ And I saw a beast, and the kings of the earth, and their armies gathered together to make war with Him who sits on the horse and with His army.

²⁰ And the beast was taken, and the false prophet with him (who worked the miracles before him, by which he led astray those who received the mark of the beast, and those who worshiped the image). These two were thrown alive into the Lake of Fire, which burns with brimstone.

²¹ And the rest were killed with the sword of Him who sits on the horse, which goes forth out of His mouth. And all the birds were filled with their flesh.

αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ· καὶ αὐτὸς πατεῖ τὴν ληνὸν τοῦ οἴνου τοῦ θυμοῦ καὶ τῆς ὀργῆς τοῦ θεοῦ τοῦ παντοκράτορος. ¹⁶ καὶ ἔχει ἐπὶ τὸ ἱμάτιον καὶ ἐπὶ τὸν μηρὸν αὐτοῦ

τὸ ὄνομα γεγραμμένον, Βασιλεὺς βασιλέων καὶ κύριος κυρίων.

¹⁷ Καὶ εἶδον ἓνα ἄγγελον ἑστῶτα ἐν τῷ ἡλίῳ· καὶ ἔκραξεν ὡς φωνὴ μεγάλη λέγων πᾶσιν τοῖς ὄρνείοις τοῖς πετωμένοις ἐν μεσουρανήματι, Δεῦτε καὶ συνάγεσθε εἰς τὸ δεῖπνον τοῦ μεγάλου θεοῦ, ¹⁸ ἵνα φάγητε σάρκας βασιλέων, καὶ σάρκας χιλιάρχων, καὶ σάρκας ἰσχυρῶν, καὶ σάρκας ἵππων καὶ τῶν καθημένων ἐπ' αὐτῶν, καὶ σάρκας πάντων, ἐλευθέρων καὶ δούλων, καὶ μικρῶν καὶ μεγάλων.

¹⁹ Καὶ εἶδον τὸ θηρίον, καὶ τοὺς βασιλεῖς τῆς γῆς,

καὶ τὰ στρατεύματα αὐτῶν συνηγμένα ποιῆσαι πόλεμον μετὰ τοῦ καθήμενου ἐπὶ τοῦ ἵππου, καὶ μετὰ τοῦ στρατεύματος αὐτοῦ.

²⁰ καὶ ἐπιάσθη τὸ θηρίον, καὶ μετὰ τούτου ὁ ψευδοπροφήτης ὁ ποιήσας τὰ σημεῖα ἐνώπιον αὐτοῦ, ἐν οἷς ἐπλάνησεν τοὺς λαβόντας τὸ χάραγμα τοῦ θηρίου, καὶ τοὺς προσκυνούντας τῇ εἰκόνι αὐτοῦ· ζῶντες ἐβλήθησαν οἱ δύο εἰς τὴν λίμνην τοῦ πυρὸς ἣν καίεται.

ἐν τῷ θείῳ. ²¹ καὶ οἱ λοιποὶ ἀπεκτάνθησαν ἐν τῇ ῥομφαίᾳ τοῦ καθήμενου ἐπὶ τοῦ ἵππου, τῇ ἔκπο-

ρυσμένῃ ἐκ τοῦ στόματος αὐτοῦ· καὶ πάντα τὰ ὄρνεα ἐχόρ- τασθησαν ἐκ τῶν σαρκῶν αὐτῶν.

ἔπλησαν οἱ δύο εἰς τὴν λίμνην τοῦ πυρὸς ἣν καίεται.

ἐν τῷ θείῳ. ²¹ καὶ οἱ λοιποὶ ἀπεκτάνθησαν ἐν τῇ ῥομφαίᾳ τοῦ καθήμενου ἐπὶ τοῦ ἵππου, τῇ ἔκπο-

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ἔπλησαν οἱ δύο εἰς τὴν λίμνην τοῦ πυρὸς ἣν καίεται.

† — καὶ GLTTA. ‡ — τὸ (read a name) GLTTA.W. § + ἐν in (a loud voice) τ[Α].
 † πετομένοις GLTTA.W. ‡ συνάγετε GLTTA.W. § τὸ μέγα-τοῦ (read the great supper of) GLTTA.W. † αὐτοῦς LTA. ‡ + τε both (τρε) GLTTA.W. § + τε both (small) W.
 † ἰδον T. ‡ αὐτοῦ its L. † + τὸν LTTA.W. ‡ + [οἱ] those Δ. † μετ' αὐτοῦ ὁ LTTA; ὁ μετ' αὐτοῦ GW. † τῆς καίμενης LTTA. ‡ — τῷ GLTTA.W. † ἐξελθούσας

CHAPTER 20

20 Καὶ ἑίδον¹ ἄγγελον καταβαίνοντα ἐκ τοῦ οὐρανοῦ,
 And I saw an angel descending out of the heaven,
 ἔχοντα τὴν κλεῖδα² τῆς ἀβύσσου, καὶ ἄλυσιν μεγάλην ἐπὶ
 having the key of the abyss, and a chain great in
 τὴν χεῖρα αὐτοῦ. 2 καὶ ἐκράτησεν τὸν δράκοντα, τὸν ὄφιν
 his hand. And he laid hold of the dragon, the serpent
 τὸν ἀρχαῖον,³ ὃς ἐστίν⁴ διάβολος καὶ⁵ σατανᾶς, καὶ ἔδησεν
 ancient, who is [the] devil and Satan, and bound
 αὐτὸν χίλια ἔτη, 3 καὶ ἔβαλεν αὐτὸν εἰς τὴν ἀβυσσον, καὶ
 him a thousand years, and cast him into the abyss, and
 ἐκλείσθη⁶ αὐτόν,⁷ καὶ ἐσφράγισεν ἐπάνω αὐτοῦ, ἵνα μὴ⁸
 shut him [up], and sealed over him, that not
 ὀπλάνησῃ⁹ ὅτι ἐθνη εἰσι, ἀχοὶ τελεσθῇ τὰ χίλια
 he should mislead the nations longer, until were completed the thousand
 ἔτη. 4 καὶ μετὰ ταῦτα δεῖ¹⁰ αὐτὸν λυθῆναι¹¹ μικρὸν
 years; and after these things he must be loosed a little
 χρόνον.
 time.

4 Καὶ ἑίδον¹ θρόνους, καὶ ἐκάθισαν ἐπ' αὐτούς, καὶ κρίμα
 And I saw thrones; and they sat upon them, and judgment
 ἔδωθ' αὐτοῖς² καὶ τὰς ψυχὰς τῶν πεπελεκισμένων διὰ
 was given to them; and the souls of those beheaded on account of
 τὴν μαρτυρίαν Ἰησοῦ, καὶ διὰ τὸν λόγον τοῦ θεοῦ, καὶ
 the testimony of Jesus, and on account of the word of God, and
 οἵτινες οὐ προσεκύνησαν τῷ θηρίῳ,³ οὐτὲ⁴ τὴν εἰκόνα⁵ αὐτοῦ,
 those who did not do homage to the beast, nor his image,
 καὶ οὐκ ἔλαβον τὸ χάραγμα ἐπὶ τὸ μέτωπον αὐτῶν,⁶ καὶ ἐπὶ
 and did not receive the mark upon their forehead, and upon
 τὴν χεῖρα αὐτῶν⁷ καὶ ἔζησαν, καὶ ἐβασίλευσαν μετὰ⁸ χριστοῦ
 their hand; and they lived and reigned with Christ
 ἑκατὶ χίλια ἔτη. 5 οἱ⁹ δὲ¹⁰ λοιποὶ τῶν νεκρῶν οὐκ ἠνέζησαν
 the thousand years: but the rest of the dead not lived again
 ἕως¹¹ τελεσθῇ τὰ χίλια ἔτη. αὕτη ἡ ἀνάστασις
 till may have been completed the thousand years. This [is] the resurrection
 ἡ πρώτη. 6 μακάριος καὶ ἅγιος ὁ ἔχων μέρος ἐν τῇ ἀνα-
 first. Blessed and holy he who has part in the resur-
 στάσει τῇ πρώτῃ¹² ἐπὶ τούτων ὁ θάνατος ὁ δεύτερος¹³ οὐκ ἔχει
 rection first: over these the death second has no
 ἐξουσίαν, ἀλλ' ἔσονται ἱερεῖς τοῦ θεοῦ καὶ τοῦ χριστοῦ,
 authority; but they shall be priests of God and of the Christ,
 καὶ ἐβασιλεύουσιν¹⁴ μετ' αὐτοῦ¹⁵ χίλια ἔτη. 7 Καὶ ὅταν τε-
 and shall reign with him a thousand years. And when may
 λεσθῇ τὰ χίλια ἔτη, λυθῆσεται ὁ σατανᾶς ἐκ τῆς
 have been completed the thousand years, will be loosed Satan out of
 φυλακῆς αὐτοῦ, 8 καὶ ἐξελεύσεται πλανῆσαι τὰ ἔθνη τὰ
 prison his, and will go out to mislead the nations which [are]
 ἐν ταῖς τέσσαρσιν γωνίαις τῆς γῆς, τὸν Γῶγ καὶ τὸν¹⁶ Μαγῶγ,
 in the four corners of the earth, Gog and Magog,

¹ And I saw an angel coming down out of Heaven. And he had the key of the bottomless pit, and a great chain in his hand.

² And he laid hold of the dragon, the old serpent, who is the devil and Satan, and bound him for a thousand years.

³ And he threw him into the bottomless pit and shut him up and set a seal over him so that he should not lead the nations astray any longer — until the thousand years were fulfilled. And after these things he must be set free a little time.

⁴ And I saw thrones. And they sat on them. And judgment was given to them. And I saw the souls of those who were beheaded because of their testimony to Jesus and because of the word of God, and those who did not receive the mark on their forehead and on their hand. And they lived and ruled with Christ the thousand years.

⁵ But the rest of the dead did not live again until the thousand years had been fulfilled. This is the first resurrection.

⁶ Blessed and holy is he who has part in the first resurrection — over these the second death has no power, but they shall be priests of God and of Christ and shall rule with Him a thousand years.

⁷ And when the thousand years have been fulfilled, Satan will be set free from his prison.

⁸ And he will go out to lead the nations astray which are in the four corners of the earth — Gog and Magog — to gather them

¹ ἑίδον T. ² κλεῖδιν OLTTAW. ³ ὁ ὄφιν ὁ ἀρχαῖος LTTTA. ⁴ ὅς ἐστιν ὁ which is the T. ⁵ + ὁ LTTAW. ⁶ — αὐτὸν OLTTAW. ⁷ ὁ πᾶσις G. ⁸ ἐπὶ τὰ ἔθνη OLTTAW. ⁹ — καὶ LTTAW. ¹⁰ λυθῆναι αὐτόν LA. ¹¹ τὸ θηρίον EOLTTAW. ¹² τῇ εἰκόνι EG. ¹³ — αὐτῶν (read [their]) OLTTAW. ¹⁴ + τοῦ the EOLTTAW. ¹⁵ — τὰ (read a thou- and) LTTAW. ¹⁶ + καὶ (read and the rest) T. ¹⁷ — δὲ but LTTAW. ¹⁸ ἐξῆσαν ἀχοὶ LTTAW. ¹⁹ δευτερος θάνατος OLTTA. ²⁰ ἀλλὰ TTTW. ²¹ βασιλεύ[ουσιν] + τὰ the (thousand) TTTA. ²² — τὸν LT[TT]A.

together to war, whose number is as the sand of the sea.

⁹ And they went the breadth of the earth and circled around the camp of the saints and the beloved city. And fire came down from God out of Heaven and consumed them.

¹⁰ And the devil who led them astray was thrown into the Lake of Fire and of Brimstone, where the beast and the false prophet were. And they shall be tormented day and night forever and ever.

ἀναγαγεῖν αὐτοὺς εἰς ^h πόλεμον, ὧν ὁ ἀριθμὸς ¹ ὡς
to gather together them unto war, of whom the number [is] as
ἡ ἄμμος τῆς θαλάσσης. 9 καὶ ἀνέβησαν ἐπὶ τὸ πλάτος τῆς
the sand of the sea. And they went up upon the breadth of the
γῆς, καὶ ἐκύκλωσαν ^a τὴν παρεμβολὴν τῶν ἁγίων, καὶ τὴν
earth, and encircled the camp of the saints, and the
πόλιν τὴν ἡγαπημένην^a καὶ κατέβη πῦρ ¹ ἀπὸ τοῦ θεοῦ ἐκ
^{city} beloved: and ^{came} down fire from God out of
τοῦ οὐρανοῦ, ^a καὶ κατέφαγεν αὐτούς. 10 καὶ ὁ διάβολος ὁ
the heaven and devoured them: and the devil who
πλανῶν αὐτοὺς ἐβλήθη εἰς τὴν λίμνην τοῦ πυρός καὶ ^m
misleads them was cast into the lake of fire and
θεῖον, ὅπου ^a τὸ θηρίον καὶ ὁ ψευδοπροφήτης^a καὶ
of brimstone, where [are] the beast and the false prophet; and
βασανισθῇσονται ἡμέρας καὶ νυκτὸς εἰς τοὺς αἰῶνας τῶν
they shall be tormented day and night for the ages of the
αἰώνων.
ages.

¹¹ And I saw a great white throne, and Him who sits on it — from whose face the earth and the sky fled away, and no place was found for them.

¹² And I saw the dead, small and great, standing before God. And books were opened. And another book was opened, which is the Book of Life. And the dead were judged out of the things written in the books, according to their works.

¹³ And the sea gave up its dead. And death and hell gave up the dead in them. And they were judged each according to their works.

¹⁴ And death and hell were cast into the Lake of Fire. This is the second death.

¹⁵ And if anyone was not found written in the Book of Life, he was thrown into the Lake of Fire.

11 Καὶ εἶδον θρόνον ^a λευκὸν μέγαν, ^a καὶ τὸν καθήμενον
And I saw a throne white great and him who sits
ἐπ' ^a αὐτοῦ, ¹ ὃς ἀπὸ ^a προσώπου ἐφυνεν ἡ γῆ καὶ ὁ οὐ-
on it, whose from face fled the earth and the hea-
ρανός, καὶ τόπος οὐχ εὐρέθη αὐτοῖς. 12 καὶ εἶδον τοὺς
ven, and place was not found for them. And I saw the
νεκρούς, ^a μικροὺς καὶ μεγάλους. ^a ἑστῶτας ἐνώπιον τοῦ θεοῦ, ^a
dead, small and great, standing before God,
καὶ βιβλία ^a ἠνεψύχθησαν ^a καὶ ^a βιβλίον ἄλλο ^a ἠνεψύχθη, ^a
and books were opened; and book another was opened,
ὃ ἐστὶν τῆς ζωῆς ^a καὶ ἐκρίθησαν οἱ νεκροὶ ἐκ τῶν
which is [that] of life. And were judged the dead out of the things
γεγραμμένων ἐν τοῖς βιβλίοις, κατὰ τὰ ἔργα αὐτῶν.
written in the books according to their works.
13 καὶ ἔδωκεν ἡ θάλασσα τοὺς ^a ἐν αὐτῇ νεκρούς, ^a καὶ ὁ
And gave up the sea the in it dead, and
θάνατος καὶ ὁ ᾄδης ^a ἔδωκαν ^a τοὺς ^a ἐν αὐτοῖς νεκρούς ^a καὶ ὁ
death and hades gave up the in them dead; and they
κρίθησαν ἕκαστος κατὰ τὰ ἔργα αὐτῶν. 14 καὶ ὁ θάνατος
were judged each according to their works: and death
καὶ ὁ ᾄδης ἐβλήθησαν εἰς τὴν λίμνην τοῦ πυρός ^a οὗτος ^a ἐστὶν
and hades were cast into the lake of fire. This is
ὁ δεύτερος θάνατος. ^a 15 καὶ εἴ τις οὐχ εὐρέθη ἐν τῇ
the second death. And if anyone was not found in the
βίβλῳ τῆς ζωῆς γεγραμμένος, ἐβλήθη εἰς τὴν λίμνην τοῦ
book of life written, he was cast into the lake
πυρός.
of fire.

CHAPTER 21

¹ And I saw a new heaven and a new earth

21 Καὶ εἶδον οὐρανὸν καινὸν καὶ γῆν καινὴν ^a ὁ γὰρ
And I saw a heaven new and earth a new; for the

^a + τὸν LITTAW. ¹ + αὐτῶν of them OLITTAW. ² ἐκύκλωσαν LITAW. ¹ ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ θεοῦ G; — ἀπὸ τοῦ θεοῦ LITAW. ^a + καὶ both OLITTAW. ^a μέγαν λευκὸν GLITTAW. ² ἐπάνω T. ^a αὐτὸν G. ^a + τοῦ (read from the face of whom) LITTAW. ^a τοὺς μεγάλους καὶ τοὺς μικροὺς the great and the small LITTAW. ^a τοῦ θρόνου the throne OLITTAW. ^a ἠνεψύχθησαν OLITTAW. ^a ἄλλο βιβλίον OLITTAW. ^a ἠνοίχθη LITTAW. ^a νεκροὺς τοὺς ἐν αὐτῇ dead which [were] in them OLITTAW. ^a ἔδωκεν L. ^a νεκροὺς τοὺς ἐν αὐτοῖς dead which [were] in them OLITTAW. ^a ὁ θάνατος ὁ δεύτερος ἐστὶν GLITTAW; ὁ δεύτερος θάνατος ἐστὶν T. ^a + ἡ λίμνη τοῦ πυρός the lake of fire LITTAW.

πρῶτος οὐρανὸς καὶ ἡ πρώτη γῆ ⁴παρῆλθεν,⁵ καὶ ἡ θά-
first heaven and the first earth were passed away, and the
 λασσα οὐκ ἔστιν ἔτι.
sea "no 'ja longer.

2 Καὶ ἔγὼ Ἰωάννης ¹εἶδον² τὴν πόλιν τὴν ἁγίαν,³ Ἱερουσαλὴμ ⁴καινήν,⁵ καταβαίνουσαν ⁶ἀπὸ τοῦ θεοῦ ⁷ἐκ τοῦ οὐ-
And I John saw the "city "holy, "Jerusalem, "new, coming down from God out of hea-
 ρανοῦ,⁸ ἡτοιμασμένην ὡς νύμφην κεκοσμημένην τῷ ἀνδρὶ
ven, prepared as a bride adorned for "husband
 αὐτῆς. 3 καὶ ἤκουσα φωνῆς μεγάλης ⁹ἐκ τοῦ οὐρανοῦ,¹⁰
"her. And I heard a "voice "great out of the heaven,

λεγοῦσης, Ἰδοὺ, ἡ σκηνὴ τοῦ θεοῦ ¹¹μετὰ τῶν ἀνθρώπων,
saying, Behold, the tabernacle of God [is] with men,
 καὶ σκηνώσεται ¹²μετ' αὐτῶν καὶ αὐτοὶ Ἕσονται,¹³ αὐτοῦ ἔσονται,
and he shall tabernacle with them, and they "peoples "his "shall "be,
 καὶ αὐτὸς ὁ θεὸς ἔσται ¹⁴μετ' αὐτῶν,¹⁵ ὁ θεὸς αὐτῶν. 4 καὶ ἔξα-
and "himself "God shall be with them their God. And "shall
 λείψει ¹⁶τὸν δάκρυον ¹⁷ἀπὸ τῶν ὀφθαλμῶν αὐτῶν,
"wipe "away "God every tear from their eyes;
 καὶ ὁ ὁ θάνατος οὐκ ἔσται ἔτι· οὔτε πένθος, οὔτε κραυγὴ,
and death shall be no longer, nor mourning, nor crying,
 οὔτε πόνος οὐκ ἔσται ἔτι· ὅτι τὰ πρῶτα ¹⁸ἠπάληθον.¹⁹
nor distress "any "shall "be longer, because the former things are passed away.

5 Καὶ εἶπεν ὁ καθήμενος ἐπὶ τοῦ θρόνου,²⁰ Ἰδοὺ, καινὰ
And said he who sits on the throne, Lo, new
 πάντα ποιῶ.²¹ Καὶ λέγει μοι, Γράψον· ὅτι οὗτοι οἱ λόγοι
"all things I make. And he says to me, Write, because these words
 ἀληθινοὶ καὶ πιστοὶ εἰσιν. 6 Καὶ εἶπέν μοι, Γέγονεν.²² Ἔγώ
true and faithful are. And he said to me, It is done. I
 εἶμι²³ τὸ Ἄ²⁴ καὶ τὸ Ω,²⁵ ἡ ἀρχὴ καὶ τὸ τέλος. Ἐγὼ τῷ
am the A and the Ω, the beginning and the end. I to him that
 διψῶντι δώσω ²⁶ἐκ τῆς πηγῆς τοῦ ὕδατος τῆς ζωῆς δωρεάν.
thirsts will give of the fountain of the water of life gratuitously.

7 ὁ νικῶν κληρονομήσει ²⁷πάντα,²⁸ καὶ ἔσομαι αὐτῷ θεός,
He that overcomes shall inherit all things, and I will be to him God,
 καὶ αὐτὸς ἔσται μοι ²⁹ὢς υἱός. 8 ³⁰ἁβελόις δι³¹ καὶ ἀπίστοις³²
and he shall be to me son: but to [the] fearful, and unbelieving,
 καὶ ἰβδελυγμένοις καὶ φονεῦσιν καὶ πόρνοις καὶ ³³φαρμακεῦσιν,³⁴
and abominable, and murderers, and fornicators, and sorcerers,
 καὶ εἰδωλολάτραις, καὶ πᾶσιν τοῖς ³⁵ψευδεῖσιν,³⁶ τὸ μέρος αὐτῶν
and idolaters, and all liars, their part

ἐν τῇ λίμνῃ τῇ καιομένῃ πυρὶ καὶ θείῳ, ὃ ἐστίν
[is] in the lake which burns with fire and brimstone; which is [the]
 ἡ δεύτερος θάνατος.³⁷
second death.

— for the first heaven and the first earth were gone, and the sea no longer existed.

²And I, John, saw the holy city, New Jerusalem, coming down from God out of Heaven, prepared as a bride made ready for her Husband.

³And I heard a great voice out of Heaven, saying, Behold! The tabernacle of God is with men. And He shall dwell with them, and they shall be His people, and God Himself shall be with them as their God.

⁴And God shall wipe away every tear from their eyes. And there shall be no more death or sorrow or crying, nor shall there any longer be pain — for the former things are gone.

⁵And He who sits on the throne said, See! I make all things new. And He says to me, Write — because these words are true and faithful.

⁶And He said to me, It is done. I am the A and the Z, the Beginning and the End. To him that thirsts I will give of the fountain of the water of life freely.

⁷He that overcomes shall inherit all things, and I will be God to him, and he shall be a son to Me.

⁸But to fearful and unbelieving and hateful ones and murderers and fornicators and users of magic arts and worshipers of idols and all liars, their part is in the Lake which burns with fire and brimstone — which is the second death.

⁴ ἀπῆλθεν OW; ἀπῆλθεν LITTA. — ἐγὼ Ἰωάννης GLITTAW. ⁵ εἶδον I saw placed after καινὴν GLITTAW; after ἁγίαν A. ⁶ ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ θεοῦ GLITTAW. ⁷ θρόνον throne LTA. ⁸ ἁγίους people OW. ⁹ μετ' αὐτῶν ἔσται GLITTAW. ¹⁰ ὁ θεὸς αὐτῶν TT; αὐτὸν θεὸς LAW. ¹¹ — ὁ θεὸς (read ἐβαλεῖται he shall wipe away) OTT[A]W. ¹² ἐκ LITTA. ¹³ — ὁ γ. ¹⁴ — ἐπὶ LITTA. ¹⁵ ἀπῆλθεν LITTA; ἀπῆλθεν W. ¹⁶ τῷ θρόνῳ GLITTAW. ¹⁷ — ὁ γ. ¹⁸ πᾶσι πάντα LITTAW. ¹⁹ — μοι LITTAW. ²⁰ πιστοὶ καὶ ἀληθῆν GLITTAW. ²¹ Γέγοναν They are done LITTAW; Γέγοναν [ἐν] LITTAW. ²² γέγονα ἐγὼ I am become A. ²³ — εἰμι (read [am]) T[A]. ²⁴ ἁλφα LITTAW. ²⁵ Ω L. ²⁶ — αὐτῷ to him T[A]W. ²⁷ ταῦτα these things GLITTAW. ²⁸ — ὁ LITTAW. ²⁹ τοῖς (the) δὲ δειλοῖς GLITTAW. ³⁰ — καὶ ἀμαρτωλοῖς and sinners W. ³¹ φαρμακοῖς GLITTAW. ³² ψεύσται L. ³³ ὁ θάνατος ὁ δεύτερος GLITTAW.

⁹ And one of the seven angels which had the seven bowls full of the seven last plagues came to me and spoke with me, saying, Come here, I will show you the bride, the Lamb's wife.

¹⁰ And he carried me away in the Spirit to a great and high mountain. And he showed me the great city, the holy Jerusalem, coming down out of Heaven from God.

¹¹ And it has the glory of God, and her shining was like a most precious stone, even as a crystal-like jasper stone —

¹² it also has a great and high wall, having twelve gates. And at the gates were twelve angels. And names were written on them, which are of the twelve tribes of the sons of Israel.

¹³ On the east were three gates, on the north three gates, on the south three gates and on the west three gates.

¹⁴ And the wall of the city was twelve foundations. And on them the names of the twelve apostles of the Lamb were written.

¹⁵ And he that was speaking with me had a golden reed, in order that he might measure the city and its gates and its wall.

¹⁶ And the city is laid out as a square. And its length is as much as the width also. And he measured the city with the reed — twelve thousand furlongs — the length and the width and the height of it are equal.

¹⁷ And he measured its wall, a hundred and forty-four cubits, a measure of a man, that is, the angel's.

9 Καὶ ἦλθεν ἑξ ἓως τῶν ἑπτὰ ἀγγέλων τῶν ἔχον-
And came to me one of the seven angels which had
των τὰς ἑπτὰ φιάλας τὰς γεμούσας τῶν ἑπτὰ πληγῶν τῶν
the seven bowls full of the seven plagues
ἰσχυάτων, καὶ ἐλάλησεν μετ' ἐμοῦ, λέγων, Δεῦρο, δείξω
'last, and spoke with me, saying, Come hither, I will shew

σοι τὴν νύμφην τοῦ ἀρνίου τὴν γυναῖκα. 10 Καὶ ἀπήνεγκέν
these the bride
με ἐν πνεύματι ἐπὶ ὄρος μέγα καὶ ὑψηλόν, καὶ ἔδειξέν
me in [the] Spirit to a mountain great and high, and shewed
μοι τὴν πόλιν ὅτι ἡ μεγάλη, ἡ ἁγία Ἱερουσαλὴμ, κατα-
me the city great, the holy Jerusalem, de-
βαίνουσαν ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ θεοῦ, 11 ἔχουσαν τὴν
ascending out of the heaven from God, having the
δόξαν τοῦ θεοῦ· καὶ ὁ φῶς τῆς αὐτῆς ὁμοίος λίθῳ τιμιω-
glory of God, and [lit. her luminary] (was) like a stone most pre-
τίμῳ, ὡς λίθῳ ἰάσπιδι κρυσταλλίζοντι. 12 ἔχουσάν τε
cious, as a stone jasper crystal-like; having and
τείχος μέγα καὶ ὑψηλόν, ἔχουσάν τε πυλῶνας δώδεκα, καὶ ἐπὶ
a wall great and high; having gates twelve, and upon
τοῖς πυλῶσιν ἄγγέλους δώδεκα, καὶ ὀνόματα ἐπιγεγραμ-
the gates angels twelve, and names inscrib-
μένα, ἃ ἑστίν τῶν δώδεκα φυλῶν τῶν υἱῶν Ἰσραὴλ·
ed, which are [those] of the twelve tribes of the sons of Israel.

13 ἅπ' ὁ ἀνατολῆς πυλῶνες τρεῖς· ἅπ' ὁ βορρᾶ
On [the] east gates three; on [the], north
πυλῶνες τρεῖς· ἅπ' ὁ νότον πυλῶνες τρεῖς· ἅπ' ὁ
gates three; on [the] south gates three, on [the]
δυσμῶν πυλῶνες τρεῖς. 14 καὶ τὸ τεῖχος τῆς πόλεως ἔχον
west gates three. And the wall of the city having

θεμελίους δώδεκα, καὶ ἐν αὐτοῖς ὀνόματα τῶν δώδεκα
foundations twelve, and in them names of the twelve
ἀποστόλων τοῦ ἀρνίου. 15 καὶ ὁ λαλῶν μετ' ἐμοῦ εἶχεν
apostles of the Lamb. And he speaking with me had

κάλαμον χρυσοῦν, ἵνα μετρήσῃ τὴν πόλιν, καὶ τοὺς πυ-
a reed golden, that he might measure the city, and
λῶνας αὐτῆς, καὶ τὸ τεῖχος αὐτῆς. 16 καὶ ἡ πόλις τετραγώνος
gates 'its, and its wall. And the city four-square

καίται, καὶ τὸ μήκος αὐτῆς ὅσον ὅσον καὶ τὸ
lies, and its length so much is as also the
πλάτος, καὶ ἐμέτρησεν τὴν πόλιν τῷ καλάμῳ ἐπὶ ἑσταδίων
breadth. And he measured the city with the reed— furlongs

δύοκα χιλιάδων· τὸ μήκος καὶ τὸ πλάτος καὶ τὸ ὕψος αὐτῆς
'twelve thousand; the length and the breadth and the height of it
ἴσα ἑστίν. 17 καὶ ἐμέτρησεν τὸ τεῖχος αὐτῆς ἑκατόν
equal 'are. And he measured its wall, a hundred [and]

τεσσαράκοντα τεσσάρων πηχῶν μέτρον ἀνθρώπου, ὃ ἐστὶν
four cubits, measure 'a man's, which is

ἑκατόν τεσσαράκοντα τεσσάρων πηχῶν μέτρον ἀνθρώπου, ὃ ἐστὶν
four cubits, measure 'a man's, which is

ἑκατόν τεσσαράκοντα τεσσάρων πηχῶν μέτρον ἀνθρώπου, ὃ ἐστὶν
four cubits, measure 'a man's, which is

ἑκατόν τεσσαράκοντα τεσσάρων πηχῶν μέτρον ἀνθρώπου, ὃ ἐστὶν
four cubits, measure 'a man's, which is

1 — πρὸς με OLTTAW. h + ἐκ of (the) LITTA. 1 — τὰς w; τῶν γεμούσων which [angels] were full LITTA. 2 — τὴν γυναῖκα τοῦ ἀρνίου LITTA. 3 — ἐπὶ LITTA. 4 — ἐν μεγάλῃ (read the holy city) OLTTAW. 5 — καὶ OLTTAW. 6 — καὶ ἐπὶ τοῖς πυλῶσιν ἄγγέλους δώδεκα L. ALBO) OLTTAW. 7 — ἐχουσας OLTTAW. 8 — καὶ ἐπὶ τοῖς πυλῶσιν ἄγγέλους δώδεκα L. ALBO) OLTTAW. 9 — τὰ ὀνόματα τῶν υἱῶν Ἰσραὴλ LITTA. 10 — τῶν (read of [the]) LITTA. 11 — ἐπὶ OLTTAW. 12 — καὶ αὐτῶν OLTTAW. 13 — καὶ αὐτῶν OLTTAW. 14 — ἐχον OLTTAW. 15 — ἐχον OLTTAW. 16 — ἐχον OLTTAW. 17 — ἐχον OLTTAW. 18 — ἐχον OLTTAW. 19 — ἐχον OLTTAW. 20 — ἐχον OLTTAW. 21 — ἐχον OLTTAW. 22 — ἐχον OLTTAW. 23 — ἐχον OLTTAW. 24 — ἐχον OLTTAW. 25 — ἐχον OLTTAW. 26 — ἐχον OLTTAW. 27 — ἐχον OLTTAW. 28 — ἐχον OLTTAW. 29 — ἐχον OLTTAW. 30 — ἐχον OLTTAW. 31 — ἐχον OLTTAW. 32 — ἐχον OLTTAW. 33 — ἐχον OLTTAW. 34 — ἐχον OLTTAW. 35 — ἐχον OLTTAW. 36 — ἐχον OLTTAW. 37 — ἐχον OLTTAW. 38 — ἐχον OLTTAW. 39 — ἐχον OLTTAW. 40 — ἐχον OLTTAW. 41 — ἐχον OLTTAW. 42 — ἐχον OLTTAW. 43 — ἐχον OLTTAW. 44 — ἐχον OLTTAW. 45 — ἐχον OLTTAW. 46 — ἐχον OLTTAW. 47 — ἐχον OLTTAW. 48 — ἐχον OLTTAW. 49 — ἐχον OLTTAW. 50 — ἐχον OLTTAW. 51 — ἐχον OLTTAW. 52 — ἐχον OLTTAW. 53 — ἐχον OLTTAW. 54 — ἐχον OLTTAW. 55 — ἐχον OLTTAW. 56 — ἐχον OLTTAW. 57 — ἐχον OLTTAW. 58 — ἐχον OLTTAW. 59 — ἐχον OLTTAW. 60 — ἐχον OLTTAW. 61 — ἐχον OLTTAW. 62 — ἐχον OLTTAW. 63 — ἐχον OLTTAW. 64 — ἐχον OLTTAW. 65 — ἐχον OLTTAW. 66 — ἐχον OLTTAW. 67 — ἐχον OLTTAW. 68 — ἐχον OLTTAW. 69 — ἐχον OLTTAW. 70 — ἐχον OLTTAW. 71 — ἐχον OLTTAW. 72 — ἐχον OLTTAW. 73 — ἐχον OLTTAW. 74 — ἐχον OLTTAW. 75 — ἐχον OLTTAW. 76 — ἐχον OLTTAW. 77 — ἐχον OLTTAW. 78 — ἐχον OLTTAW. 79 — ἐχον OLTTAW. 80 — ἐχον OLTTAW. 81 — ἐχον OLTTAW. 82 — ἐχον OLTTAW. 83 — ἐχον OLTTAW. 84 — ἐχον OLTTAW. 85 — ἐχον OLTTAW. 86 — ἐχον OLTTAW. 87 — ἐχον OLTTAW. 88 — ἐχον OLTTAW. 89 — ἐχον OLTTAW. 90 — ἐχον OLTTAW. 91 — ἐχον OLTTAW. 92 — ἐχον OLTTAW. 93 — ἐχον OLTTAW. 94 — ἐχον OLTTAW. 95 — ἐχον OLTTAW. 96 — ἐχον OLTTAW. 97 — ἐχον OLTTAW. 98 — ἐχον OLTTAW. 99 — ἐχον OLTTAW. 100 — ἐχον OLTTAW.

ἀγγέλου. 18 καὶ ἦν ἡ ἰσδόμησις¹ τοῦ τείχους αὐτῆς
[the] angel's. And ^{was} the ^{structure} of its wall
ἁσπερ² καὶ ἡ πόλις χρυσίον καθαρὸν, ὁμοία³ ὑάλῃ καθαρῇ.
jasper; and the city gold pure, like glass pure.

19 καὶ οἱ θεμέλιοι τοῦ τείχους τῆς πόλεως παντὶ λίθῳ
and the foundations of the wall of the city with every stone

τιμῷ κεκοσμημένοι. ὁ θεμέλιος ὁ πρῶτος ἱάσπις⁴ ὁ
precious [were] adorned: the foundation first, jasper; the

δευτερος σάπφειρος⁵ ὁ τρίτος χαλκηδών⁶ ὁ τέταρτος σμά-
second, sapphire; the third, chalcedony; the fourth, eme-
ραγδος⁷ 20 ὁ πέμπτος σαρδόνυξ⁸ ὁ ἕκτος ἱσάριος⁹ ὁ
rald; the fifth, sardonyx; the sixth, sardius; the

ἕβδομος χρυσόλιθος¹⁰ ὁ ὄγδοος βήρυλλος¹¹ ὁ ἑνάτος τοπα-
seventh, chrysolite; the eighth, beryl; the ninth, topa-
ζιον¹² ὁ δέκατος χρυσόπρασος¹³ ὁ ἑνδέκατος ὑάκινθος¹⁴ ὁ
pas; the tenth, chrysoprasus; the eleventh, hyacinth; the

δώδεκατος ἀμethystος¹⁵. 21 καὶ οἱ δώδεκα πυλώνες, δώδεκα
twelfth, amethyst. And the twelve gates, twelve

μαργαρίται¹⁶ ἀνὰ εἰς ἕκαστος τῶν πυλῶνων ἦν ἐξ ἑνὸς
pearls; respectively one each of the gates was of one

μαργαρίτου καὶ ἡ πλατεία τῆς πόλεως, χρυσίον καθαρὸν, ὡς
pearl; and the street of the city gold pure, as

ἡ ἄλσος¹⁷ διαφανής¹⁸. 22 Καὶ ναὸν οὐκ εἶδον ἐν αὐτῇ ὁ γὰρ
glass transparent. And temple no I saw in it; for the

κύριος ὁ θεὸς ὁ παντοκράτωρ¹⁹ ναὸς αὐτῆς ἐστίν, καὶ τὸ
Lord God Almighty its temple is, and the

ἀρνίον. 23 καὶ ἡ πόλις οὐ χρείαν ἔχει τοῦ ἡλίου, οὐδὲ τῆς
Lamb. And the city no need has of the sun, nor of the

σελήνης, ἵνα φαίνωσιν²⁰ ἐν αὐτῇ ἡ γὰρ δόξα τοῦ θεοῦ ἐφώ-
moon, that they should shine in it; for the glory of God en-
τισεν αὐτὴν, καὶ ὁ λύχνος αὐτῆς τὸ ἀρνίον. 24 καὶ τὰ
lightened it, and the lamp of it [is] the Lamb. And the

ἔθνη τῶν σωζομένων ἐν τῷ φωτί αὐτῆς περιπατήσουσιν²¹ καὶ
nations of the saved in its light shall walk; and

οἱ βασιλεῖς τῆς γῆς φέρουσιν τὴν δόξαν καὶ τὴν τιμὴν αὐτῶν
the kings of the earth bring glory and honour their

εἰς αὐτήν. 25 καὶ οἱ πυλώνες αὐτῆς οὐ μὴ κλεισθῶσιν ἡμέρας²²
unto it. And its gates not at all shall be shut by day;

νύξ γὰρ οὐκ ἔσται ἐκεῖ. 26 καὶ εἰσουσιν τὴν δόξαν καὶ
night for no shall be there. And they shall bring the glory and

τὴν τιμὴν τῶν ἐθνῶν εἰς αὐτήν. 27 καὶ οὐ μὴ εἰσέλθῃ εἰς
the honour of the nations unto it. And in no wise may enter into

αὐτήν πᾶν ὁκοινοῦν²³ καὶ ποιοῦν²⁴ βδέλυγμα καὶ ψευ-
it anything defiling, and practising abomination and a

δος²⁵ εἰ μὴ οἱ γεγραμμένοι ἐν τῷ βιβλίῳ τῆς ζωῆς τοῦ
lie; but those who are written in the book of life of the

ἀρνίου.
Lamb.

22 Καὶ ἔδειξέν μοι καθαρὸν ποταμὸν ὕδατος ζωῆς,
And he shewed me pure a river of water of life,

18 And the wall was made of jasper. And the city was pure gold, like pure glass.

19 And the foundations of the wall of the city were decorated with every precious stone. The first foundation was jasper. The second was sapphire — the third, chalcedony — the fourth, emerald.

20 The fifth was sardonyx — the sixth, sardius — the seventh, chrysolite — the eighth, beryl — the ninth, topaz — the tenth, chrysoprasus — the eleventh, hyacinth — the twelfth, amethyst.

21 And the twelve gates were twelve pearls, each one of the gates in turn was one pearl. And the street of the city was pure gold, like glass one can see through.

22 And I saw no temple in it — for the Lord God Almighty is its Temple, and the Lamb.

23 And the city has no need of the sun or of the moon, that they should shine in it — for the glory of God gave it light, and its lamp is the Lamb.

24 And the nations of the ones who are saved shall walk in its light. And the kings of the earth bring their glory and honor into it.

25 And its gates shall never be shut by day, for no night shall be there.

26 And they shall bring the glory and the honor of the nations into it.

27 And in no way make anything that is unclean and which practices abomination and a lie enter into it. But those who are written in the Book of Life of the Lamb!

CHAPTER 22

1 And he showed me a pure river of water

1 — ἦν (read [was]) I.T.A. 2 ἐνδόμησις T.T.R. 3 ὁμοία I.T.T.A.W. 4 — καὶ I.T.A. 5 χαλ-
κηδών T. 6 σαρδόνυξ L. 7 σαρδόνυξ I.T.T.A.W. 8 ἑνάτος E.G.W. 9 χρυσόπρασος L.
10 διαφανής G.L.T.T.A.W. 11 + ὁ I.T.A.W. 12 — ἐν (read αὐτῇ for it) G.L.T.T.A.W. 13 περι-
πατήσουσιν τὰ ἔθνη διὰ τοῦ φωτός αὐτῆς the nations shall walk by means of its light
G.L.T.T.A.W. 14 — τὴν W; — καὶ τὴν τιμὴν I.T.T.A. 15 κοινὸν common G.L.T.T.A.W. 16 + ὁ
he who T.T.R. 17 σοὶάν ([he who] L.A.W) 18 πραύσεις I.T.T.A.W. 19 — καθαρὸν G.L.T.T.A.W.

κῶν ἀδικησάτω ἔτι· καὶ τὸ ῥυπῶν ῥυπωσάτω¹
 righteous let him be unrighteous still; and he that is filthy let him be filthy
 ἔτι· καὶ ὁ δίκαιος ὀδικαιωθήτω² ἔτι· καὶ ὁ ἅγιος
 still; and he that [is] righteous let him be righteous still; and he that [is] holy

ἁγιασθήτω ἔτι. 12 Ἐγὼ ἰδοὺ, ἔρχομαι ταχύ, καὶ ὁ
 let him be sanctified still. And, behold, I am coming quickly, and

μισθὸς μου μετ' ἐμοῦ, ἀποδοῦναι ἑκάστῳ ὡς τὸ ἔργον αὐτοῦ³
 toward 'my with me, to render to each as 'his work 'this
 ἔσται. 13 Ἐγὼ εἰμὶ τὸ Ἀ καὶ τὸ Ω, ἡ ἀρχὴ καὶ τέλος,
 shall be. I am the A and the Ω, [the] beginning and end,

ὁ πρῶτος καὶ ὁ ἔσχατος. 14 Μακάριοι οἱ ποιοῦν-
 the first and the last. Blessed [are] they that do

τες τὰς ἐντολάς αὐτοῦ, ἵνα ἔσται ἡ ἐξουσία αὐτῶν ἐπὶ τὸ
 His commandments, that 'shall be 'their 'authority to the
 ξύλον τῆς ζωῆς, καὶ τοῖς πυλῶσιν εἰσελθῶσιν εἰς τὴν πόλιν.
 tree of life, and by the gates they should go in to the city.

15 Ἐξω δὲ οἱ κύνες καὶ οἱ φαρμακοὶ καὶ οἱ πόρνοι καὶ
 But without [are] the dogs, and the sorcerers, and the fornicators, and
 οἱ φονεῖς καὶ οἱ εἰδωλολάτραι, καὶ πᾶς ὁ φιλῶν καὶ
 the murderers, and the idolaters, and everyone that loves and
 ποιῶν ἡ ψεῦδος.
 practises a lie.

16 Ἐγὼ Ἰησοῦς ἔπεμψα τὸν ἄγγελόν μου μαρτυρῆσαι
 I Jesus sent mine angel to testify

ὑμῖν ταῦτα ἐπὶ ταῖς ἐκκλησίαις· ἐγὼ εἰμὶ ἡ ῥίζα καὶ
 to you these things in the assemblies. I am the root and
 τὸ γένος τοῦ Ὑαβὶδ, ὁ ἀστήρ ὁ λαμπρὸς καὶ ὁ ὀρθρι-
 the offspring of David, the 'star 'bright 'and 'morn-

νός. 17 Καὶ τὸ πνεῦμα καὶ ἡ νύμφη λέγουσιν, Ἔλθε·
 ing. And the Spirit and the bride say, Come.

καὶ ὁ ἀκούων εἰπάτω, Ἔλθε· καὶ ὁ διψῶν ἐλθέτω,⁴
 And he that hears let him say, Come. And he that thirsts let him come;

καὶ ὁ θέλων λαμβανέτω τὸ ὕδωρ ζωῆς δωρεάν.
 and he that wills, let him take the water of life gratuitously.

18 Ὁ σὺνμαρτυροῦμαι γὰρ παντὶ ἀκούοντι τοὺς λόγους
 For I jointly testify to everyone hearing the words

τῆς προφητείας τοῦ βιβλίου τούτου· ἐάν τις ἐπιτιθῇ πρὸς
 of the prophecy of this book, If anyone should add to

ταῦτα, ἐπιθήσει ὁ θεὸς ἐπ' αὐτὸν τὰς πληγὰς τὰς γε-
 these things, 'shall add 'God unto him the 'plagues which are

γραμμένας ἐν τῷ βιβλίῳ τούτῳ. 19 καὶ ἐάν τις ἀφαιρῇ
 written in this book. And if anyone should take

ἀπὸ τῶν λόγων τοῦ βιβλίου τῆς προφητείας ταύτης, ἀφαιρή-
 from the words of [the] book of this prophecy, 'shall take

σει ὁ θεὸς τὸ μέρος αὐτοῦ ἀπὸ τοῦ βιβλίου τῆς ζωῆς, καὶ
 away 'God his part from [the] book of life, and

¹ He that is unrighteous, let him continue to be unrighteous; and he that is filthy, let him continue to be filthy; and he that is righteous, let him continue to be righteous; and he that is holy, let him continue to be holy.

² And behold, I come quickly! And My reward is with Me — to give to each according as his work shall be.

³ I am the A and the Z, the Beginning and the End, the First and the Last.

⁴ Blessed are they that do His commandments, that they may have a right to the tree of life, and that they should go into the city by the gates.

⁵ But on the outside are the dogs, and the workers of magic arts, and the fornicators, and the murderers, and the worshipers of idols and everyone who loves and practices a lie.

⁶ I, Jesus, sent My angel to testify these things to you for the churches. I am the Root and Offspring of David, the bright and Morning Star.

⁷ And the Spirit and the bride say, Come. And he that hears, let him say, Come. And he that thirsts, let him come. And whoever will, let him take the water of life freely.

⁸ For I testify to everyone hearing the words of the prophecy of this book, If anyone should add to these things, God shall add to him the plagues which are written in this book.

⁹ And if anyone should take from the words of this book of this prophecy, God shall take away his part from the Book of

¹ τὸ ῥυπαρὸς the filthy [one] OLTTAW.

² ῥυπαρευθήτω LETTA; ῥυπαρευθήτω GW.

³ ἐστὶν ποιεῖν let him practise righteousness OLTTAW.

⁴ — καὶ OLTTAW.

⁵ ἐστὶν (read his work is) LETTA.

⁶ — εἰμι (read [am]) OLTTAW.

⁷ ἄλφα Alpha LETTAW.

⁸ Ω — Ω (— ὁ Ω) πρῶτος καὶ ὁ (— ὁ Ω) ἔσχατος, (+ ἡ ὁ Ω) ἀρχὴ καὶ (+ τὸ τὸ Ω) τέλος LETTA.

⁹ πλύνοντες τὰς στολάς αὐτῶν wash their robes LETTA.

¹⁰ — δὲ but OLTTAW.

¹¹ — ὁ (read loving and practising) OLTTAW.

¹² — ἐπὶ (read τὰς τὸ) W; ἐν L.

¹³ — τοῦ OLTTAW.

¹⁴ Δαυεὶδ LETTA; Δαυὶδ GW.

¹⁵ — καὶ OLTTAW.

¹⁶ ὁ πρωῒνος the morning OLTTAW.

¹⁷ ἔρχομαι OLTTAW.

¹⁸ — καὶ OLTTAW.

¹⁹ λαβέτω OLTTAW.

²⁰ μαρτυρῶ ἐγὼ I testify OLTTAW.

²¹ + τὸ who (hears) OLTTAW.

²² ἐπιθῇ ἐπ' αὐτὸ OLTTAW.

²³ + τὸ OLTTAW.

²⁴ ἀφαιρῇ OLTTAW.

²⁵ τὸ βιβλίον OLTTAW.

²⁶ τὸ ξύλον the tree OLTTAW.

Life, and out of the holy city, and out of the things which are written in this book.

²⁰He who testifies these things says, Yes, I come quickly! Amen. Yes, come, Lord Jesus!

²¹The grace of our Lord Jesus Christ be with you all. Amen.

^fἐκ^g τῆς πόλεως τῆς ἁγίας, ^hκαὶⁱ τῶν γεγραμμένων
out of the ^{city} ^{holy}, and of those who are written
ἐν ^hβιβλίῳ τούτῳ.
in ^{book} ^{this}.

²⁰ Λέγει ὁ μαρτυρῶν ταῦτα, Ναὶ ἔρχομαι ταχύ.
^{says} ^{he} ^{who} ^{testifies} ^{these} ^{things}, Yes, I am coming quickly.

Ἀμήν. ^hΝαί, ⁱἔρχου, κύριε Ἰησοῦ.
Amen; yea, come, Lord Jesus.

²¹ Ἡ χάρις τοῦ κυρίου ^hἡμῶν^g Ἰησοῦ ⁱχριστοῦ^g μετὰ
The ^{grace} of our Lord Jesus Christ ^{be} with
^{πάντων} ^g ^hὑμῶν. ^g Ὁ ^hἈμήν. ^g ⁱ
^{all} ^{you}. Amen.

^f — ἐκ [τῆς]. ^g — καὶ (read τῶν which) ὁ [τῆς]. ^h — καὶ τῶν ὁ [τῆς]. ⁱ — Ναὶ ὁ [τῆς]; (join Amen with quickly κτλ). ^g — ἡμῶν (read of the Lord) ὁ [τῆς].
^h — χριστοῦ [τῆς]. ^g — πάντων τῶν. ^g — ὑμῶν ὁ [τῆς]. ^g — καὶ τῶν ἁγίων the
saints ὁ [τῆς]. ^g — Ἀμήν ὁ [τῆς]. ^g — ἀποκάλυψις Ἰωάννου Revelation of John A.